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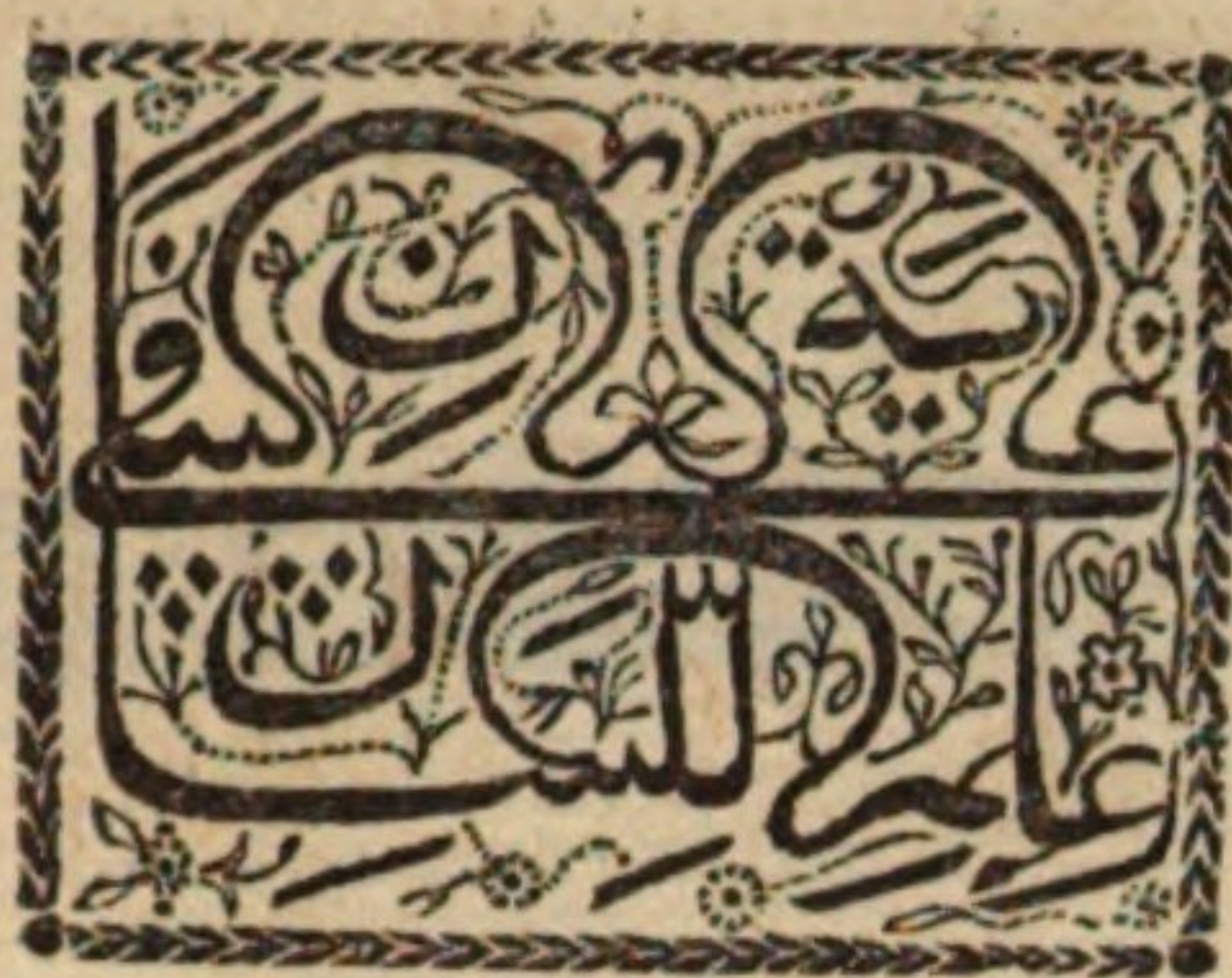












**A GRAMMAR**  
OF THE  
**ARABIC LANGUAGE,**  
ACCORDING TO THE PRINCIPLES TAUGHT AND  
MAINTAINED IN THE  
**SCHOOLS OF ARABIA;**  
EXHIBITING  
*A COMPLETE BODY OF ELEMENTARY INFORMATION,  
SELECTED FROM THE WORKS OF THE MOST  
EMINENT GRAMMARIANS;*  
TOGETHER WITH  
DEFINITIONS OF THE PARTS OF SPEECH,  
AND  
OBSERVATIONS ON THE STRUCTURE OF THE LANGUAGE.

---

Ἰδίων γὰρ Φιλοσοφίας τὸ ἐν τοῖς πολλοῖς ἔχουσι διαφορὰν δεῖξαι  
τὴν κοινωνίαν, καὶ τὸ ἐν τοῖς πολλοῖς ἔχουσι κοινωνίαν δεῖξαι  
τίνι διαφεροσιν.

PHILOPONUS.

IT IS THE PROPER BUSINESS OF PHILOSOPHICAL GRAMMAR, TO SHEW,  
IN MANY THINGS WHICH HAVE DIFFERENCE, WHAT IS THEIR  
COMMON CHARACTER; AND IN MANY THINGS WHICH  
HAVE A COMMON CHARACTER, THROUGH  
WHAT IT IS THEY DIFFER.

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IN TWO VOLUMES.

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VOLUME FIRST:  
COMPRISING THE  
**SYSTEM OF INFLEXION.**

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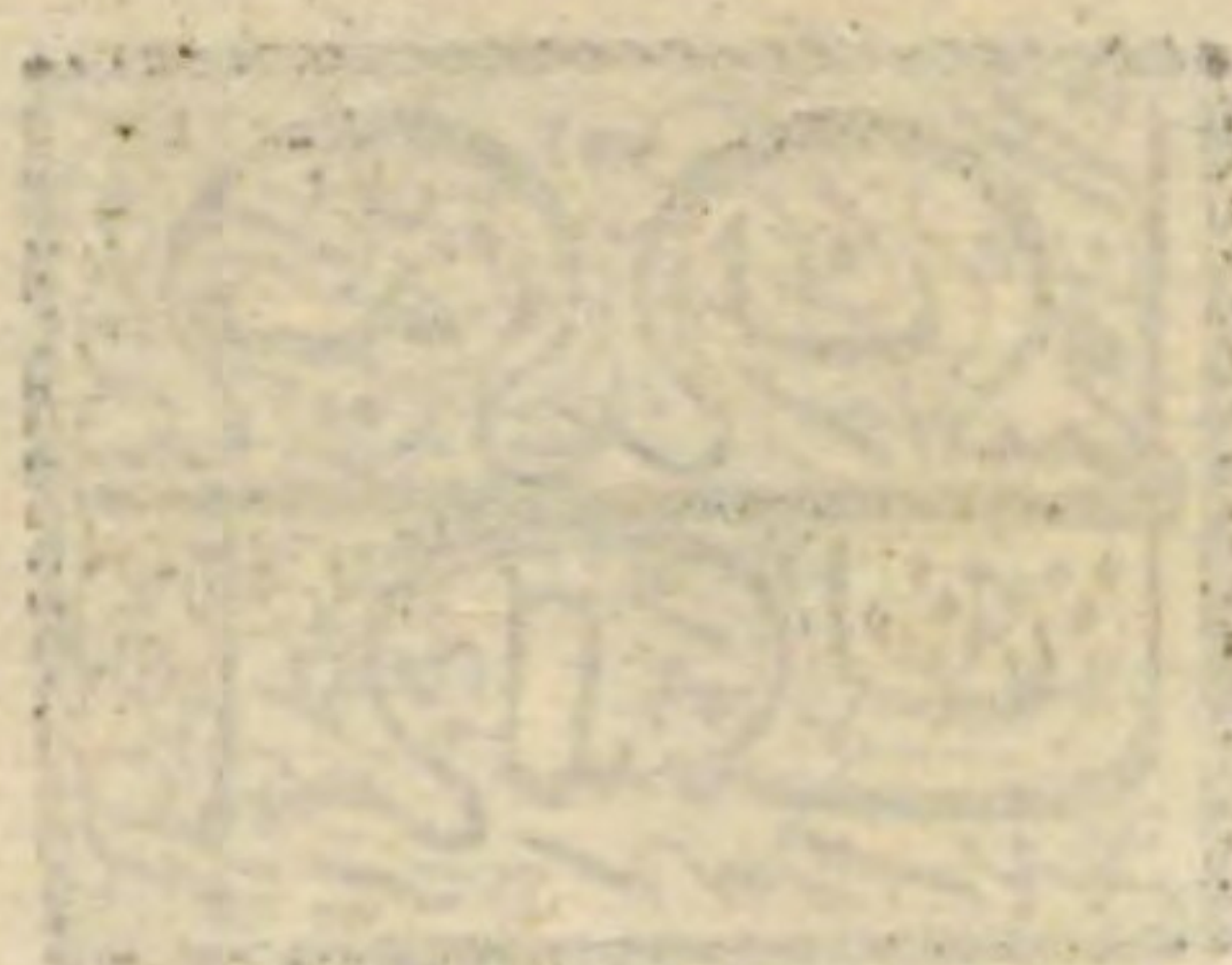
BY M. LUMSDEN,  
PROFESSOR OF ARABIC AND PERSIAN, IN THE COLLEGE OF FORT  
WILLIAM, IN BENGAL.

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CALCUTTA:  
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THE HONORABLE COMPANY'S PRESS.

1813.





# A GRAMMAR

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EMINENT OF ARABIAN

TOGETHER WITH

DEFINITIONS OF THE PARTS OF SPEECH



OBSERVATIONS ON THE STATE OF THE LANGUAGE

AND THE DIFFERENCES BETWEEN THE ARABIC AND PERSIAN LANGUAGES.

THE AUTHOR,

PHILOSOPHUS.

It is the proper business of Philosophical Grammar, to show, in many things which have difference, what is their common character; and in many things which have a common character, through what it is they differ.

IN TWO VOLUMES.

VOLUME FIRST:

CONTAINING THE

## SYSTEM OF INFLECTION.

BY M. LUMSDEN,

PROFESSOR OF ARABIC AND PERSIAN IN THE COLLEGE OF FORT

WILLIAM, IN BOMBAY.

LONDON:

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1812.





يا صارِفاً هَمَّتْهُ فِي الطَّلَبِ      لِمَا بِهِ يُعْرِفُ نَبْ الْأَدَبِ  
هَآكَ الَّذِي يُغْنِيكَ يَا ذَا النُّهَى      بِمَا حَوَاهُ مِنْ لِسَانِ الْعَرَبِ  
طَالِعُهُ تَحْظِي بِالْعُلُومِ الَّتِي      تَفُوزُ مِنْهَا بِإِرْتِشَافِ الصَّرَبِ  
فَهُوَ كِتَابٌ رَوْضُهُ مُعْجِبٌ      يُحْصِلُ لِلنَّاسِ ظَرْفِيهِ الطَّرَبِ  
ثِمَارُهُ يَا نِعْمَةً مَنْ يَمِدُّ      لِقُطْفِهَا فَلْيَسْمَحَنَّ بِاللَّهَبِ  
مَاضٍ عِلْمُ الصَّرَفِ دَرْجُ كَمَا      قَدْ حَازَ هَذَا الْمُقْنِعُ الْمُنْتَخَبِ  
يَا أَيُّهَا الطُّلَّابُ بُشْرَى لَكُمْ      هَذَا كِتَابٌ مُنْجِحٌ لِلْأَرْبِ  
صَنَّفَهُ مَتْنِي الَّذِي حَسْبُهُ      مِنْكُمْ دُعَاءُ فَعَلَيْكُمْ وَجِبِ







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## ADVERTISEMENT.

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**T**HOUGH it will be some time before the Second Volume of the following Work can be issued from the Press, I see no reason to delay the publication of the First Volume, which forms a complete treatise in itself, since it exhausts the Science of Arabic INFLEXION, leaving the SYNTAX, as another branch of the subject, to be fully considered in the Second Volume. On the publication of the latter, it is my intention to furnish a Preface to both; and, in the mean time, it will suffice to offer a very few observations on the nature of the plan which I propose to accomplish.

I PROVED in a former publication that the Science which we call GENERAL GRAMMAR, treats merely of the Nature and Character of the PARTS OF SPEECH; and consequently forms part of the subject which every Grammarian professes to discuss. But the same Parts of Speech which are common to the structure of one Language, are not unfrequently unknown to another; and those which are common to all Languages, have not the same character in each. Thus it happens that there are no ADVERBS in the Arabic Language, and though VERBS and other ATTRIBUTIVES

are



## A D V E R T I S E M E N T.

are probably common to every Tongue, it is, nevertheless, indisputably true, that the character of an Arabic attributive differs essentially from that of the English attributive with which, in Translation, it seems to correspond.

BUT the admission of these facts, (and I know not how they can be controverted,) seems to me to strike at the root of General Grammar, and to reduce that Science, as nearly as possible, to a mere nonentity. For, in the first place, it is not easy to determine what Parts of Speech are necessarily common to every Tongue, though it is quite certain that such, only, can fall within the range of the Science. And, in the second place, though that question were already determined, the definitions of the Science must yet continue to be equally imperfect and unsatisfactory; first, because it treats merely of principles common to every Tongue, and for that very reason of no great importance; and, secondly, because it will not condescend to furnish any information on the subject of those more important principles which distinguish the character of the same Parts of Speech, as they are found to exist in two or more Languages.

To explain by an example. It is by no means clear to my understanding, that adjectives are *theoretically* necessary to any Language, though in *fact* they are probably common to all. For every adjective may be resolved into the genitive case of the corresponding substantive, as A WISE MAN, OR A MAN OF WIS-

DOM;



DOM; &c. and does it not follow as a consequence of this principle, that adjectives, though very convenient to the expression of our thoughts, are not, however, of necessary use?

ADMIT this fact, and adjectives will cease to be the subject of General Grammar, because that Science disdains to furnish any information relating to the Nature of those Parts of Speech which are merely convenient, but not necessary. And, on the other hand, if we deny the fact, and affirm the necessary use of adjectives, it will still be true that they must be considered, in General Grammar, with reference, merely, to their common properties; and, consequently, that the specific difference between the adjectives of one Language and those of another, though often a subject of the highest importance, (See Page 266 of this Volume,) can never fall within the range of the Science.

IN truth, the question, "What is necessary to the expression of our thoughts?" plainly admits of no solution; for, though simple thoughts may be expressed by simple means, the case is very much altered when we have occasion to connect our ideas by a chain of reasoning, because, then, the most perfect Language on Earth, will be found to furnish an imperfect instrument for the communication of thought. The ESSAY ON THE HUMAN UNDERSTANDING, for example, exhibits a train of thought which cannot be translated into the Language of the Nursery;

or,



*A D V E R T I S E M E N T.*

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or, generally speaking, into any Language of which the progress to maturity is inconsiderable ; yet it does not follow that it would be impossible, (no doubt it would be very difficult,) to translate it into the Language of New Zealand, because Language may attain a very high degree of perfection, while the state of Society is yet very rude.

THE reason is, that long and connected trains of thought are inseparable from the condition of Man's nature, at every period of the social career ; and thus, the arts of fishing, hunting and warfare, for example, the necessary concomitants of Savage Life, in its rudest state, will furnish abundant materials for thought. Those materials, shaped into Speech in the necessary intercourse of Human Society, will inevitably give birth to a great deal of eloquent, and perhaps, even, of abstract discussion ; and thus the necessary wants of the Savage, though they may not furnish a very copious vocabulary, are yet sufficient to account for all that is excellent (and there is often, I believe, a great deal of excellence,) in the structure of his Language ; such as the introduction of a comprehensive and uniform System of Inflexion ; the distinctions of moods and tenses ; the variations of case, number, and gender ; and the invention of particles ; &c. &c\*.

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\* I REFER the reader to the ABBE MOLINA's account of the excellent structure of the Language of the ARAUCANIANS in South America, comprised in his work on the Natural History of CHILI, and the Manners of its People ; &c.



*A D V E R T I S E M E N T.*

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THE copiousness of Language probably depends on other causes, more immediately connected with the state of Society ; yet the civilization of Man must be more ancient than the records of History, if it be indeed anterior to the maturity of Speech. The Greek Language was certainly copious in the days of HOMER, and had already acquired that excellence of structure, which enables it, even in our times, to furnish terms for every modern Science ; such as we cannot find in our own Language, though the Science may have been invented by ourselves.

BUT whatever may be thought of those causes to which we owe the maturity of Speech, I am of opinion, first, that we know very little of what is necessary or common to all Languages ; secondly, that the Science which we call General Grammar, treats merely of the nature and character of the Parts of Speech employed in our own and some other Tongues ; and, finally, that this Science ought to be abolished, as a usurpation on the province of the common Grammarian, whose duty it is, to define the nature of his own Parts of Speech, shewing where they agree, and where they differ from those of the Language familiar to his readers.

THE following work will be found, accordingly, to comprise definitions of the Parts of Speech employed by the Arabs ; and though I have purposely waved all controversial arguments, it will be obvious to those conversant in the subject, first, that I  
have



## *A D V E R T I S E M E N T.*

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have been often, nay generally, compelled to embrace opinions at variance with those commonly maintained in Europe; and, secondly, that the structure of the Arabic Language, as explained by me, is not consistent (or at least not apparently consistent,) with some of the most popular theories of Speech. In other respects, it will be found to comprise a very ample body of rules, founded on the authority of the best writers, and easily consulted by means of the Table of Contents prefixed to the Volume, which supercedes the necessity of committing them to memory.

It only remains to add, that though on a more extensive scale, the work has been written nearly on the same plan with that of my friend and predecessor Major BAILLIE, the British Resident at the Court of Lucnow\*. Both are supported by the authority of the best writers on Arabic Grammar, and if his work had been completed, I should have thought it unnecessary to undertake mine. His removal from the COLLEGE prevented its completion, and his employment in the high offices which he has since held under the INDIAN GOVERNMENT, however honorable to his own Character, has yet withdrawn from the field of Oriental Literature, one of those men to whose talents and extensive knowledge, it would have been indebted for the most important

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\* "SIXTY TABLES, ILLUSTRATIVE OF THE PRINCIPLES OF ARABIC INFLEXION," published by Major BAILLIE shortly after the Institution of the College.



## ADVERTISEMENT.

improvements. To Major BAILLIE, therefore, I desire to inscribe the following Work, in testimony of the esteem which I entertain for his acquirements, and as a mark of respect for his general character, the more grateful to my feelings, because, on this occasion, it is offered to a friend.

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**A GRAMMAR**  
**OF THE**  
**ARABIC LANGUAGE.**

**CHAPTER FIRST.**

**SECTION FIRST.**

أَلْحُرُوفُ الْهَجَائِيَّةُ *AL HOOROOFOOL HIJAEYYA,*

OR

**LETTERS OF THE ALPHABET.**

**T**HE Arabs are pre-eminent over all nations for the assiduous cultivation of their native tongue. They have discussed and exhausted every imaginable question of Grammar, and have bestowed on the professors of that science, an eminence of literary fame and celebrity to which the Grammarians of Europe have aspired in vain.

THE simple structure of most of the European Tongues is unfavorable to the general culture of Grammatical science: we learn its elements in early youth, but it seldom happens that we have occasion or inclination to resume the study in maturer years. The superficial



superficial acquirements of the schoolboy are, among us, experimentally found to suffice for the purposes of practical accuracy; and beyond the accomplishment of those purposes, there is nothing in the science to excite the ardor of general emulation. We therefore study Grammar as a matter of necessity, and having acquired that common sort of proficiency which is expected from every man of liberal education, we generally, (and not without reason,) relinquish for ever an unprofitable pursuit, which no longer offers any thing to excite the curiosity, or gratify the taste, or supply the wants of the general reader.

THE professed votaries of Grammatical science, are necessarily excepted from these remarks; but their number in Europe is comparatively small, and with reference to the simple structure of most of the European tongues, it is not to be desired that they should be greatly augmented. The necessary study of Grammar extends not beyond the point of practical utility, and as our ears are seldom offended by any gross violation of Grammatical rule, it may be justly inferred that our knowledge of that science is generally equal to the demands imposed by the Languages to which it relates.

THE intricate structure of the Arabic Language demands, however, a deeper attention to the rules of Grammar, than can be reasonably required from the student of any European Tongue. Those rules are exceedingly numerous and remote from the observation of uninformed practice. They cannot be acquired without much labour, and when acquired, they cannot be easily remembered. An Arab is unable to carry them in his memory, and has therefore continual occasion to refer to his books, by means of which he decides every thing, and without them will seldom venture to offer an opinion. His Grammar is not, as with us, merely the companion of his boyish days, but the faithful guide of his maturer years; a VADE MECUM, a SINE QUONON, without which he would be constantly in danger of losing his way. It would be arrogance to imagine that the rules of Arabic Grammar



Grammar are less necessary to the foreign Student of that Language than they are found to be to the Native Arabian. On the contrary, we shall require (and it is my ambition to furnish) an ample collection of Grammatical rules, such as may serve the double purpose of an elementary work for the use of beginners, and a book of reference to which the English proficient in the Arabic Language may refer for the solution of doubtful points. For this purpose, I shall extract whatever is useful, or even curious, in that ample mass of materials bequeathed to their country by the writers of Arabia; and though my work will offer no encouragement to those who consider brevity as the soul of Grammar, I shall yet endeavour to preserve the advantage of a clear arrangement, such as may enable me to distinguish the parts that may be omitted with least disadvantage to the progress of the learner. By this means, I hope to escape the censure of prolixity otherwise due to the length of my work; or if destined to incur that censure, the success of my undertaking, in other respects, will still have furnished the materials from which an abridgment may be easily formed hereafter.

THE twenty-nine Letters of the Arabic Alphabet are indifferently termed **اَلْحُرُوفُ اَلْهَجَائِيَّةُ** AL HOOROOFOOL HIAJAEYA, **اَلْحُرُوفُ اَلْعَرَبِيَّةُ** AL HOOROOFOOL ARUBEEYA, **اَلْحُرُوفُ اَلْمُعْجَمَةُ** AL HOOROOFOOL MOOJUMA, and **حُرُوفُ اَلْاَبْجَد** HOOROOFOOL ABJUD.—The sounds of many are peculiar to the Arabs, and of the most difficult acquirement by foreign nations; insomuch that the system of pronunciation commonly established among the learned in India is nearly unintelligible to the ear of an Arab. I have determined, nevertheless, to adhere to that system, because the English Alphabet does not furnish the means of establishing any other that would not be liable to many exceptions; and as I intend to describe,

as



as nearly as possible, the true Arabian pronunciation of every letter, the system of Orthography that may be adopted by me, is, in fact, a matter of very little importance.

THE letters of the alphabet are written from the right hand to the left, and are variously formed, according to their position at the beginning, or the middle, or the end of a word. Some of the variations to which they are liable appear in the following scheme of the Alphabet, and the rest will be sooner acquired in the course of practice, than they can be by the use of any other means.

### SCHEME OF THE ALPHABET.

|      | Names of the Letters. | Finals. | Medials. | Initials. | Forms of the Letters. |    |
|------|-----------------------|---------|----------|-----------|-----------------------|----|
| Alif | ألف                   | قَرَأَ  | سَال     | أَمَرَ    | ا                     | A. |
| Ba   | باء                   | طَلَبَ  | عَبَدَ   | بَدَرَ    | ب                     | B. |
| Ta   | تاء                   | لَيْتَ  | بَثَرَ   | تَبَرَ    | ت                     | T. |
| Sa   | ثاء                   | لَيْثَ  | كَتَبَ   | تَوَبَ    | ث                     | S. |
| Jeem | جيم                   | فَلَجَ  | نَجَدَ   | جَوَبَ    | ج                     | J. |
| Ha   | حاء                   | ذَبَحَ  | خَجَرَ   | حَبَرَ    | ح                     | H. |
| Kha  | خاء                   | سَلَخَ  | بَخَلَ   | خَرَجَ    | خ                     | K. |
| Dal  | دال                   | جَلِيدَ | بَدَلَ   | دَبِيرَ   | د                     | D. |
| Zal  | ذال                   | أَخَذَ  | كَذَّبَ  | ذَكَّرَ   | ذ                     | Z. |
| Ra   | راء                   | عَطَرَ  | ضَرَبَ   | رُشِدَ    | ر                     | R. |
| Za   | زاء                   | عَجَزَ  | بَسَزَ   | زَجَرَ    | ز                     | Z. |
| Seen | سين                   | لَبَسَ  | يَسَرَ   | سَلَبَ    | س                     | S. |



|       | Names of the Letters. | Finals. | Medials. | Initials. | Forms of the Letters. |     |
|-------|-----------------------|---------|----------|-----------|-----------------------|-----|
| Sheen | شِين                  | جِيش    | بِشَر    | شَرَب     | ش                     | Sh. |
| Sad   | صَاد                  | جِرْص   | بَصَر    | صَبَر     | ص                     | S.  |
| Zad   | ضَاد                  | بَعْض   | نُضِج    | ضَرَر     | ض                     | Z.  |
| Ta    | طَاء                  | سَهْط   | سَطَر    | طَهَر     | ط                     | T.  |
| Za    | ظَاء                  | غَيْظ   | نَظَر    | ظَهَر     | ظ                     | Z.  |
| Ain   | عَيْن                 | طَمَع   | نَعَلَ   | عَلِمَ    | ع                     | A.  |
| Ghaïn | غَيْن                 | صَبَغ   | بُغِض    | غَيَّرَ   | غ                     | Gh. |
| Fa    | فَاء                  | سَيْف   | عَقُو    | فَكَّرَ   | ف                     | F.  |
| Qaf   | قَاف                  | طَبَقَ  | عَقَلَ   | قَوَّلَ   | ق                     | K.  |
| Kaf   | كَاف                  | سَلَكَ  | سَكَّرَ  | كَرَّمَ   | ك                     | K.  |
| Lam   | لَام                  | شَكَلَ  | حَلَمَ   | لَبَّيْبَ | ل                     | L.  |
| Meem  | مِيم                  | جَسَمَ  | لَمَعَ   | مَنَعَ    | م                     | M.  |
| Noon  | نُون                  | عَدَنَ  | قَنَدَ   | نَوَّمَ   | ن                     | N.  |
| Wao   | وَائِ                 | دَلَّوْ | يَوْمَ   | وَعَدَ    | و                     | W.  |
| Ha    | هَاء                  | فَقَّهَ | عَهْدَ   | هَضَمَ    | ه                     | H.  |
| La    | لَا                   | خَلَا   | قَالَ    |           | ا                     | A.  |
| Ya    | يَاء                  | طَبَّى  | عَيَّدَ  | يُمِّنَ   | ي                     | E.  |



## SECTION SECOND.

## COMBINATION OF LETTERS.

THE letters of the Alphabet apparently consist of vowels and consonants, yet they cannot be combined into words and syllables, otherwise than by the aid of certain marks, or short vowels, or vowel points, that have been invented for that purpose. Those vowel points are generally omitted in Arabic books, but they may, nevertheless, be optionally expressed in every word without exception; and if not expressed, they must be understood, because it is impossible otherwise to form a word or a syllable. To explain by examples. The letters **م** and **ن** in the word **مُن** MUN, are connected by the intervention of the short vowel **فَتْحَة** FUT-HA; and the same short vowel is applicable to **لَام** when combined with **أَلِف** in the word **لَا** LA. It is obvious, therefore, that whether a word shall consist of two consonants, as **مُن** MUN; or of a vowel and a consonant, as **لَا** LA; the intervention of a short vowel will be equally necessary in either case. The short vowels are known by the term **حَرَكَات** HU-RU-KAT or QUALITIES OF MOTION; and they are three in number, namely, **فَتْحَة** FUT-HA, or the mark ( - ) placed over the letter to which it appertains, as **قَتَلَ** KUTL, SLAUGHTER; **كُسْرَة** KUS-RA, or the mark ( - ) placed under the letter to which it appertains, as **فَكْر** FIKR, THOUGHT; and **ضَمَة** ZUM-MA, or the mark ( ° ) placed over the letter to which it appertains, as **ظَلَمَ** ZOOLM, TYRANNY. They have nearly the short sounds of u, i, and oo, in the words BUT, BIT, and Book; which would be thus written by an Arab: **بُت** BUT **بِت** BIT **بُك** Book.



THE absence of a vowel point is known by the mark (◌◌) or سكون Soo-koon, placed over the letter to which it appertains, (or often omitted, if the letter be final;) as كَان and رَاء in the word فِكْر FIKR; لَام and مِيم in the word ظُلْم ZOOLM; &c. It is obvious, therefore, that if an Arab had occasion to write the English word BURNT, (بُرْنَتْ) he would render the letter ب مُتَحَرِّكِي Moo-tu-hur-rik, or MOVEABLE (by the vowel فَتْحَة Fut-ha,) and would apply the mark سكون Soo-koon to each of the other three letters, because these are سَاكِن SA-KIN or QUIESCENT, or “not moveable;” that is to say, they are not followed by any short vowel.

BUT two following quiescent letters are seldom admissible in an Arabic word, and never, except in certain cases, to which the attention of the reader will be called hereafter. An Arab would therefore pronounce with difficulty the word BURNT, in which there are three following quiescent letters; but as the word *begins* with a moveable letter, the difficulty of utterance would not be wholly insuperable in his estimation. But if we substitute the word BLUSH for the word BURNT, an Arab would despair of attaining the accurate pronunciation of that word; *first*, because the letter ب is here quiescent, that is to say, it is not followed by a short vowel; and, *secondly*, because he is firmly persuaded that a quiescent letter, occurring at the *beginning* of a word or a syllable, cannot be uttered by the organs of human speech. He would therefore prefix or subjoin to the letter ب, the sound of the vowels فَتْحَة Fut-ha, or كُسْرَة Kus-ra, or ضَمَة Zum-ma; and would thus inevitably corrupt the word into أَبْلَش AB-LUSH, or اِبْلَش IB-LUSH, or اَبْلَش OOB-LUSH;



Oob-LUSH; or بَلَشُ BU-LUSH, or بَلَشُ Bi-LUSH, or بَلَشُ Boo-LUSH. This principle is common to the Arabs with many other Oriental Nations, and hence it happens that the natives of India are constantly observed to change the name of SMITH into ISMITH, SPEAR into ISPEAR, &c. because they are unable otherwise to pronounce these words.

BUT though every Arabic word or syllable must begin with a moveable letter, the necessity is not therefore universally applicable to other tongues; and the English reader will easily recal to his memory the occurrence of a quiescent letter at the beginning of many words or syllables, such as B, in the words BLUSH, BLEAK, BREAK and EMBRASURE; &c. The proposition of the Arabian Grammarians, namely, that a quiescent letter cannot be uttered at the beginning of a word or a syllable, is therefore true with reference to themselves and their own Language; but cannot be received as a general principle, indifferently applicable to every other tongue.

THE sound of a vowel point invariably *follows* that of the letter to which it appertains; and hence it happens that the letter ب, moveable by the three vowel points, will represent the short sounds of ب Bu ب Bi and ب Boo, in the words But, Bit, and Book; but never can represent those expressed by reversing the same letters in the syllables UB, IB and OOB. In order, therefore, to prefix the sound of a vowel point to any given letter in the alphabet, the letter ا must be employed as a vehicle, having no sound of its own, but merely the sound of the vowel point by which it may happen to be moveable; as اَب AB, or UB, اِب IB, and اُB



THE long vowels are formed by means of the letters اَلِف, and perhaps عَيْن; but عَيْن is a consonant in the opinion of many, and لا as we shall see in the sequel, is merely another name for اَلِف as اَلِف is another name for هَمْزَة HUM-ZA. I shall therefore pass over these letters for the present, and will proceed to consider the nature of those long vowels that are formed by means of the letters ALIF, WAO, and YA.

IN order to form the long vowels, these letters must be quiescent, or not moveable by a vowel point; and like all the other letters of the alphabet, they must be connected with those which precede them by means of the حَرَكَات HU-RU-KAT, or SHORT VOWELS. Their combination with ب in the syllables بى, بَو, is therefore imperfect, and requires the intervention of a short vowel, by which the letter ب must be rendered moveable. It is obvious, therefore, that three long vowels might be formed from each of the letters ALIF, WAO and YA quiescent, following each of the vowel points; as بَا, بِي, بُو. But اَلِف quiescent follows invariably the vowel فَتْحَة, and will therefore furnish but one long vowel, corresponding with AU in the English word HAUL, or حَال. And واو quiescent, following the vowel كَسْرَة must be everywhere changed into يا as مِيزَان MEE-ZAUN, for مِوَزَان MIV-ZAUN, A BALANCE; and will therefore furnish but two long vowels, namely, ow in the English word cowl; (كَوْل) and oo in the word پُور POOR, or POORE, with a final ة mute, to lengthen the sound of oo. And يا quies-



cent never follows the vowel ضَمَّة ZUM-MA, and will therefore furnish but two long vowels; namely, EA, in the word حَيْل, HEAL, or HEALB, with a final E mute, to lengthen the sound of EA; and IE, in the word لَيْه deliberately pronounced, so as not to run into a short vowel, like the letter I in the word LIGHT.

THE long vowels amount, therefore, to the number of five; expressed in the words قَالَ KA-LA, HE SPOKE; قِيلَ KEE-LA, IT HAS BEEN SAID; قِيلُوا KY-LOO-LUT, SLEEPING AT MID-DAY; قَوْل KOWL, SPEECH. And they are everywhere formed, as already stated, by combining the letters ALIF, WAO, and YA quiescent, with the short vowels to which they are here subjoined.

BUT I have already had occasion to remark that the sound of a short vowel, occurring at the beginning of a word or a syllable, is invariably represented by a moveable اَلِف; as when we reverse the syllables ب Bu, ب Br, and ب Boo, into أَب UB, اب IB, and اُب OOB. And hence it happens that the long vowels, occurring at the beginning of a word or a syllable, will require the aid of moveable اَلِف; as اَو Aw, اَوْ Ow, اُو Oo, اِي Ee, and اِي Ai, or I; in the English words اَلْ AWL, اَوْل OWL, اَوْز OOZE; اِيو EVE, and اِيْر IRE. The two Alifs, in the word اَلْ AWL, and other similar examples, are, however, commonly contracted into one Alif, surmounted by the mark مَدَّة as اَجْر for اَجْر A-JOOR, A BRICK; قرآن



قُرْآنَ for قُرْآنُ Koor-AN; READING; &c. And the letter اَلِف, surmounted by this mark, might therefore be termed مُمَدَّدَةٌ MUM-DOO-DA, or LENGTHENED; although that term, as we shall see in the sequel, is most commonly employed in another sense.

THE sound of the vowel فَتْحَةٌ FUT-HA, though shorter, is essentially the same with that of اَلِف: the sound of the vowel كَسْرَةٌ KUS-RA, though shorter, is essentially the same with that of يَ: and the sound of the vowel ضَمَّةٌ ZUM-MA, though shorter, is essentially the same with that of وَاو. Or to express the same sentiment in other words: a lengthened فَتْحَةٌ generates اَلِف; a lengthened كَسْرَةٌ generates يَ; and a lengthened ضَمَّةٌ generates وَاو. And hence the three vowel points are said to be HOMOGENEOUS with the corresponding letters: اَلْفَتْحَةُ اخْتِ اَلِيفِ AL FUT-HA-TO OOKH-TOOL ALIF, FUT-HA IS THE SISTER OF ALIF; and so, also, of كَسْرَةٍ KUS-RA, with reference to يَ; and ضَمَّةٌ ZUM-MA, with reference to وَاو. And their combination together forms the three simple long vowels already mentioned; namely, اَو Aw, اُ Oo, and اِي Ee; known to Grammarians by the term حُرُوفُ الْمَدِّ HOO-ROO-FOOL MUDD, or LETTERS OF LENGTH. The vowels اَو Ow and اِي Ai, are obviously mixed or compounded of the sound of فَتْحَةٌ with that of the HETEROGENEOUS letters يَ and وَاو by which it is followed; and these vowels are therefore diphthongs, known to Grammarians by the term حُرُوفُ اللَّيْنِ HOO-ROO-FOOL LEEN, or LETTERS OF SOFTNESS. The term حُرُوفُ اللَّيْنِ HOO-ROO-FOOL LEEN may, indeed, be



be also applied to the three simple long vowels اَ Aw, اُو Oo, and اِ Ee; but the term حُرُوفُ الْمَدِّ Hoo-roo-fool MUDD, is never applicable to the diphthongs اَو Ow and اِي Ai.

THE sound of a long vowel or diphthong ought never to be slurred over with the usual rapidity of English utterance. It is invariably a grave deliberate sound, enduring much longer than that of the corresponding English vowels. The reader who desires to attain an accurate pronunciation, will therefore do well to pause on the sound of every long vowel; otherwise the natural rapidity of an Englishman's utterance will not fail to lead him astray.

THE sound of a short vowel is very short, like that of u in the word BUT, or double o in the word BOOK; as سُكُونٌ Soo-koon, REST, in which there are two vowels, the first short, and the second long.

THE sign (تَشْدِيدُ) or تَشْدِيدُ TUSH-DEED, placed over the letter to which it appertains, indicates that such letter must be doubled in utterance: as تَكْبَرُ Tu-kub-boor, PRIDE, in which, the mark تَشْدِيدُ is applicable to the letter ب B. The first of the two homogeneous letters must, in this case, be invariably quiescent; and the second, (unless occasionally, in the case of its occurrence at the end of a word, will be moveable by one or other of the three vowel points. A double letter must be rendered very obvious in the utterance, and is not, therefore, to be rapidly pronounced like double m in the word MUMMY. In fact, it would require, in our Language, three following homogeneous letters

(as



(as MUMM-MY) to represent the force and emphasis given to the utterance of a double letter in the Arabic Language. If the first of the two homogeneous letters shall be moveable by any of the vowel points, both letters will then be written: as مَدَدٌ MU-DUD, ASSISTANCE, opposed to مَدَّ MUDD, LENGTH.

A DOUBLE vowel point, placed over the last letter of a word, is known in Grammar by the term تَنْوِينٌ TUN-VEEN or NUNNATION, because the last letter must, in that case, be followed by the sound of the letter نُونٌ from which the word تَنْوِينٌ is derived: as مَدَدٌ MU-DU-DOON; مَدَدًا MU-DU-DUN; مَدَدِي MU-DU-DIN; &c. The تَنْوِينٌ of the vowel فَتْحَةٌ FUT-HA, is generally marked by the letter اَلِفٌ as in the preceding example مَدَدًا MU-DU-DUN; but that letter must be omitted in the case of a word ending with ة as دَفْعَةً DUF-A-TUN, AT ONCE; بَغْتَةً BUGH-TU-TUN, SUDDENLY; and other examples of the same nature. The letter نُونٌ is sometimes observed to supercede, in writing, the use of the double vowel point at the end of a word: as أَبُو مُحَمَّدٍ نِ الْقَاسِمِ for أَبُو مُحَمَّدٍ الْقَاسِمِ A-BOO MOO-HUM-MU-DI-NIL KA-SI-MO, A MAN'S NAME; in which case نُونٌ is commonly written in a smaller character than is generally employed in the rest of the work. It is to be observed, however, that this employment of the letter نُونٌ has not been authorised by any Grammarian, and is not therefore wholly unobjectionable.

THE division of words into syllables, is regulated by the following simple and very important rule, to which there is not a single exception in the Language. " Every word and syllable must begin

D

" with



“ with a moveable letter, and the number of syllables in every word is equal to the number of its moveable letters.” For two moveable letters can never enter into the same syllable, and the quiescent letters in every word, will form a part of the same syllable with the moveable letter to which they are subjoined.

Examples: ضَرْبُ ZU-RU-BA; اِسْتَحْدَمَ Is-TUKH-DU-MA;  
اِسْتَحْدَمَ Is-TIKH-DAM; اِسْتَحْدَمَ اِم Is-TIKH-DA-MOON;  
قُرْآنُ KOOR-AN, not قُرَانُ KOO-RAN; قُرْآنُ KOOR-A-  
NOON, not قُرَانُ KOO-RA-NOON; &c. It follows, therefore, that  
مَالُ MAL, WEALTH, is a word of one syllable; and that مَأَالُ  
for مَأَالُ MU-AL, THE PLACE OF RETURN, will necessarily  
comprise two syllables. So, also, بَعْدُ BAAD is a word of one  
syllable, and بَعْدُ BAA-DO, is a word of two syllables, whereas  
بَعْدُ BAA-O-DA comprises three.

Our monosyllables often approach, in utterance, to the nature of polysyllables; as BEER and HERE, often pronounced as if they were written BEE-AR and HEE-AR. The unity of every syllable must be carefully preserved in the Arabic Language, and the want of the necessary attention to this point (generally neglected by English scholars,) is inconsistent with the attainment of an accurate pronunciation.

On recurring to the scheme of the alphabet, the reader will observe the letter اَلِف ALIF at the head of the list, and the letter لَ LA which stands next the bottom, above يَ YA. The letter لَ LA is the true اَلِف ALIF, and labours under certain disabilities, the nature of which are now to be explained. First, it must be invariably quiescent, or not moveable

by



by a vowel point; and consequently does not occur in the word **أَل** AL, because the letter **أَلِف** is here moveable. Secondly, it follows invariably the vowel **فَتْحَة** FUT-HA and being itself quiescent, will therefore represent the sound of broad A in the word **مَا** MA or **لَا** LA, and cannot represent any other sound. Thirdly, being invariably quiescent, and following invariably the vowel FUT-HA, it has no occasion for the mark **سُكُون** Soo-KOON, nor has the preceding letter any occasion for the vowel FUT-HA; and therefore we generally write **مَا** not **مَآ**; **لَا** not **لَآ** &c. Fourthly, it never enters into the composition of a declinable word except as a servile letter, as in the example **ضَارِب** ZA-RIB, A STRIKER, in which **أَلِف** otherwise termed **لَا**, is said to be servile not radical, because its office corresponds with that of the TERMINATIONS of other tongues. For as the radical letters B-U-R-N, composing the English word BURN, denote an idea which is variously modified by various terminations or servile letters, as BURN-ING, BURN-T or BURN-ED, BURN-S or BURN-ETH, &c. so, the radical letters **ضَرَب** composing the word **ضَرِب** ZURB, To STRIKE, denote an idea which is merely modified or inflected by the introduction of the letter **أَلِف** ALIF, in its derivative **ضَارِب** ZA-RIB; A STRIKER; &c.

THE letter **أَلِف** or **لَا** is therefore servile in the word **ضَارِب** ZA-RIB; and if it shall seem to occur as a radical letter in any given example, as **مَال** MAL, originally **مَوْل** MU-WUL, WEALTH, the reader may be assured that in all such cases, it is the mere substitute of some other letter: as **وَاو**,  
here



here changed into اَلِف by the operation of certain rules of permutation and rejection, the nature of which will be explained hereafter.

THE letter اَلِف which appears at the head of the alphabet, is more properly known by the name of هَمْزَة HUM-ZA; and though it has a definite form of its own, namely the mark (ء), it is yet generally found to usurp the forms of واو اَلِف and يا. At the beginning of a word, its form is invariably that of اَلِف moveable by one or other of the three vowel points as اَكْرَمُ AK-RU-MA اُكْرِمُ OOK-RI-MO; اِكْرَامُ IK-RAM; &c. And, in this case, the sound of the letter is merely that of the vowel point by which it may happen to be moveable; as the reader will perceive on adverting to the pronunciation of these three words.

IN the middle of a word, the form of a moveable HUM-ZA is determined by its own vowel point; and the form of a quiescent HUM-ZA, by the vowel point of the letter which precedes it. Thus, HUM-ZA moveable by the vowel فَتْحَة FUT-HA, assumes the form of اَلِف ALIF in سَأَلَ SU-U-LA, HE ASKED: Humza moveable by the vowel كَسْرَة KUS-RA, assumes the form of يا YA in سَعِمَ SU-I-MA, HE WAS SICK: and Humza moveable by the vowel ضَمَّة ZUM-MA, assumes the form of واو WAO in رَوَّفَ RU-OO-FA, HE WAS KIND; &c. And again: Humza quiescent, following the vowel فَتْحَة FUT-HA, assumes the form of اَلِف in رَأْسٌ RA-SOON, A HEAD: Humza quiescent, following the vowel كَسْرَة KUS-RA, assumes the form of يا in

زَيْب



نُوبٌ Zi-BOON, A WOLF: and Humza quiescent, following the vowel ضَمَّةٌ ZUM-MA, assumes the form of واو in بُؤْسٌ Boo-soon, A CALAMITY; &c.

THE last letter of most Arabic words are generally moveable in the composition of a sentence; and the form of a moveable Humza, occurring at the end of an Arabic word, must be determined by the preceding (not by its own) vowel point, when the preceding letter shall happen to be moveable. Thus Humza following the vowel فُتْحَا, assumes the form of ALIF in كُرَا KU-RU-A, HE READ: Humza following the vowel كُسْرَا, assumes the form of YA in مَا فَتَى MA-FU-TI-A, HE DID NOT CEASE: and Humza following the vowel ZUM-MA, assumes the form of WAO in طَرَا TU-ROO-A, HE LEFT THE CITY; &c. If the preceding letter shall happen to be quiescent, Humza ought to be written in its own shape, though, in this case, it is often found in books under the form of WAO: as بُؤٌ properly بُدُّ BUD-oon, THE BEGINNING; جُزُّ Jooz-oon, A PORTION; &c.

FROM the examples already adduced, the reader will observe that the letters ALIF, WAO and YA, are commonly surmounted by the mark Humza (ء), when these letters represent Humza: as رَأْسٌ RAA-soon, A HEAD; بُؤْسٌ Boo-soon, A CALAMITY; and بئرٌ BEE-roon, A WELL; &c. But every moveable Alif must be Humza, and has therefore no occasion for that mark, which is seldom or never written over a moveable Alif, occurring as the first letter of a word. And as the real



ALIF or LA is invariably quiescent, so the mark سُكُونٌ Ecc-  
 KŌON is never written over the real Alif, being reserved for  
 Humza under the form of Alif, as رَأْسٌ RAA-SOON, A HEAD;  
 &c. It is proper to add that the diacritical points of the  
 letter YA should be omitted when that letter represents Humza;  
 as بَيْتٌ (not بَيْرٌ) BEE-ROON, A WELL; &c.

ON reverting to the scheme of the Alphabet, the reader  
 will observe that the sound of each letter constitutes the first  
 letter of its own name. Thus بَا BA is the name of the  
 letter ب B, and ب B is the first letter of the word بَا BA;  
 and so, also, of حَا HA, رَا RA, سَيْنٌ SEEN, شَيْنٌ SHEEN,  
 &c. But the true اَلِف ALIF is invariably quiescent, and cannot  
 therefore be the first letter of its own name, because a quiescent  
 letter never occurs at the beginning of any Arabic word.  
 The true اَلِف has therefore received the name of لَا LA,  
 which is often improperly pronounced لَام ALIF by  
 those who are not aware of the truth.

I now proceed to consider the pronunciation of each letter  
 in the Alphabet.



## SECTION THIRD.

مَخَارِجُ الْخُرُوفِ MU-KHA-RI-JOOL HOO-ROOF,

OR

## PRONUNCIATION OF LETTERS.

THERE are TWENTY-NINE letters in the Arabic Alphabet, and the Learned are generally of opinion that the مَخَارِجُ الْخُرُوفِ MU-KHA-RI-JOOL HOO-ROOF, or PLACES OF THEIR UTTERANCE, must be also twenty-nine.

For a letter is properly a specific modification of sound; and sound, abstractedly considered, admits of modification in two different ways: namely, first, by INTENSION AND REMISSION; and, secondly, by a variation of the organs employed in its utterance. Now any given articulated sound is obviously capable of intension and remission, as when we soften or enforce the sound of the letter ب; &c. But the intension or remission of one sound is never found to generate another; for ب continues to have the same sound, whether pronounced with intension or not. It follows, therefore, that the distinction of sound between two letters (and no two letters of the Arabic Alphabet have the same sound,) must be the result of a variation or new modification of the organs employed in their utterance; and consequently, that those variations do in reality equal the number of Alphabetical letters.

BUT they are too slight to be always perceptible, and the Arabian Grammarians recognise but sixteen, which I proceed to describe as well as I can.



1
2
3  
هَمْزَة
هَآ
أَلِف

THESE three letters are formed at the lower extremity of the throat; the first being nearer to the breast than the second, and the second nearer than the third. The letter هَآ HA is an aspirate, corresponding with H in the word HOPE. Example: هَمْزَة SUHM, AN ARROW; هَتْم HUTM, BREAKING THE TEETH; &c. The letter تَآ TA, occurring at the end of a word, as a mark of the feminine gender, is often pronounced like هَآ quiescent: as حَسَنَة HU-SU-NA for حَسَنَة HU-SU-NU-TOON BEAUTIFUL; &c.

THE letter هَمْزَة at the beginning of a word, assumes the form of أَلِف and has the sound, merely, of its own vowel point. Examples: أَلَم As-LU-MA; أَلَم Oos-LI-MO; أَلَم Is-LAM; &c. In the middle of a word, the sound of a moveable Humza approaches to that of its own vowel point: as سَأَلَ SU-U-LA, HE ASKED; سَعِمَ SU-I-MA, HE WAS SICK; رَوَّفَ Ru-oo-FA, HE WAS KIND; &c. And the sound of a quiescent Humza approaches to that of the letters Alif, Wao, and Ya quiescent: as رَأْسُ RAA-SOON, A HEAD; بُؤْسُ Boo-soon, A CALAMITY; and بئرُ BEE-roon, A WELL; &c. At the end of a word, the sound of Humza is determined by its own vowel point: as جَزْءُ Jooz-oon; جَزْءُ Jooz-un; جَزْءُ Jooz-in; قَرَأَ Ku-ru-a; فَتَى Fu-ti-a; طَرَوْا Tu-roo-a; &c. There is a difficulty in the utterance of Humza, which is not applicable to the real Alif; and thus مَالُ MAL, WEALTH, is a fine flowing sound, proceeding apparently from the throat upwards; but رَأْسُ RAAS, THE HEAD,

is



is uttered with an effort, and seems to proceed directly from the breast. The same difference may be observed in the word قَوْلٌ KOO-LA with WAO, as opposed to بُوْسٌ Boo-soon with Humza; and قَيْلٌ KEE-LA with YA, as opposed to بَيْرٌ BEE-roon with Humza; &c.

4      5  
عَيْن      حَا

THESE two letters are formed in the middle of the throat, the first being somewhat lower down than the second, according to the opinion of most Grammarians. The sounds of the letter عَيْن are somewhat similar to those of moveable Alif, from which it is distinguished in utterance, by a very strong compression of the muscles of the throat. Examples: عَقْلٌ AKL, WISDOM; عَقْدٌ IKD, A STRING OF PEARLS; عُقْدَةٌ OOK-DA, A KNOT; بَعْدُ BAA-DO, AFTER THIS; بُعْدٌ BOOD, DISTANCE; مَعْبَرٌ MEA-BUR, A FERRY BOAT; عَادٌ AAD, THE NAME OF A TRIBE; عَوْدٌ AOUD, RETURNING; عُودٌ OOD, WOOD OF ALOES; عِيدٌ EED, A FESTIVAL; عَيْلٌ AİL, PRANCING; &c. The reader will observe that the letter عَيْن in the mouth of a foreigner, is exceedingly apt to degenerate into ALIF; whereas the strong compression in the muscles of the throat will be always obvious in the utterance of an Arab, who never confounds the pronunciation of these two letters.

THE letter حَا is a very harsh aspirate, resembling (I believe) the German H, and formed by a strong compression of the mus-



cles of the throat: as **حَال** HAUL, A STATE; **حَيْلَة** HEE-LA, A PRE-  
TENCE; **حَبْل** HUBL, A ROPE; **وَحْي** WUH-YOON, REVELATION;  
&c. It is generally, though very improperly, confounded by fo-  
reigners with the letter **ه** Ha, or the common H of the  
word HOPE.

6 7

خَا غَيْن

THESE two letters are formed at the upper extremity of the  
throat, the first being a little lower down than the second.  
The letter **غَيْن** GHAIN is compounded of G and H; as  
**خَا** KHA is compounded of K and H. The guttural sound  
of **خَا** is familiar to Scotchmen in the words FOUGHT, (pro-  
nounced Fokht;) DAUGHTER, (pronounced DOKHTER); &c. The  
sound of GHAIN is unknown to our language, but may be easily  
recognised by Scotchmen, as a hard and harsh guttural, having a  
good deal more of the letter G than the Scotch guttural CH, in  
the word DAUGHTER, pronounced DOKHTER; &c.

THE seven letters abovementioned are termed **الْحُرُوفُ الْحَلْقِيَّةُ**  
AL-HOO-ROO-FOOL HUL-KEE-YA or GUTTURAL LETTERS, because  
they are all formed in the throat.

8

قَا ف

THE letter **قَا ف** QAF is a K formed at the very root of the  
tongue, by pressing it against the fleshy part opposite to it; and

those



those who endeavour so to utter the letter K or Q, in the word QAF or KAF, must of necessity pronounce قاف

9

كاف

THE letter كاف is another K very nearly corresponding with our own, from which it cannot be distinguished in utterance, though said to be formed somewhat higher up in the mouth. The sounds of قاف and كاف are often most improperly confounded by Englishmen, though nothing can be more obvious to an ordinary ear, than the distinction of sound between these two letters. They are termed الحروف اللّوِيَّة AL-Hoo-roo-POOL LUH-VEE-YA, or LETTERS OF THE PALATE.

10

حيم

11

شبن

12

يا

THESE letters are said to be formed at the middle of the tongue, by pressing it against the opposite part of the palate. The sounds of the first and second correspond exactly with those of J and SH, in the words JUST and SHIP. The sound of يا Ya moveable, is precisely that of the letter y; as يَفَاقَة YU-KU-ZA, WATCHFULNESS; يُوَسِّر YOOSE, EASINESS; أَيْسَ A-YI-sa for يَيْسَ YU-I-SA, HE DESPAIRED; &c. The sound of YA quiescent, after FUT-HA, is that of Y in the word BY; as قِيدُوْلَة KY-LOO-LA, SLEEPING AT MID-DAY; &c. The sound of YA quiescent, after KUS-RA, is that of E at the beginning

of



of the word EVE; as قِيلَ KEEL, CONVERSATION; &c. A quiescent YA never follows the vowel ZUM-MA; or, when that accident happens to occur, the vowel ZUM-MA must be changed into KUS-RA; as بَيْضُ BEE-ZOON, originally بَيْضُ BOOEE-ZOON, the plural of أَبْيَضُ AB-YU-ZO and بَيْضَاءُ BY-ZA-O, WHITE; &c. The letter يَ quiescent, surmounted by أَلِف at the end of a word, is generally termed أَلِفُ الْمُقْصُورَةِ AL-ALI-FOOL MUK-SOO-RA, THE SHORT ALIF; and has the sound of ALIF quiescent: as أَذْنَى AD-NA, NEARER; أَكْصَى AK-SA, MORE REMOTE; &c. The letter termed أَلِفُ الْمَدُّونَةِ AL-ALI-FOOL MUM-DOO-DA, or THE LONG ALIF, is Alif followed by Humza moveable by any one of the vowel points at the end of a word: as حُمْرَاءُ HUM-RA-O حُمْرَاءُ HUM-RA-A, RED; هَؤُلَاءِ HA-OO-LA-E, THESE; &c.

13

ضَا

THIS letter is formed on either side of the tongue, by pressing it against the teeth next to the side on which it is formed. Most of the Arabs are said to form it on the left side, but others are observed to prefer the right. It is quite impossible to convey, by description, any tolerable idea of the strange sound of this letter, which I myself have lately acquired, very imperfectly, and with much difficulty, from the mouth of an Arab who now attends me. In India, it has acquired (though very improperly) the sound of the



the letter Z, to which it has scarcely any resemblance that I can perceive. It seems, indeed, to be more like the sound of a bottle suddenly uncorked, than any thing else to which I can compare it.

The Grammarian خلیل KHU-LEEL is of opinion that the place of its utterance is near that of the utterance of JEEM and SHEEN, but this opinion does not generally prevail.

14

لام

THIS letter corresponds pretty nearly with our L, being formed near the tip of the tongue, by pressing it against the palate, a little way above the roots of the upper foreteeth.

15

نُون

THIS letter corresponds pretty nearly with our N; and if not nasal, the place of its utterance is at the tip of the tongue, by pressing it against the roots of the upper foreteeth, with some assistance from the nostrils also, since it cannot be uttered when these are shut. The nasal Noon, termed النُّونُ الْخَفِيَّةُ AN-NOO-NOOL KHU-FEE-YA, occurs in the words عِنْدَكَ ANKA, FROM THEE; and is more nasal than the letter N of the word THINK. It will be the subject of future consideration, and at present, therefore, I shall merely observe that the MUKH-RUJ or PLACE OF UTTERANCE is the nostrils alone. Noon, therefore, has two places of utterance; first, that of the nasal Noon; and, secondly, that of the Noon not nasal.



16

راء

THIS letter corresponds pretty nearly with our R, and has its MUKH-RUJ near that of the letter Noon, with this exception, that the nostrils have no share in the utterance of راء.

17

دال

18

طاء

19

تاء

THESE three letters are commonly termed ذَوْلَقِيَّة ZOW-LU-KEE-YA, from ذَوْلَق ZOW-LUK, THE TIP OF THE TONGUE; where in fact they are formed, by pressing it against the roots of the upper foreteeth. The letter دال corresponds pretty nearly with our D, and the letter تاء with our T. The Arabs distinguish تاء from طاء which is another T, formed, as I think, somewhat higher up in the mouth than the former, though the Arabian Grammarians assign the same MUKH-RUJ to both. The distinction between them is generally lost in the mouth of a foreigner, and though obvious enough in the utterance of an Arab, can be conveyed only by the channel of the ear.

20

صان

21

زاء

22

سين

THESE three letters are formed at the tip of the tongue, by pressing it against the middle of the upper foreteeth. The letter سين corresponds pretty nearly with our S, and the letter صان is another S, formed, as I think, somewhat higher up in the mouth

than



than <sup>٥</sup>سین, though the Arabs (the best, or indeed the only good judges of such questions,) assign to both the same place of utterance. The letter زاء has the sound of Z, and is supposed by the Grammarian زَمْخَشَرِي ZU-MUKH-SHU-REE to be formed somewhat higher up in the mouth than سین, but this is contrary to the general opinion, by which, صَاد, سین, and زاء are all assigned to the same place of utterance.

23

ظاء

24

ذال

25

ثاء

THESE three letters are formed at the tip of the tongue, by pressing it against the edge of the upper foreteeth. In India, the sounds of ذال and ظاء, are both corrupted into that of Z; and the sound of ثاء, into that of S; than which, nothing can be more erroneous. The real sound of ذال seems to me to approach very nearly to that of TH in the word THAT, and the sound of ثاء to that of TH in the word THINK. The letter ظاء (to my ear at least) has a middle sound, between the letter Z, of the word ZANY, and the TH of the word THAT. It can be conveyed, however, only to the ear, and baffles every attempt to describe it.

26

فاء

THIS letter, which corresponds with our F, is formed by pressing the edge of the upper teeth against the edge of the under lip.



27

باء

28

ميم

29

واو

THESE letters, and the letter **نا**, are commonly termed شَفَوِيَّةٌ SHU-FU-HEE-YA or شَفَوِيَّةٌ SHU-FU-VEE-YA, LABIAL LETTERS; because all are equally formed by the lips. The letters **باء** and **ميم** correspond exactly with B and M; and are formed by shutting the lips close together, employing the nostrils also, in the case of **ميم**. The lips are not close shut in uttering the sound of the letter **واو**, which is that of W, when it happens to be moveable by the vowel FUT-HA; and (as it seems to me) of the letter V, when it happens to be moveable by either of the other two vowel points. Examples: **وَكْر** WUKR, A BIRD'S NEST; **وِزْر** VIZR, A LOAD; **وُصُول** Voo-sool, or perhaps occasionally Woo-sool, JUNCTION; &c. As a quiescent letter, following FUT-HA, it forms the diphthong ow of the word **قَوْل** KOWL, SPEECH; and if we substitute ZUM-MA, it forms the long vowel oo, of the word **صَوْر** Soor, THE LAST TRUMPET; &c.

### CONCLUSION.

IN the preceding observations, the letters are classed according to the proximity of the **مَخْرَج** MUKH-RUJ, or PLACE OF UTTERANCE; and if we suppose the same MUKH-RUJ to be applicable to all the letters that are classed together, allowing two for the letter Noon, it follows that the **مَخَارِج** MU-KHA-RIJ, or PLACES OF UTTERANCE, amount to the number of Six-

TEEN,



TEEN, which is the opinion generally maintained by the Arabian Grammarians. This opinion has been controverted, however, by several writers: such as كُوتْرُوب KOOT-ROOB; جُرْمِي JUR-MEE; فُرَاء FUR-RAA; and ابْنُ دُرَيْد IB-NO DOO-RYDE; who have assigned the same MUKH-RUJ to نُون لام and مرء; thus reducing the number of the MU-KHA-RIJ to FOURTEEN. In strict accuracy, it has already been observed that the number of the MU-KHA-RIJ must be equal to the number of letters in the Alphabet; or rather to that of the simple sounds represented by those letters; because every simple sound must be distinguished from all others, by some peculiar modification of the organs of speech.

In order to determine the true MUKH-RUJ of any given letter in the Alphabet, the Arabs have laid it down as a rule, that such letter must be rendered quiescent, and made to follow the moveable HUMZA under the form of ALIF; whence it follows that the MUKH-RUJ of لام is better determined by the word آل AL, than by the word لا LA; and that the MUKH-RUJ of باء BA is better determined by the word أَب AB, than by the word با BA; &c.



## SECTION FOURTH.

DEVIATIONS IN THE PRONUNCIATION  
OF CERTAIN LETTERS.

THE pronunciation of certain letters is observed, I believe, in every Tongue, to deviate occasionally towards that of others; as in the case of our S, which acquires the sound of Z, in the words POSITION; OPPOSITE; APPEASE; &c. In the Arabic Language, such deviations are pretty numerous, and have been divided into two classes, the first termed *الفروع المستحسنة* AL Foo-roo-ool Moos-tuh-su-na, or ELEGANT DEVIATIONS; and the second termed *الفروع المستقبحة* AL Foo-roo-ool Moos-tuk-bu-ha, or INELEGANT; (though not inadmissible.) The deviations of the first class are intended, I suppose, to prevent the occurrence of harsh combinations, and those of the second class have been generally ascribed to the progress of corruption, resulting from the settlement of strangers in the Arabian territory, after the extension of the Moohummudan faith over the nations on which it was imposed by the sword. Those corruptions, taking root even among the Arabs themselves, are stated to have impaired the purity of their ancient utterance, insomuch that the Grammarian *سيرافى* SEE-RA-FEE states that many of the Arabs, even those of the Desart, (remarkable as they are, for purity of speech,) were commonly in the habit, in his time, of approximating the sound of



قَا to that of كَا, from which it ought to be clearly distinguished. I now proceed to detail, in their order, the authorised deviations of either class.

### FIRST CLASS.

#### ELEGANT DEVIATIONS.

أَلْهُمَزَةٌ أَلْسَهْلَةٌ AL HUM-ZU-TOOL MOO-SUH-HU-LA; OR THE SOFTENED HUMZA.

THIS letter is also termed هَمْزَةٌ بَيْنٌ بَيْنٌ HUM-ZU-TO-BYN-BYN, or "The Intermediate Humza," because it is deprived, in part, of that harshness of utterance by which alone, the sound of the pure HUMZA is distinguished from that of يَا or وَاوِ أَلِف. It is pronounced, therefore, with a sound nearly approaching to that of أَلِف as ذَاَل ZU-U-LA, He WALKED GENTLY; or وَاوِ as رُوْف Ru-oo-fa, He WAS KIND; or يَا as سَفَّ Su-i-fa His HANDS WERE CHOPPED; &c. The softened Humza will be fully treated in a subsequent part of this work, and need not therefore engage our further attention at present.

أَلِفٌ أَلْمَالَةُ ALI-FOOL I-MA-LA, OR THE INCLINED ALIF.

THIS is the letter ALIF, uttered with a sound approaching to that of YA, or of the English A, of the word MADE: as حِسَابٌ HI-SAB, sometimes pronounced حَسِيبٌ HI-SEBE كِتَابٌ KI-TAB, sometimes pronounced كَتِيبٌ KI-TEBE, &c. The Inclined ALIF will be fully treated in the sequel.

لام التثنية



لَامُ التَّنْفِخِمْ LA-MOOT TUF-KHEEM, OR THE SWELLING LAM.

THIS is the letter LAM occurring after ضَا or طَا; whether these letters shall happen to be quiescent, or moveable by the vowel FUT-HA. The letter Lam, in this case, acquires a full broad and swelling sound, remarkably pleasing when accurately uttered by a Native Arab. Examples: صَلَّى SU-LA, HE BAKED; يَصَلُّونَ YOOS-LOU-NA, THEY SHALL BE BAKED; ضَلَعَ ZU-LU-A, HE INCLINED (in his gait; &c.) يَضَعُ YUZ-LU-O, HE DOES OR WILL INCLINE; طَلَعَ TU-LU-A, IT AROSE; (the Sun; &c.) يَطْلُعُ YUT-LOO-O, IT DOES OR WILL ARISE; &c. The letter Lam of the word اَللّٰهُ AL-LAH, acquires this swelling sound after the vowels FUT-HA or ZUM-MA; but not after the vowel KUS-RA. Examples: تَاللّٰهُ TUE-LAH, BY GOD; نَصْرُ اللّٰهِ NUS-ROOL-LAH, A MAN'S NAME: as opposed to بِاللّٰهِ BIL-LAH, BY GOD; in which Lam follows the vowel KUS-RA.

اَلِفُ التَّنْفِخِمْ A-LI-FOOT TUF-KHEEM, OR THE SWELLING ALIF.

THIS is the letter ALIF pronounced with a broad swelling sound, approaching to that of the letter WAO, the form of which it generally assumes, at least in the dialect of the people of HIJAZ. Examples: صَلَّوْا SU-LAT, PRAYERS; زَكَاةَ ZU-KAT, ALMS; (levied according to the proportion fixed by the Moohummudan Law) حَيَاةَ HU-YAT, LIFE; &c.



شِين

THE letter SHREN quiescent, followed by DAL, is stated to acquire a sound approaching to that of JBEM: as أَشْدَق Ash-duk, ELOQUENT; pronounced nearly as if it were written أَجْدَق Aj-duk. N. B. The sound of Sheen, in this case, is probably, (for I cannot speak certainly,) that of the letter S of the word PLEASURE.

النُّونُ الْخَفِيَّةُ AN Noo-nool-Khu-fee-ya; or THE NASAL NOON.

THIS is the nasal NOON to which I have already adverted. It occurs before the letters شِين سِين زاء ذال دال جِيم ثاء تاء and will be the subject of future consideration.

يا

THE letter YA quiescent, following the vowel KUSRA, is sometimes pronounced with a sound approaching to that of WAO quiescent after the Vowel ZUMMA: as كُول Koo-LA for كِيل KEE-LA, IT HAS BEEN SAID; بُوْع Boo-A for بِيْع BEE-A. IT HAS BEEN SOLD; &c.

جِيم شِين سِين صَاد

THESE four letters sometimes acquire a sound approaching to that of زاء as مَصْدَر Mus-dur, THE SOURCE; pronounced nearly as if it were written مَزْدَر Muz-dur; سَهَيْر Soo-hyr, A MAN'S NAME; sometimes pronounced زَهَيْر Zoo-



HYR; اُخْرُج OOKH-ROOJ, Go out; sometimes pronounced  
اُخْرُز OOKH-ROOZ; اِشْرَب Ish-RUB, DRINK THOU; sometimes  
pronounced اِزْرَب Iz-RUB; &c.

## SECOND CLASS.

### INELEGANT DEVIATIONS.

باء

THE sound of بَاء is sometimes inelegantly approximated to that  
of نَاء; and more especially in Persian words: as بُلْخ BULKH, THE  
NAME OF A PROVINCE IN PERSIA; اِصْبَهَان Is-BU-HAN, THE  
NAME OF ANOTHER PROVINCE; &c. In the word BULKH, the sound  
of بَاء is said to prevail over that of نَاء, and the contrary hap-  
pens in the word Is-BU-HAN.

جيم

THE letter جيم quiescent, following تاء or دال, is some-  
times inelegantly permitted to assume the sound of شين: as  
اَجْدَر AJ-DUR, BEFITTING; pronounced اَشْدَر ASH-DUR;  
اِجْتَمَعُوا IJ-TU-MU-OO, THEY ASSEMBLED; pronounced اِشْتَمَعُوا  
ISH-TU-MU-OO; &c. The reader will observe that the assump-  
tion by شين of the sound of جيم is reckoned elegant; whereas  
the converse is inelegant, for certain reasons connected with the  
PROPERTIES OF THE LETTERS, a subject of great importance,  
though of difficult discussion, of which I shall presently endeavour  
to treat.



## صاد

THIS letter is sometimes inelegantly permitted to assume the sound of SEEN: as صَابِر SA-BIR, PATIENT; sometimes pronounced as if it were written سَابِر SA-BIR.

## طاء

THIS letter is sometimes inelegantly permitted to assume the sound of تاء; and more especially among the natives of عِرَاق I-RAK, who very commonly utter تَالِب TA-LIB for طَالِب TA-LIB; سُلْطَان SOOL-TAN for سُلْطَان SOOL-TAN; &c.

## ظاء

THIS letter assumes, inelegantly, the sound of ثاء as ظَالِم for ظَالِم; &c.

الضَّادُّ الضَّعِيفَةُ Az ZA-DOOZ ZU-EE-FA, OR THE WEAK ZAD.

THIS is generally believed to be the letter ضا, improperly pronounced by foreigners and others, so as to approach, nearly, to the MUKH-RUJ of ظاء: as اضْلَعْ Iz-LA, INCLINE THOU; pronounced as if it were written اظْلَعْ Iz-LA. The Grammarians مَبْرُمان MUB-RU-MAN and ابْنُ عَصْفُور IB-NO OOS-FOOR believe it, on the contrary, to be the letter ثاء pronounced with a sound approaching to that of ضا: as اِثْرَكَ Is-SU-RU-DA, HE BROKE OR CRUMBLED THE BREAD; pronounced as if it were written اِضْرَكَ Iz-ZU-RU-DA. Others, preferring the converse of this proposition, will have



have it to be the letter ضا improperly pronounced with a sound approaching to that of ثاء : as اِضْرِبْ Iz-RIB, BEAT THOU ; sometimes improperly pronounced اِثْرِبْ Is-RIB. The Grammarians سِبْوَیْہِ SEE-BU-WYH and اِثْنُ خَرْوْفِ IB-NO-KHU-ROOF believe it, again, to be the letter ضا pronounced a little too much to the right or left of its proper MUKH-RUJ.

## کاف

This letter is sometimes inelegantly permitted to assume a sound approaching to that of جیم : as رَاكِدْ RA-KID, MOTIONLESS ; sometimes pronounced as if it were written رَاكِدْ RA-JID.

## جیم

This letter is sometimes inelegantly permitted to assume a sound approaching to that of کاف : as رَجُلْ Ru-JOOL, A MAN ; sometimes pronounced as if it were written رَكْلْ Ru-KOOL.

## قاف

This letter is sometimes inelegantly permitted to assume a sound approaching to that of کاف : as كُمِعْ Ku-MU-A, HE RUINED ; pronounced as if it were written كَمِعْ Ku-MU-A.

## واو

This letter is sometimes inelegantly permitted to assume a sound approaching to that of YA : as مَذْعُورْ Muz-oor, FRIGHTENED ; sometimes pronounced as if it were written مَذْعُورْ Muz-UEER.

CONCLUSION.



## CONCLUSION.

INCLUDING the preceding deviations of either class, the Arabs reckon an Alphabet that ought to consist of fifty-three letters; viz. the twenty-nine letters contained in the Alphabet, and twenty-four other letters that ought to exist for the purpose of marking the deviations in question. For the deviations of the first class amount to the number of thirteen, if we reckon (as the Arabs commonly do,) three deviations (into ALIF, WAO, or YA,) for هَمْزَةٌ بَيْنَ يَمِينَ or THE INTERMEDIATE HUMZA; and those of the second class amount to the number of eleven, if we reckon (which is also customary,) two deviations for the letter بَاءُ, inelegantly approaching in utterance to نَاءُ: as illustrated in the words بُلْخُ BULKH, and اِصْبَهَانُ Is-BU-HAN. How these words are pronounced in Arabia, I am not able to determine accurately; but as the Arabs state that the sound of بَاءُ prevails in the former, whereas that of نَاءُ prevails in the latter, it follows that the deviation intended by the first example, differs from that intended by the second.

ON reference to the twenty-nine letters of the Alphabet, the reader will observe, that some as رَاءُ and زَاءُ, سَيْنُ and شَيْنُ, يَاءُ, ثَاءُ, تَاءُ, بَاءُ, &c. are distinguished, not by the form, but merely by the presence, absence, number and position of the diacritical points: and as these points are very apt to be omitted or misplaced, so every mistake of this nature may



become the cause of ambiguity or error. The inconvenience resulting from this cause is very partially removed by the use of certain terms employed, in case of necessity, to distinguish the presence, absence, position or number of the diacritical points: such as مَهْمَلَةٌ MOOH-MU-LA, UNPOINTED; مُعْجَمَةٌ MOO-JU-MA, POINTED; مُوَحَّدَةٌ MOO-WUH-HU-DA, SINGLE POINTED; مُثْنَاةٌ MOO-SUN-NAT, DOUBLE POINTED; مُثَلَّثَةٌ MOO-SUL-LU-SA, TRIPLE POINTED; فَوْقَانِيَّةٌ FOU-KA-NEE-YA, POINTED ABOVE; تَحْتَانِيَّةٌ TUH-TA-NEE-YA, POINTED BELOW; &c. Examples: أَلْسَيْنُ الْمَهْمَلَةُ AS-SEE-NOOL-MOOH-MU-LA, THE UNPOINTED SEEN; أَلْسَيْنُ الْمُعْجَمَةِ ASH-SHEE-NOOL-MOO-JU-MA, THE POINTED SHEEN; أَبَاءُ الْمُوَحَّدَةِ AL-BA-ool-MOO-WUH-HU-DA, THE SINGLE POINTED BA; أَلْتَاءُ الْمُثْنَاةِ الْفَوْقَانِيَّةِ AT-TA-ool-MOO-SUN-NA-TOOL FOU-KA-NEE-YA, The letter TA DOUBLE POINTED ABOVE; أَلْيَاءُ الْمُثْنَاةِ التَّحْتَانِيَّةِ AL-YA-ool-MOO-SUN-NA-TOOT TUH-TA-NEE-YA, The letter YA DOUBLE POINTED BELOW; أَلْتَاءُ الْمُثَلَّثَةِ AS-SA-ool-MOO-SUL-LU-SA, THE TRIPLE POINTED SA; &c.

## SECTION FIFTH.

صِفَاتُ الْحُرُوفِ SI-FA-TOOL HOO-ROOF, OR PROPERTIES OF THE LETTERS.

I HAVE no doubt that the subject of which I am now to treat, with prove, even to attentive readers, the least intelligible part of my work. The properties of the letters can be fully known to



to those only who are able to utter them with perfect accuracy; and it seems a very hopeless undertaking to convey an idea of these by description. The Arabs have described them at sufficient length, and no doubt, with all the accuracy of which the subject can be rendered susceptible; but their observations are often unintelligible to me, and often directly opposed to the opinions which my own judgment would have led me to form.

Thus, if I utter the word أَكْ Ak for example, it seems to me that the sound of كَفْ is followed by a necessary suspension of breathing and utterance; but the Arabs deny the suspension of BREATHING, and admit only that of the UTTERANCE, or sound of the voice. Shall it be therefore inferred that the Arabs are mistaken? or shall we not rather admit that they know better than I do, the true pronunciation of their own letters; and, consequently, that the difference between us must be the result of something vicious in my pronunciation? I have no doubt that the latter alternative will be adopted by every reasonable man; and shall proceed, therefore, without regard to my own opinions, to detail those formed by the Arabian Grammarians on the nature and properties of their own letters; having first premised that I merely translate, without pretending to comprehend the meaning of ALL the observations about to be offered.



أَلْبَجْهُورَةُ وَالْمَهُوسَةُ AL-MUJ-HOO-RU-TO-WUL-MUH-MOO-SA.

ALL the letters of the Alphabet are divided into two classes, the first termed **أَلْبَجْهُورَةُ** MUJ-HOO-RA, and the second **الْمَهُوسَةُ** MUH-MOO-SA. Under the first class, are comprised NINETEEN letters; namely, those which occur in the following almost unmeaning verse, no otherwise useful, than as it may facilitate the remembrance of the letters in question: **ظَلَّ قَوْرَبُصٌ إِذَا غَزَا جَنْدٌ مُطِيعٌ**. They are so termed, from the infinitive **جَهَرَ** JUHR, To RAISE THE VOICE; but the voice, it is said, cannot be raised, otherwise than by dwelling strongly on the MUHRUJ of each letter. But if we dwell strongly on the Mukhruj of a letter, the Arabs are of opinion that this circumstance will necessarily occasion a short suspension of breathing, (termed by them **حَبْسُ النَّفْسِ** HUB-SOON NU-FUS,) during the period of the utterance of that letter. The letters termed **أَلْبَجْهُورَةُ** are therefore defined to be those, the utterance of which necessarily gives occasion to such a suspension.

THE term **الْمَهُوسَةُ** is applicable to the TEN remaining letters of the Alphabet, comprised in the words **سَكَتٌ فَحْتَةٌ شَخْصٌ**. It is directly opposed by sense to the former, being derived from the infinitive **هَمَسَ** To LOWER THE VOICE. But the voice, they say, cannot be lowered, otherwise than by dwelling slightly on the Mukhruj of a letter; and, in this case, the breath continues to flow during its utterance, which is the meaning ascribed to the term **الْمَهُوسَةُ**.

REMARKS.



## R E M A R K S.

SOME Grammarians have assigned the letters ظاء ضا د, which are in fact مَجْهُوْرَةٌ, to the class termed مَهْمُوسَةٌ; and, vice versa, they have assigned the letters تا and كاف, which are really مَهْمُوسَةٌ, to the opposite class. The reason is, that most of the former have another property, termed رِخْوَةٌ RIKH-WA, which they believe to be inconsistent with جَهْرٌ JUHR; whereas the latter have another property, termed شِدَّةٌ SHID-DA, which they believe to be inconsistent with هُمْسٌ HUMS. But in fact there is no inconsistency between them; since شِدَّةٌ means a suspension of the voice, in which sense, it is opposed to رِخْوَةٌ; whereas جَهْرٌ means a suspension of breathing, in which sense, it is opposed to هُمْسٌ. If we pronounce the word اَرُ AR, for example, there is a suspension of breathing while the voice is yet heard; and, on the contrary, if we pronounce the word اَكُ AK, there is a suspension of the voice while the breathing continues uninterrupted.

In order to observe the effect of جَهْرٌ as opposed to هُمْسٌ let us now pronounce the words تَقَقُّ and كَكَكَ. In the former, the breath does not flow WHILE we dwell on the MUKHRUJ of the letter قاف, but with the vowel points, AFTER we have ceased to pronounce that letter; whereas it does flow, even while we dwell on the Mukhruj of the letter كاف, because we do not dwell on



it with such force, as is required to prevent the flowing of the breath. But if this be obvious in the examples adduced, notwithstanding the proximity of Mukhruj between قاف and كاف, it must be still more obvious in other examples where there is no proximity of Mukhruj at all.

أَلشَّيْءُ يَدُهُ وَالرَّخْوَةُ وَالْمُتَوَسِّطَةُ ASH-SHU-DEE-DU-TO WUR-RIKH-WU-TO WUL-MOO-TU-WUS-SI-TA.

SOME letters of the Alphabet, in a state of quiescence, occasion a necessary suspension of the voice, since the sound cannot be prolonged at pleasure; and these are known in Grammar by the term شَيْءٌ يَدُهُ SHU-DEE-DA. They amount to the number of EIGHT, comprised in the words أَجْدُكَ تَقْطُبُ; and the effect in question may be easily observed, simply by pronouncing the word اَكْ AK.

THERE are other letters, the sounds of which, in a state of quiescence, may be prolonged at the pleasure of the speaker; and they are known in Grammar by the term رِخْوَةٌ RIKH-WA. They amount to the number of THIRTEEN, comprised in the words فَذُضَعْتُ هَزْ شَصْ حَظْ خَسْ; and the effect in question may be easily observed, simply by prolonging the sound of فاء in the word اَفْ AF.

THE remaining letters of the Alphabet, amounting to the number



number of EIGHT, are collected in the words **لَمْ يَرْوَعْنَا** and they are supposed to form an intermediate class termed **مُتَوَسِّطَةٌ** Moo-tu-wus-si-ta, or "Intervening" between the two classes immediately preceding. It is characteristic of these letters, that they do not, in a state of quiescence, occasion, like the class termed **شَدِيدَةٌ**, an absolute or entire suspension of the voice; nor does the voice flow with such distinct facility, as happens in the case of those termed **رَخْوَةٌ**. The sound of **عين** quiescent, for example, deviates when prolonged towards that of **ح**; and the sounds of **ميم** **لام** and **نون** lose, by prolongation, some part of the distinctness with which they are uttered at first. The letter **ر** is a **حَرْفٌ مُكَرَّرٌ**, Hur-foon Moo-kur-rur, so termed because it cannot be prolonged, in a state of quiescence, otherwise than by a constant renewal of the action of the tongue by which it was at first formed; and the prolongation of **واو** **الف** and **ياء** quiescent, is occasioned by the indefinite Mukhruj peculiar to each of these letters. The Mukhruj of Alif is indeed so ill defined, that this letter is generally termed **هَوِي** Ha-vee, or "Formed in the air." I offer these remarks, not because I am convinced by them, but merely in conformity with my intention to state the opinions of Arabian writers.

**أَلْطَبَقَةُ وَالْمُنْفَتِحَةُ**, AL-Moot-bu-ku-to Wul-moon-fu-ti-ha.

The four letters comprised in the word **صُفْطًا**, are generally



generally known by the term مُطْبِقَةٌ Moot-BU-KA, because their utterance occasions the tongue to cleave to the palate. Opposed to this, is the term مُنْفَتِحَةٌ Moon-FU-TI-HA, applicable to all the other letters of the Alphabet, because their utterance is not accompanied by the same effect.

اَلْمُسْتَعْلِيَّةُ وَالْمُنْخَفِضَةُ AL-MOOS-TA-LI-YU-TO WUL-MOON-KHU-FI-ZA.

THE seven letters comprised in the words ضَغَطًا حَصِّنَ قَطْ are generally known by the term مُسْتَعْلِيَّةٌ Moos-TA-LI-YA, because the tongue rises upwards in their utterance. Opposed to this is the term مُنْخَفِضَةٌ Moon-KHU-FI-ZA, applicable to all the other letters of the Alphabet, because the tongue does not rise in their utterance.

اَلَّذِي لَقِيَّةٌ وَالْمُصَهَّتَةُ AZ-ZU-LU-KEE-YU-TO WUL-MOOS-MU-TA.

THE term الَّذِي لَقِيَّةٌ ZU-LU-KEE-YA is applicable to the six letters comprised in the words مُرَبَّنْغَلِي and they are so called because, after the letters of infirmity, (ALIF, WAO and YA,) they are generally thought to be more easy of utterance than any other letters of the Alphabet. This, in fact, is implied in the sense of the term الَّذِي لَقِيَّةٌ derived from لَقِيَّةٌ ZU-LUK or لَا قَسَّةٌ ZU-LA-KA, "Fluency of speech." It has been observed that one or more of these letters must enter into the composition of every quadriliteral or quinqueliteral word; for as such words are naturally unwieldy of utterance on account of their length, so they



they ought to be formed, in part, of the letters in question, which are calculated to facilitate their utterance, and consequently to correct or palliate the evil of their length. A few words of either class, formed without the aid of these letters, do however occur in the language: such as عَسْجَد As-JUD, MONEY; عَسْطُوس Oos-TOOS, THE NAME OF A TREE; &c.

OPPOSED to نِي لَقِيَّة is the term مُصْمِتَةٌ Moos-MU-TA, SOLID; which is applicable to all the other letters of the Alphabet, unless, with خَلِيل, we except the letters هَمْزَةٌ and ياء which do not, in his opinion, belong to either of these two classes. The letters in question are termed مُصْمِتَةٌ or SOLID, on account of the weight or solidity of their tone, which renders their utterance somewhat difficult.

اَلْمُتَقَلِّقَةُ AL-MOO-TU-KUL-KI-LA.

THIS term is applicable to five letters, comprised in the words حُرُوفُ اللُّقْلُقَةِ, and otherwise distinguished by the term قَدُّ طَبَجٍ Hoo-roo-fool-LUK-LU-KA. They are so called, because, when quiescent or not moveable, they are said to be uttered with a strong pressure of the tongue, the voice rising with peculiar hardness from the breast upwards. The letter نَاء has been excluded from this class by many Grammarians, who substitute for it, the letter تَاء.



حُرُوفُ الصَّغِيرِ Hoo-roo-foos-Su-feer.

THIS term is applicable to three letters, comprised in the word سَرْص, and they are so termed on account of the hissing or whistling sound which is common to them all.

أَلْمُهْتَوَاتُ وَالْمُكْرَّرُ وَالْمُتَغَشِّشُ AL-MUH-TOO-TO WUL-MOO-KUR-  
RU-RO WUL-MOO-TU-FUSH-SHEE.

THE term مُهْتَوَاتُ MUH-TOOT has been applied by some Grammarians to the letter هَاء, and by others to the letter هَمْزَة. It is sometimes superceded by the term مُهْتَوَفُ MUH-TOOF; and both terms are nearly synonymous, being derived from هُتَّ HUTT or هُتْفُ HUTF, STRONG OR FORCIBLE UTTERANCE OF SOUND. The word هُتَّ however, is also employed to signify RAPIDITY OF UTTERANCE, in which sense, it seems to be applicable to the letter هَاء.

THE term مُكْرَّرُ MOO-KUR-RUR is applicable only to the letter رَاء, probably on account of its rattling sound; and the term مُتَغَشِّشُ MOO-TU-FUSH-SHEE has been applied to the letter شَيْن (and by some Grammarians to نَاء and ضَاء) for a reason which I do not clearly understand. Many other letters have been distinguished by various terms: as لَام by the term مُنْكَرِفُ MOON-HU-RIF; أَلِف by the term هَاوِي HA-VEE; (as already mentioned;) وَاو by the term مُتَّصِلُ MOOT-TU-



SIL; ياء by the term هَوَّة Hoo-wut; ALIF WAO and YA,  
 by the term اَيْنِيَّة LEE-NEE-YA; مِيم by the term راجع  
 RA-JI; ضاد by the term مُسْتَطِيل Moos-tu-teel; مِيم  
 and نون by the term اَغْنِيَّة A-GHUN-NEE-YA; زاء راء  
 (and as some say, Noon moveable,) by the  
 term مُشْرِبَة Moo-shur-ru-ba; &c. &c.

### CONCLUSION.

It follows from the preceeding observations that each letter  
 has many properties; as in the case of Alif, which is at once  
 اَيْنِيَّة; مُنْخَفِضَة; مُنْفَتِحَة; مُتَوَسِّطَة; مُجْهَوْرَة; and  
 هَاوِي; but as these may be easily determined, simply by a refer-  
 ence to the observations in question, I think it unnecessary to  
 furnish a table of terms, which the reader can be at no loss to  
 prepare for himself. It is important, however, to distinguish the  
 letters termed مُجْهَوْرَة MUJ-HOO-RA, into three classes, viz. FIRST,  
 اَلْمُجْهَوْرَةُ الشَّدِيدَة or the first class, comprising those which  
 are MUJ-HOO-RA and SHU-DEE-DA, as they appear in the words  
 اَلْمُجْهَوْرَةُ الْمُتَوَسِّطَة; SECONDLY, طَبَقُ أَجْد; comprising those which are MUJ-HOO-RA and Moo-tu-wus-si-ta,  
 as they appear in the words لَمْ يَرَوْا عَنَّا; and, FINALLY,  
 اَلْمُجْهَوْرَةُ الرِّخْوَة or the third class, comprising those which  
 are MUJ-HOO-RA and RIKH-WA, as they appear in the words  
 غَضُّ ظَنَرَن. So, also, the letters termed مُهْمُوسَة MUH-MOO-  
 SA are divided into two classes; namely, اَلْمُهْمُوسَةُ الشَّدِيدَة



or the first class, comprising the letters **كاف** and **تاء**;  
 or the second class, comprising the letters  
**سِفَه شَخْصٍ حَثَّ**. The importance of these divisions will ap-  
 pear hereafter, when we come to detail the rules of **اِنْ غَام**.

IB-GHAM.

## CHAPTER SECOND.

### SECTION FIRST.

#### *GENERAL OBSERVATIONS ON GRAMMATICAL SCIENCE.*

THE science of Inflexion is known to Grammarians by the term **صَرْف** or its derivative **تَصْرِيف**, two words nearly synonymous, and both literally significant of CHANGE. It is so called, because it treats of the CHANGES or FLEXIONS applicable to Arabic words, considered ABSOLUTELY; that is to say, without reference to a state of combination; and in this sense, the object of the science is clearly opposed to that of the Syntax or **نَحْو**; which treats of the changes applicable to Arabic words considered RELATIVELY; that is to say, with reference to a state of combination.

I CONCEIVE, therefore, (though without any other authority than my own opinion,) that the two branches of Grammatical science might be aptly distinguished by the terms ABSOLUTE and RELATIVE INFLEXION; the distinction between them being very obvious, though not always carefully preserved. The declension  
 of



of nouns, for example, elsewhere treated as matter of Inflexion, has been properly assigned to the syntax of Arabic Grammar; for as the accuracy of the employment of one case in preference to another, is always determined by a reference to the nature of the relation in which it stands to other words in the structure of a sentence, so, it follows, that the case employed has a necessary dependence on that relation; or, in other words, that the variations of case constitute properly matter of Syntax or Relative Inflexion; which treats of the accidents applicable to words, considered with reference to a state of combination.

AND, on the contrary, the variations of gender and those of number are properly treated as matter of Inflexion; because these accidents belong to nouns absolutely; that is to say, without reference to a state of combination; or, in other words, without reference to the relation existing between them and other words with which they may be connected in Speech. This follows plainly from the following consideration; namely, that the same relation or Grammatical character, as that of the subject or the predicate of a given proposition, the agent or the object of a given verb, &c. may be indifferently assumed by any noun whether in the masculine, feminine or neuter gender; the singular dual or plural number; &c.

HAVING now distinguished the two branches of Grammatical

N

science,



science, it need scarcely be observed that both contribute to the same end; namely, that of acquiring habits of Grammatical accuracy in the utterance of our thoughts; but it may be well to remark, for the sake of perspicuity, that the term **نَحْو** or SYNTAX, though commonly opposed to the term **صَرْف** INFLEXION, seems to be really significant of Grammar in general; since the **صَرْف** has been determined by all Grammarians to constitute merely a branch of the **نَحْو**.

ACCORDING to the authority of **أَبْنُ هِشَامٍ**, the Learned in Arabia, coincide in ascribing to **مَعَانُ بْنُ مُسْلِمٍ الْهَرَاءِيُّ** the honor of having first cultivated Arabic Inflexion; but I have not been able to ascertain the age in which he lived, (a matter I think of some curiosity,) or to obtain, with regard to him, any other than the following very unimportant piece of information; namely, that he acquired the designation **هَرَاءِي** because he was a dealer in the cloth of **HI-RAT**. The same obscurity seems to have enveloped the fate of **أَبُو الْأَسْوَدِ** the earliest cultivator of Arabic Syntax, if we except **ALIE**, the son-in-law of the prophet, to whom that honor has been ascribed, perhaps with more piety than truth. It is no inconsiderable proof of the reverence of the Arabs for Grammatical science, that they have been at the pains to preserve the names of these worthies.



## SECTION SECOND.

## DEFINITION AND DIVISION OF THE PARTS OF SPEECH.

BEFORE I proceed to consider the nature of the Parts of Speech, I have some observations to offer on the true meaning of the term WORD. If we define this term to be "a sound articulated by the human voice," it follows that words may be significant or otherwise; and in either case, they are known to the Arabs by the term لَفْظٌ, properly an infinitive significant of UTTERANCE, but here employed in the sense of the passive participle مَلْفُوظٌ UTTERED.

A SIGNIFICANT word is distinguished, on the contrary, by the term كَلِمَةٌ; and this term is applicable to the smallest significant portion of a word; insomuch that there are two KU-LI-MAS in the word ضَرَبْتُ I STRUCK, because that word is supposed to be compounded of the past tense of the verb TO STRIKE, which is one KU-LI-MA; and of the final تٌ, itself a pronominal termination of the first person, and by necessary consequence another KU-LI-MA. And on the contrary, there is but one KU-LI-MA in the word ضَرَبَ (HE) STRUCK; first, because the third person singular of the past tense has no pronominal termination at all; and, secondly, because the combination of letters presented by it, cannot therefore be

taken



taken to pieces, without destroying the whole sense of the word.

And this is the meaning of the term مُفْرَد SINGLE, in the following definition of a significant word: **الْكَلِمَةُ لَفْظٌ وَضَعُ** "A significant word is a word employed to denote a single idea;" for it signifies nothing whether the idea conveyed be simple or complex, provided, only, that the combination of letters comprised in the word shall not be divisible into significant portions; that being a proviso obviously necessary to the singleness or unity of every word.

BUT if a مُفْرَد or SINGLE word, in this sense of the term SINGLE, shall happen to denote a complex idea, as in the case of ضَرَبَ STRUCK, for example, such idea may be resolved by the mind into the constituent parts of which it is composed; and those parts, in the example before us, consist, first, in the action signified by the verb To STRIKE; and, secondly, in the reference of that action to a given time, and a given agent, whether definite or otherwise, termed in Grammar فَاعِلٌ مَّا FA-I-LOOM-MA. And though the word ضَرَبَ, being a مُفْرَد, cannot be resolved into parts individually significant of those simple ideas the combination of which forms the complex, it may yet be considered in two points of view: first, with reference to what has been termed **جَوْهَرُ الْكَلِمَةِ** or **مَادَّةُ الْكَلِمَةِ**, that is to say, the essence or body of the word itself, or the radical letters of which it is composed; and, secondly with reference

to



to what has been termed the **وَزْنُ الْكَلِمَةِ**, or **هَيَأَةُ الْكَلِمَةِ**, that is to say, the form or measure in which it appears,

ACCORDINGLY, the Arabian Grammarians, whose fault it is to carry speculation beyond the bounds of practical utility, are very commonly in the habit of having recourse to this refined mode of dissection; as when they say (which cannot be denied,) that the **جَوْهَر** or BODY of every verb, indicates the nature of the event generally, which the verb may have been formed to denote; whereas the **هَيَأَةُ** or FORM in which it appears, as that of the past, present, or future tense, indicates the restriction of that event to past, present, or future time. But I have stated that all verbs, besides the accident of time, imply a reference to a given agent or **فَاعِلٌ مَّا**; with which they must be connected in speech; and some, at least, of the Arabian Grammarians, ascribe this reference to the FORM not the BODY of the verb, a fact, if true, which is not obvious, or applicable to any useful purpose of Speech.

IN my opinion, the reference of every verb to its own agent, is determined, not at all by the FORM of the verb, since it extends equally to every form in which the verb may happen to appear. But it is determined by the very NATURE of the verbal character; since every verb imputes the sense of its own infinitive to a given agent or **فَاعِلٌ مَّا**; whence it follows, or seems to follow, that



this imputation (itself the very reference in question,) is really inherent in the verb itself, considered without the least regard to the form or measure in which it appears. But in fact, the decision of this question is a matter of no practical importance at all; and leaving the reader to follow the dictates of his own judgment, I proceed, therefore, to offer a few observations on the nature and character of the Parts of Speech.

SIGNIFICANT words are divided by the Arabs into three classes, termed **اِسْم** and **فِعْل** and **حَرْف**; or NOUN, VERB, and PARTICLE. A noun is defined to be “a selfsignificant word, having no essential, though it may have an accidental reference, to past, present, or future time;” and this term is applicable, not only to nouns commonly so called, but also (as we shall see in the sequel,) to INFINITIVES and PARTICIPLES of every kind. A verb is defined to be a word “selfsignificant by the **جَوْهَرُ الْكَلِمَةِ** or BODY of the word; and having, by its **هَيْئَةُ** or FORM, an essential reference to past, present, or future time; and (by the **هَيْئَةُ** also, as some will have it,) to the **فَاعِلٌ مَّا** or AGENT, whether definite or otherwise, with which it must be connected in Speech.

THE term **فِعْل** or VERB includes merely the tenses of a verb, and is intended to exclude what has been termed the **اَسْمَاءُ الْاَفْعَالِ** or VERBAL NOUNS, such as **اَنْزَلَ** for **اَنْزَالٍ**



ALIGHT THOU; أَتَرَكْ for تَرَكَ QUIT THOU; &c. though these and other words of the same class, are invariably found to have the sense of verbs, either in the imperative or past tense. Their exclusion, therefore, is here determined, not certainly by a reference to the sense, but merely by a reference to the forms on which they are found to occur; since it cannot be affirmed of those forms, that they indicate past, present, or future time, because other words as حَضَارَ THE NAME OF A STAR; فَجَارَ A WICKED WOMAN; for example, are found to occur on the same forms, though they have no reference to time at all. It is admitted therefore, that the verbal nouns imply a reference to past, present, or future time; but it is not admitted (technically, not logically speaking,) that they can be assigned to the class of verbs, because the reference in question is here determined by the جَوْهَرُ الْكَلِمَةِ not, (as it happens in the case of verbs technically so called) by the هَيْئَةُ or form in which it appears.

A PARTICLE is defined to be "a consignificant word;" as in the case of مِنْ From, in the phrase سَرْتُ مِنَ الْبَصْرَةِ إِلَى الْكُوفَةِ "I travelled from Busra to Koofa;" &c. For the word مِنْ which is a particle, denotes or is supposed to denote the same idea signified by the word ابْتَدَأَ. BEGINNING which is a substantive noun; and so, also, the word إِلَى To, which is a particle, denotes or is supposed to denote the same idea signified by the word



word انْتِهَاء END, which is a substantive noun. Accordingly, the phrase, "I travelled from Busra to Koofa," would be still intelligible, though the particles were here, (improperly I grant,) superceded by the corresponding substantive nouns: "I travelled, BEGINNING (of my journey) Busra; END Koofa;" whereas the converse of the proposition cannot be maintained, since the particles become wholly insignificant in speaking of the FROM (for the BEGINNING) of the last year, the TO (for the END) of the last century; &c.

Now there is no apparently greater impropriety in employing the nouns to supercede the particles, than there is in employing the particles to supercede the nouns; and if, notwithstanding this impropriety, the nouns retain their significance of character, and if all significance be lost in the particles, the fact, I think, may be reasonably urged as a proof of the CONSIGNIFICANCE of particles, as opposed to the SELSIGNIFICANCE of nouns and verbs. And this character of consignificance, will be rendered yet more manifest by a closer examination of the nature of the word FROM, as contra-distinguished from the word BEGINNING; for though both denote the same idea, it is, nevertheless, intuitively obvious, that there is a very material distinction between them.

It may be observed, then, that the word BEGINNING has a necessary reference to something else, with which it must be connected



connected in speech; as "the beginning of the book, year, century;" &c. for as the idea signified by the word BEGINNING has no absolute or abstracted existence in nature, but merely a relative existence, having an obvious reference to something begun; so that something, if not positively expressed in terms, must be somehow or other suggested to the hearer, to whom the sense of the word BEGINNING would plainly, otherwise, be unintelligible. But the reference to which I have now adverted, cannot be understood to imply the CONSIGNIFICANCE of the word BEGINNING; because, on the contrary, it is founded in the very nature of the idea which that word is formed to denote; not certainly, on the unfitness of the word (considered with or without reference to a state of combination,) to convey that idea to the mind of the hearer. I say, therefore, that the idea signified by the word BEGINNING is relative or dependant by its own nature, because wholly unintelligible without reference to something begun; but I say, also, that the word BEGINNING is self-significant of that relative or dependant idea, because it is plainly in the nature of our minds, to mark by selfsignificant terms, a variety of such ideas, as SLEEP for example, that cannot possibly be understood by the mind, otherwise than by a reference to those objects (as SLEEPERS,) from which, in nature, they are wholly inseparable, though the case is otherwise in human speech.



Now if it be true that the word FROM, and the word BEGINNING, are really significant of the same idea, there must be a community of reference between them; and as I have already shewn that this reference does not destroy the selfsignificance of the word BEGINNING, so neither can it be said to destroy the selfsignificance of the word FROM. If the word FROM be consignant, it follows, therefore, that the proof of the fact must be founded on some restriction applicable to the significance of that word, as contradistinguished from the word BEGINNING; and, in point of fact, it is plainly a peculiar characteristic of the word FROM, and a characteristic, too, wholly unaccountable by the nature of the idea which it is formed to denote, that it cannot be accurately employed in Language, otherwise than for the purpose of establishing a certain relation between TWO THINGS, both of which, if not positively expressed in terms, must be somehow or other suggested to the hearer. For the phrase "From London," uttered in answer to a man who desires to know whence I have come, implies in it, "I have come from London;" and in this example, as in every other, the word FROM is therefore employed as a mere CONNECTIVE, indicative of the existence of a certain relation between the TWO THINGS, which it serves to connect.

It must be inferred, therefore, that the word FROM is not absolutely significant, or selfsignificant of the idea implied in the word

BEGINNING;



BEGINNING; for if it were selfsignificant of that idea, it might, in conjunction with something begun, be accurately assumed as the subject or predicate of a given proposition, as "The beginning of the book is wanting," for example. But it is conditionally significant, or consignificant of the idea signified by the word BEGINNING, that is to say, it denotes the idea occurring as a connective, employed to establish a certain relation between TWO THINGS, which it serves to connect; as when a man speaks of his "Journey from London," or states that "he travelled from London" to York.

Now it is true that "a Journey from London," might be employed as the subject of a given proposition, but if the double reference of the word FROM to the noun LONDON, as well as to the JOURNEY, be the effect, not of the nature of the idea which it is formed to denote, but of its restriction to the performance of certain connective offices of speech, then I say that this restriction is the very proof on which I found my opinion of the consignificance of the word FROM; and that this proof cannot be destroyed, otherwise than by shewing that the word FROM is not significant of the idea implied in the word BEGINNING, but of some other idea abstracted, as it happens in the case of that word, from the objects in which, in nature, it is found to occur. But if the real character of the word FROM, were such as this proposition implies, it must be the name of the abstracted idea; and consequent-



ly a selfsignificant substantive noun; and if it be not really a substantive noun; then I say that it must be a particle, and in my opinion, consignant, for the reasons detailed in the preceding pages.

HAVING now defined the nature of the PARTS OF SPEECH, according to the authority of the Arabian Grammarians, it remains to be observed that the definitions of a noun and a verb, though technically accurate in my opinion, considered with reference to the Arabic Language, will not, perhaps, bear to be examined on the more extended principles of General Grammar. According to the principles of that science, I hold time to be ACCIDENTAL, not ESSENTIAL to verbs, and the reasons on which my opinion is founded, will probably appear in a subsequent part of my work.

### SECTION THIRD.

#### ON THE STRUCTURE OF THE ARABIC LANGUAGE.

THE structure of the Arabic Language will be fully developed in the course of this work; but as the nature of its mechanism differs essentially from that which prevails in most other Tongues, it becomes necessary, even at this early period of the reader's progress, to offer a few remarks in explanation of the principles to which it may be referred.



ON reference to the nature of our ideas, it will clearly appear that some are intimately connected with others, by what may be termed FAMILY RELATIONS; and as ideas are properly embodied in Language, which may be considered as a picture of thought, so it is a point of excellence in every Language, to preserve unimpaired, in the terms of Speech, an imitation of those family relations. Accordingly, the derivation of one word from another, (as LOVER is derived from the substantive LOVE,) is everywhere matter of common occurrence; and every instance of such derivation denotes the existence of some family relation, without reference to which, there would be no such thing as derivation at all.

THE office of derivation is, therefore, to preserve, in the terms of speech, a relation similar to that which is found to exist in the nature of our ideas; and this office is likely to be more or less perfectly performed, according to the excellence or deficiency of the means employed for that purpose in a given Language. Now the means employed in the Arabic Language are precisely such, as with some improvements, a philosopher would probably chuse to adopt in the formation of a perfect system of Speech; insomuch, that if we are ever destined to realise the speculative idea of a universal tongue, to be invented by the Learned, and employed by them as a better instrument for the communication of thought than any Language at present in use, there



can be no doubt that the mechanism or fundamental principles of Arabic Inflexion, will be found to furnish the best model of imitation that can be obtained, or even devised, for the successful accomplishment of such an undertaking. In order to establish this point, it will suffice to call the attention of the reader to the following observations on the mechanic structure of the Arabic Language; for when that structure shall be well understood, its pre-eminent excellence will not be disputed, and I shall not, therefore, take the pains to compare it with the inferior mechanism of any other Tongue.

THE letters comprised in every Arabic word are divided into those which are RADICAL, (أَحْرُوفُ الْأَصْلِيَّةِ) as L-o-v of the word LOVE; and those which are SERVILE, (أَحْرُوفُ الزَّوَادِ) as ER, in the word LOVER. The radical letters determine the radical sense of the word; and must, therefore, be always retained in every possible form of inflexion; just as the body of the word LOVE is retained in the derivatives formed from that noun: as LOVER; LOVING; LOVETH; LOVED; &c. The servile letters are those by which the word is inflected into various forms; and in order to multiply the powers of inflexion, they have been made to intersect the radicals in every point: as عَشَقَ LOVE, which is purely radical; عَا شَقَ A LOVER, where ALIF is servile; and مَعَشَوْقَ LOVED, where MEEM and WAO have the same character of servile letters, otherwise termed

LETTERS OF ENCREASE. THE



THE radical letters of an Arabic word cannot be less than THREE, or more than FIVE; whence it happens that all the roots, or primitive nouns of the Arabic Language, have been divided into three classes, termed ثَلَاثِيّ or TRILITERAL, as عَشَق LOVE; رَبَاعِيّ or QUADRILITERAL, as جَعْفَر A MAN'S NAME; and خَمْسِيّ or QUINQUELITERAL, as جَحْش AN OLD WOMAN; &c. But one or more servile letters may occur, not merely in the derivative forms, but even in the formation of primitive nouns: as فَضِيلَة EXCELLENCE, which is triliteral; قَرطاس PAPER, which is quadrilateral; and عَضْرَفُوط A SPECIES OF LIZARD, which belongs to the class of quinqueliteral nouns.

How then are we able to distinguish radical from servile letters occurring in the formation of primitive nouns? I answer, that generally speaking, they are very easily distinguished by adverting to the derivative forms of Inflexion, in which the radicals are always retained, which is not true of the servile letters: as فَاضِل EXCELLENT, formed from the primitive فَضْل or فَضِيلَة EXCELLENCE, after rejecting the letters ياء and تاء, which are therefore servile in the word فَضِيلَة.

And if a given primitive shall not give birth to any derivative, the radical letters may be still determined, in most cases, simply by adverting to the analogy of the Language, which alone determines the servile character of the letter Wao occurring in the word عَضْرَفُوط already adduced, from which,



no derivative has ever been formed. A word wholly composed of radical letters is commonly termed **مَجْرَدٌ** STRIPPED OR NAKED; as opposed to other words, termed **مَزِيدٌ فِيهِ** OR AUGMENTED; because the radical letters, in such words, are accompanied by one or more letters of the servile class.

LET it now be observed, that the possible inflexions of an Arabic noun of the triliteral class, are precisely the same with the possible inflexions of any other noun of the same class; whence it happens that the man who is able to carry the word **عَشَقَ** through every possible form of inflexion, is also able, (the radical letters being first ascertained,) to carry every other noun of the same class, through every possible form of inflexion. Having determined, for example, that the letters **ض ا ن** and **ف ا م** are alone radical in the word **فَضِيلَةٌ**, he will form **فَاضِلٌ** as he forms **عَاشِقٌ**; and form **مَفْضُولٌ** as he forms **مَعْشُوقٌ**; &c. &c. And this is done precisely on the same principle which enables a Latin scholar to inflect on the first, or any other conjugation, any Latin verb, however new to his ears, that may happen to belong to that conjugation.

BUT this observation with regard to the inflexion of **TRILITERAL** nouns, is equally applicable to the inflexion of those which are **QUADRILITERAL** OR **QUINQUELITERAL**; for of two or more nouns of the same class, the possible inflexions are always the same.



It follows, therefore, that the whole structure of Arabic Inflexion, (more comprehensive than that of any other Tongue,) is formed on the model of THREE WORDS: yet this, however admirable, considered with reference to the inferior mechanism of most other Tongues, is really a defect in the structure of the Language, which ought, I think, according to the soundest principles of philosophy, to have been formed on the model of a single word. Accordingly, we shall soon find the Arabian Grammarians, who delight in the excellence of their own Language, endeavouring to assign to the triliteral class, the whole body of Arabic nouns; and though it must be admitted that such endeavours are plainly at variance with the genius of the Language, it may yet be affirmed that the triliteral nouns are more numerous in the proportion of ten to one, than those which belong to the other two classes, not separately considered, but taken together.

BUT though Arabic nouns of the same class admit the same forms of inflexion, does it thence follow that all nouns are significant under every possible form of inflexion? I answer that nouns are said to be of the same class which have the same number of radical letters; but this does not hinder another division of nouns into various classes, formed with reference to the nature of the ideas which they are found to denote. A triliteral noun of the radical class may be the



PROPER NAME OF A MAN, for example; and, in this case, it is not likely to give birth to significant derivatives of any kind. Or it may be a general term, employed to denote the name of a SUBSTANCE, whether animate or not, as MAN; STONE; CITY; &c. or the name of an EVENT, whether transitive or neuter, as LOVE OR HATRED; LIFE OR DEATH; WEALTH; POVERTY; ESTEEM; &c.

Now the name of a substance is not formed, by its own nature, to be the fruitful source of many significant derivatives; whence it happens, as we shall see in the sequel, that nouns of this class are termed جامد CONGEALED OR FROZEN, by the Arabian Grammarians; because the RELATIVE, as STONY from STONE; or the DIMINUTIVE, as MANIKIN, formed from MAN; are, indeed, the only derivatives to which they are commonly found to give birth. But the name of a SUBSTANCE may become, in time, the name of an EVENT; as TO MAN A SHIP; that is, TO FURNISH the necessary complement of MEN; TO SKIN A WOUND, OR A BULLOCK; that is, TO COVER the one with SKIN; or STRIP THE SKIN from the body of the other; &c. And those who advert to the nature of our Language, will easily perceive, and ought to admire the extent of its powers in this respect; since it is scarcely possible to name a SUBSTANCE which is not practically the source of a VERB; as “To fire a house,” or “set it on fire;” “To water a field,” or “irrigate the soil;” “To air an apartment,” or “let in the air;” “To earth a fox,” or “trace him to his hole;” &c.

NOTHING,



Nothing, therefore, can be more finely imagined than the extensive powers vested in all the nouns of the Arabic Language, to assume every possible form of Inflexion; for whatever may be the radical sense of the noun, it is quite impossible to limit, a priori, the number or nature of those derivatives that may be required of it in process of time. And this being admitted, there is infinite beauty in providing, a priori, all the possible forms of inflexion; in order that those, AND THOSE ONLY, may become significant, the absence of which, might tend to diminish the all grasping power of this comprehensive instrument for the communication of human thought.

BUT are the Arabs really at liberty to employ, in its full extent, the means furnished by their own Language for the formation of a multitude of new derivatives not hitherto called into use? or is it not true, on the contrary, that no forms of inflexion can be accurately employed by an Arab writer, but those recorded in every Arabic Lexicon, the significance of which, has already been determined by the general consent of all the Arabs? This subject, I have reason to believe, has been treated by some of the Arab writers, whose works have never fallen into my hands. It is certain, however, that the Arabs individually, are not at liberty to multiply at pleasure new significant forms of Inflexion; for though the word

اِسْتِفْعَال (for example,) is a possible inflexion of فَعَلَ AN

ACTION;



ACTION; yet the former, having never been brought into use, is wholly insignificant for that reason; and cannot therefore be employed in Speech. Yet such is the systematic genius of the Arabic Language, that we can tell precisely, the sense which the word *اِسْتَفْعَال* would have acquired, had it chanced to become a significant word; for as it is formed on a measure which generally indicates "The demand of the sense implied in its primitive," it would have been therefore significant of "The requisition of an action;" just as *اِسْتَنْصَار* signifies "The requisition of assistance;" or *اِسْتِغْفَار* "The asking of pardon;" &c.

BUT though the authority of prescription is *now* necessary to the significance of any given form of Inflexion, the reason is plainly to be found in the present maturity of the Arabic Language, already more copious than any other tongue. For if we carry back our ideas to the earliest infancy of human Speech, we shall reach a point of time wholly antecedent to the influence of such authority, in which, therefore, the framers of Language were necessarily compelled to employ, for the first time, those significant forms of Inflexion that are now generally admitted into use. To the framers of Language we owe, indeed, the very existence of the significant roots themselves, that are now inflected into various forms; and it would be highly unreasonable to withhold from men vested with the

power



power of inventing roots absolutely new, that inferior degree of authority which is exerted in the modification of old roots, into new significant forms of inflexion, not previously called into use.

YET the framers of Language were never at liberty, in my opinion, to exercise wantonly the powers of invention; for whether we extend our views to the infancy of Language, or consider it in that state of maturity which it may have attained in process of time, it is equally true, in either case, that no new word will be accepted, which is not significant of an idea urgently required, at the period of its invention, by a portion, at least, of that community to whose acceptance it may be proposed. And, on the other hand, there is, I should think, no period of maturity in Speech, at which new words of necessary use may not be invented; or old words may not be modified (if such modifications shall be found necessary,) into new significant forms of inflexion; for we who live in the later ages of the world, have lost none of the rights, over the powers of Speech, exercised, even by our most remote ancestors; though the happy anticipations of their invention have very much abridged the necessity, and with that the liberty, of having frequently recourse to our own.

For as precedent is a much better guide in matters of legal



discussion than the arbitrary decisions of individual judgment, which would tend to unsettle the foundations of law, by submitting its principles, on every occasion, to the capricious revision of its own ministers ; so, I consider precedent in Language as a very high authority, from the decisions of which we cannot deviate, except in cases of urgent necessity ; such as are not likely to occur frequently in any Language, and more especially in that of Arabia, formed on principles the most comprehensive ; cultivated to the highest pitch of refinement ; and nourished by the fostering hand of time, into the ample maturity of unrecorded duration.

Of such a Language, possessing, in its present state, without reference to its latent resources, more searoom for the expression of thought (if the reader will permit me to employ that term,) than is to be found perhaps in any other Tongue, it is indispensably necessary to preserve the unity ; and this can be no otherwise preserved, than by shutting up its latent resources against the arbitrary spoliations of individual fancy ; for if each individual were at liberty, on every petty occasion, to call into action the resources of the Language, then, I say that those resources are in a manner inexhaustible ; and that every Arab writer, acting on this licentious principle, might reject, almost in toto, the existing significant forms of inflexion, in favor of other forms, not previously significant, which he,

from



from an arbitrary caprice of fancy, might nevertheless chuse to call into use.

BUT though the latent resources of the Language are thus protected against the spoliations of individual caprice, I am disposed to believe that they are now, and will, for ever, be called into action on proper occasions; for whatever may be the excellence of the Arabic Language, and the degree of maturity to which it has attained, it would be rash to affirm that new combinations of human society, such as may possibly occur in Arabia, may not give occasion to the introduction of new ideas, such as the Language, in its present state, may not perhaps be fitted to express.

BUT if such ideas shall happen to occur, it can hardly be doubted that they will be expressed; and if the Arabs cannot find the required terms in their own Language, they will probably seek them in some other Tongue. If that and other resources shall happen to fail, they will be compelled, in the last resort, to invent terms absolutely new; and though it must be admitted that this is the resource, of all others, to which the human mind has the greatest repugnance, the probability of its adoption, in case of necessity, cannot, I think, be reasonably disputed by those who consider that it *was* adopted, as a measure of necessity, in the earliest infancy of human Speech. For whatever men have already done, it is at

least



least possible that they may do again; and if it be true, (as it seems to be the general opinion,) that we have long ceased to invent words absolutely new, there is but one inference to be drawn from the fact; namely, that we have been constantly able to avoid that measure by the discovery of some analogy between the new idea which we desired to express, and some other idea, already represented by a given term, from which, therefore, we have borrowed the former.

THIS disposition of the mind to connect one word with another, on account of some real or imaginary analogy between the ideas represented by either, constitutes the true foundation of Etymological science; but though the analogies of Etymology are often obvious, it must be also admitted that they are often obscure; and there is little difference, in my opinion, between the invention of a term absolutely new in point of sound, and wholly unconnected with every other word; and the invention of a term intimately connected, in point of sound, with some other word; but so remotely connected with it in point of sense, as to render the analogy between them doubtful or obscure; not merely to ordinary men, but to the painful industry, and often, I think, misguided ingenuity of those who make it their peculiar study to aim at eminence in such pursuits.



For if it be true, as it cannot be reasonably denied, that the proper end of Etymological relation is to throw light on the meaning of a newly invented term, by the means of its reference to another term previously invented, the signification of which is generally known; then I say that the clearness or obscurity of this light must be in a ratio exactly proportioned to the clearness or obscurity of the reference in question; whence it follows, as a necessary condition to the utility of any given Etymology, *first*, that the sound of the new term should naturally suggest that of the old; and *secondly*, that the significance of the old term should be of such a nature as to throw an obvious and palpable light on the significance of the other which is formed from it.

Now if we examine, at random, the works of any professed Etymologist, we shall certainly find (as we ought to find,) a very palpable coincidence, in point of sound, between the various terms of which he treats, as connected together in point of Etymology; insomuch that this coincidence of sound often amounts to absolute unity, as it happens in the case of the word BARK, considered as significant of "The Bark of a dog;" "The Bark of a tree;" and "The Bark or Vessel in which we go to sea." And Etymologists tell us that the coincidence of sense, though less palpable, is not less certain than that of the sound; for as the word BARK signifies

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DEFENCE,



DEFENCE, so, (we are told,) the BARK of a dog is that by which he defends us from thieves; the BARK of a tree is its defence against the inclemency of the seasons; and the BARK or VESSEL in which we go to sea, is our defence and only shelter, for the time being, against the dangers of that boisterous element, in which, otherwise, we must be swallowed up.

ADMITTING the accuracy of this Etymology, (not at all inferior, in point of rationality, to a multitude of others offered to our acceptance by the professed votaries of that whimsical science,) it follows that the framers of our Language saw something in the idea signified by the word DEFENCE, peculiarly calculated to suggest to the mind that other idea signified by the BARK or HOWL of a dog; for this is plainly the argument of those who maintain that the HOWL of a dog, has been designated by the term BARK, because the term BARK signifies DEFENCE. Now I believe, on the contrary, that this fanciful analogy is not likely to occur to the mind of any other than a professed Etymologist; or if it did, in reality, occur to the mind of him who first applied the term BARK or defence to the HOWL of a dog, then I say that this licentious application of an *old* term to signify a *new* idea so remotely connected with its primitive sense, is an expedient not much better, in my estimation, than the invention of a term absolutely new.



For the term BARK, when first applied to the HOWL of a dog, had no advantage over any other term absolutely new and unconnected, that might have been employed in the same sense, save only that very inconsiderable advantage implied in the Etymology to which I have adverted; and if the advantage in question be very inconsiderable, as it certainly is in the case of all remote Etymologies, then I say that its importance is greatly overrated, in all probability, by those who maintain that we have long ceased to invent words absolutely new; and that every word to be invented hereafter, must be connected, however remotely, with some of the previously existing terms of Speech.

For though it is certainly in the nature of the human mind to have recourse even to remote Etymologies, rather than to the invention of terms absolutely new, and utterly unconnected with every other word, (because any advantage, however inconsiderable, is better than no advantage at all;) it is also in the nature of the human mind to invent, under any circumstances, all the terms of CONVENIENT as well as of NECESSARY use; whence it follows, in my opinion, that such terms will forever continue to be invented as they may be required, by the aid of etymology where that can be found; or, otherwise, without regard to Etymological aid.

BUT



BUT however this question may be decided, (and it is plainly matter of mere curiosity,) I admit my inability to illustrate the opinions which I have ventured to state, by a reference to any particular Dictionary; for though those opinions seem to me to be warranted by the common sense of the case, I do not find in the English Dictionary, (and much less in that of Arabia, which has to do with an older Language,) a single word of modern origin, which is not connected with some other word.

THE term MOB, for example, which was completely new in the days of DEAN SWIFT, is most probably derived from the word MOBILITY, which certainly existed in the Language before; and though the term CABAL has been traced to the days of CHARLES THE SECOND, there are those who affirm its existence in the Language, at a date prior to the formation of that ministry (CLIFFORD, ASHLEY, BUCKINGHAM, ARLINGTON, and LAUDERDALE,) from whose initials it might be composed. The ludicrous term QUIZ, though not yet admitted into the Dictionary, is now, I think, universally understood; and is most probably an imitative word of modern origin, since there is a queerness of sound, as well as of character, and in this point of view, a happy coincidence, in my opinion, between the sound of that ridiculous term, and the sense in which it is commonly employed. There is another term, HOAX, very frequently



quently used by the writers of news-papers, and certainly, I think, of modern origin, which may, perhaps, be entirely insulated, though I do not presume to affirm the fact.

If I were desired, therefore, to illustrate my opinions by example, I should be compelled and disposed to abandon the Dictionary; but not wholly to relinquish the argument, because many examples, completely in point, might be drawn, I think, from the SLANG Dictionary, and other works of vulgar celebrity; the authority of which, however objectionable in other respects, would be sufficient, for aught I see to the contrary, to establish the facts for which I contend. Instead of having recourse to that measure, I shall merely state my opinion that the learned part of every community are the least likely to invent terms absolutely new; because the extent of their knowledge will generally suggest analogies on which to found some relation or other between the new term which they desire to employ, and another term, previously established, with which therefore it will be connected.

AND, on the contrary, the field of analogy is greatly contracted by the ignorance of men in vulgar life, whose knowledge, even of their own Language, is restricted within the narrowest limits; and though it may possibly be true that such men have rarely occasion to invent new words, it is not impro-



bable, when the occasion occurs, that those words will be often formed without reference to Etymological aid. Among the vulgar, therefore, and generally speaking, among the persons employed in certain branches of industry, such as manufactures, navigation, commerce, &c. I should be disposed to look for the invention of new and unconnected terms; such as are of necessary use to them, but not so to the rest of their countrymen, whence it happens that they are not admitted into any Dictionary of the English Tongue.

If there be any truth in the preceding observations, a fact which I leave to be determined by the judgment of every reader, it follows that the Arabs, in common with other nations, are likely, even at this day, to invent such new and unconnected terms as may be necessary or convenient to the expression of their thoughts; provided those thoughts cannot be expressed by having recourse to any other means; and if the fact be admitted in its full extent, it follows, a fortiori, that they are likely, whenever it shall be found necessary, to modify the roots that now exist into new significant forms of inflexion not hitherto called into use. I have admitted, however, that the necessity of adopting either expedient is likely to be of rare occurrence in the Arabic Language, already more copious than any other Tongue; and, without necessity, we are not to expect that the Arabs will suffer individuals of their own body to deviate from



the beaten paths of prescription, excepting only in certain cases to be noticed hereafter, in which Grammarians have positively authorised the formation, by analogy, of certain derivatives without regard to prescription at all.

It only remains to answer a question naturally suggested by the account comprised in this chapter of the mechanic structure of the Arabic Language. On reference to the English and other Tongues, it does not appear that primitive nouns are invariably substantive; for though the word VICIOUS is derived from VICE, the probability is, that WISDOM is derived from the adjective WISE; and as priority of invention determines the primitive in either case, so there is nothing to determine priority of invention, but the mere influence of accident alone. It so happened that the substantive VICE was required before the adjective VICIOUS, and therefore became the primitive noun; and it so happened that the adjective WISE was required before the substantive WISDOM, and therefore became the primitive noun. How then is it credible that this accident, of common occurrence in every other Tongue, has no influence in the Arabic Language, in which all the roots are said to be substantive nouns?

I ANSWER that priority of invention is of no importance in the Arabic Language; for though it is very possible that  
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the adjective كَرِيمٌ GENEROUS may have been invented before the substantive كَرَمٌ GENEROSITY, yet the analogy of the Language will teach us to consider the letter Ya of the former, as a servile letter; whence it follows, that after the rejection of that letter, we have, as usual, the three radicals susceptible of every existing form of inflexion; and it remains with Grammarians to determine the primitive, which is always declared to be the substantive noun. It happens however, though not very commonly, that nouns, significant in certain derivative forms of inflexion, are not significant in any one of the primitive forms, because the latter have never been called into use; a clear proof that priority of invention is determined among the Arabs, as among other nations, by the mere influence of accident alone. I now proceed to consider the nature and use of the MEASURES applicable to the formation of Arabic words.

## SECTION FOURTH.

### ON THE USE OF MEASURES.

BEFORE I proceed to explain the use of the MEASURES applicable to the formation of Arabic words, I think it necessary to remark an important distinction between the roots of the Arabic Language, and the primitive nouns of most other Tongues. The formation of our PRIMITIVE NOUNS is unsusceptible of illus-

tration



tration by the rules of Grammar ; for though we may trace the derivative ANGRY to its primitive ANGER, we can trace ANGER to nothing at all ; and though we know that LOVED is derived from LOVE, we have nothing in the shape of a grammatical rule to offer on the formation of the word LOVE, which is completely arbitrary, like that of all the primitive nouns.

THE case is otherwise in the Arabic Language, because the significant roots of that Language are not arbitrary in the mode of their formation. On the contrary, there are certain MEASURES or FORMS, on which ALONE they are generally found to occur ; and an intimate knowledge of those forms enables the learner to distinguish RADICAL from SERVILE letters, which may or may not occur, either in the formation of a given primitive, or a given derivative, of any kind. To explain by examples. The words صَعْبٌ DIFFICULT, and كَرِيمٌ GENEROUS, being adjective nouns, are therefore derivative ; though radicals only occur in صَعْبٌ, whereas YA is servile in the word كَرِيمٌ. And the words صُعُوبَةٌ DIFFICULTY, and كَرَمٌ GENEROSITY, are substantive nouns, and therefore primitives ; (of the triliteral class ; ) though the word صُعُوبَةٌ contains a mixture of servile letters, which is not true of the word كَرَمٌ. It is equally common to primitives and derivatives of every kind, to comprise SOMETHING MORE than the radical letters ; namely, the vowel points and quiescent marks,



(whether accompanied or not by servile letters,) with which the radicals must be combined in the formation of every significant word.

It is plain, therefore, that the radical letters of every word constitute, as it were, the FIRST PRINCIPLES, or CRUDE MATERIALS, from which the word is to be afterwards formed; and it belongs to the office of every Grammarian, to determine, precisely, the mode of its formation; not merely in the case of derivatives, but even in the case of primitive nouns. The letters قاف شين عین, for example, constitute the crude materials of the word عَشِقَ; as the letters فاء ضا د and لام constitute the crude materials of the word فَضِيلَةٌ. Both are equally roots or primitive nouns; formed, however, on different measures; and the knowledge of the measures on which they are formed, is not less necessary to an Arabic Scholar, than the knowledge of other measures applicable to the formation of derivative nouns: as فاضل or مَفْضُول or مَعْشُوق; and other examples of the same nature.

HAVING premised these observations, I am now to recal the attention of the reader to the mechanic structure of the Arabic Language, as explained in the preceding section of this chapter, in which it is stated, *first*, that the roots or primitive nouns of

the



the Language are divided into three classes, termed TRILITERAL, QUADRILITERAL and QUINQUELITERAL, according to the number of the radical letters; and, *secondly*, that of two or more roots of the same class, the possible inflexions are always the same.

It follows plainly from these observations, that the radical letters of any one root, may be assumed as the representative or MEASURE of all the roots of the class to which it happens to belong; for if I carry the triliteral root **فعل**, for example, through every possible form of inflexion, the reader has only to CHANGE THE RADICAL LETTERS, in order to discover the possible inflexions of any other given triliteral root. Thus it happens that **مَفْعُول** is a possible inflexion of **فعل**; and by a simple change of the radical letters, we are enabled to form **مَكْتُوبٌ مَعْلُومٌ مَحْسُودٌ مَضْرُوبٌ** &c. each, like the first, a passive participle, formed from its own significant root. But the letters composing the word **فعل**, augmented by a second or a third Laam, (**فعلل** or **فعللل**) will represent the roots of either of the other two classes; and thus the possible inflexions of the three words **فعل** **فعلل** and **فعللل** have been assumed accordingly, by all Grammarians, as MEASURES on which to shew the existing inflexions of every other word.



THE MEASURE is termed **وَزْن** or **مِيزَان**, as opposed to the EXAMPLE, which is termed **مَوْزُون** or MEASURED; and the radical letters occurring in the **مَوْزُون** are commonly distinguished by the terms **عَيْنُ الْكَلِمَةِ**; **فَاءُ الْكَلِمَةِ**; or **لَامُ الْكَلِمَةِ**; because represented in the measure by the letters **عَيْن**; **فَاء**; or **لَام**. The vowel points, quiescent marks, and letters of encrease, occurring in the **مَوْزُون**, are generally retained in the **مِيزَان** also; but to this remark there are some exceptions; most of which will be made known to the reader in the course of his farther progress in the work. In the mean time, I think it necessary to furnish a few specimens of such exceptions, and, for that purpose, will insert the following General Rules; having first premised that as the rules cannot be rendered completely intelligible at present, so they are inserted chiefly with a view to the convenience of future reference.

#### R U L E F I R S T.

A RADICAL letter, doubled in the **مَوْزُون**, must be doubled in the **مِيزَان** also; with or without reference to the accident of the coalescence or otherwise, of the two homogeneous letters under the sign **تَشْدِيد**. Examples: **كَرَّمَ**; **نَعَّلَ**; not **فَعَّلَ**; **جَلَبَبَ**; not **فَعْلَبَ**; &c. The word **جَلَبَبَ** is a triliteral root, having assumed



assumed the form of a quadrilateral, for reasons to be considered in a subsequent part of this work. The second باء is therefore servile, not radical, and the two homogeneous letters do not coalesce under the sign تَشْدِيد.

## R U L E S E C O N D.

THE letter تاء occurring in the Measure اِفْتَعَالَ and its derivative inflexions, is sometimes changed in the مَوْزُون into various letters, as طاء; دال; &c. according to the influence of certain general rules to be detailed in a subsequent part of this work. In this case, the permutation in question is not represented in the Measure, unless the permuted letter shall coalesce with the letter next it on either side. Example: اِصْطَلَحَ (originally اِصْتَلَحَ) “Each made peace or formed an agreement with the other party;” Measure اِفْتَعَلَ not اِنْفَعَلَ; &c.

## R U L E T H I R D.

BUT if the permuted letter shall coalesce, under the sign تَشْدِيد, with the letter next it on either side, the coalescence will then be represented in the Measure. Examples: قَدَّرَ HE BECAME POWERFUL; Measure فَعَّلَ; originally اِقْتَدَرَ HE WAS MOVED; Measure اِفْعَلَ; اِضْطَرَبَ; اِفْتَعَلَ previously اِقْتَدَرَ. The word اِقْتَدَرَ becomes اِقْتَدَّرَ; after which, the two homogeneous letters



coalesce together under the sign **تَشْدِيدُ**, the first being previously rendered quiescent. But the letter **قَاف** previously quiescent, receives the vowel point of the letter Humza, which is then thrown out; and thus the word becomes **تَدَّر**. The letter **طَا** of the word **اِضْطَرَبَ** (originally **اِضْتَرَبَ**) is changed into **ضَاد**; after which the two Zads coalesce together under the sign **تَشْدِيدُ**; and thus the word becomes **اِضْطَرَبَ**. The first of the two letters coalescing together under the sign **تَشْدِيدُ** is termed **مُدْغَمٌ** or BRIDLED; as opposed to the second, which is termed **مُدْغَمٌ فِيهِ**, or “That to which the other is bridled.”

#### R U L E F O U R T H.

It sometimes happens that a given example, formed on either of the Measures **تَفَاعَلَ** or **تَفَعَّلَ**, deviates very widely from those Measures; and, in this case, the Measures are also altered, in order to represent those deviations. Examples: **اِزْمَلَ** “He wrapped himself up in a garment;” Measure **اِفْعَلَ**; originally **اِزْمَلَ**; Measure **تَفَعَّلَ**; and **اِنَّا عَلَ**; “He found out or discovered;” Measure **اِنَّا عَلَ**; originally **اِنَّا عَلَ**; &c.

#### R U L E F I F T H.

It sometimes happens that the first and second radicals change places in the **مُوزُون**; in which case, it is optional,

but



but not necessary, to introduce a corresponding change of place into the radical letters of the مِمَزَان also. Example: بِئْر A WELL; plural أَبَار; originally أَبَّار; Measure optionally أَفْعَال (which represents the original form أَبَّار) or أَعْفَال; (which represents the inverted form أَبَّار.)

### R U L E S I X T H.

THE final radical, being rejected in the مَوْرُون, may be rejected in the مِمَزَان also; but the rule is of optional, not of necessary observance. Example: قَاضٍ A JUDGE; Measure فَاعِل; or فَاعِل; originally قَاضِي; Measure فَاعِل.

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I HAVE nothing more to observe on the use of MEASURES applicable to the formation of trilateral nouns; but as a material difference of opinion has obtained with regard to the nature of quadrilaterals, and quinqueliterals, it becomes necessary to offer a few remarks on the subject. The most celebrated seminaries of Arabic Grammar were those of BUSRA and those of KOOFA; and as they considered each other in the light of rivals, they have generally embraced opposite opinions in the decision of every doubtful question. The seminaries of BUSRA have commonly, I think, the best of the argument; whence I infer that those of KOOFA were probably established at a later period of time, when there was no means of obtaining



aining distinction, otherwise than by calling in question the accuracy of the decisions already established by the authority of the opposite party. Be this as it may, there is an appeal from both to the general sense and learning of the country, which will be found to favor the decisions of Busra, much oftener than those of Koofa.

THE schools of Busra have established the division of Arabic roots into those which consist of three, four, and five radical letters, as already stated; and according to this plan, which is alone consistent with truth and reason, there is no difficulty in the application of Measures; for as *فعل* represents the trilateral roots, so *فعلل* represents the quadrilaterals; and *فعللل* the quinqueliterals: as *جَعْفَرٌ* A SMALL STREAM, OR A MAN'S NAME; Measure *فَعْلَلٌ*; *جَحْمَرٌ* AN OLD WOMAN; Measure *فَعْلَلٌ*; &c.

BUT the schools of Koofa have assigned to the trilateral class, ALL the roots of the Arabic Language; directing, in the case of quadrilaterals, that the THIRD RADICAL shall be accounted servile; and that the THIRD and FIFTH shall bear the same character of servile letters, in the case of all quinqueliteral roots. And as the servile letters occurring in the *مَوْزُون*, are generally retained in the *مِيزَان* also, it follows, according to this hypothesis, that *جَعْفَرٌ* is formed on the Measure *فَعْلَلٌ*; and



and جَحْمَش on the Measure فَعْمَلَشْ ; &c. But as there is no good reason why the character of a servile letter should be fastened on one radical rather than another, so the followers of the schools of Koofa, (as it might be expected,) have not been able to determine unanimously what letters are to be accounted radical, and what servile, in those quadriliteral and quinqueliteral roots which they have assigned to the trilateral class; and thus, the Grammarian فراءَ forms جَعْفَرٌ indifferently on the Measures جَفْعَلٌ ; فَعْعَلٌ ; and فَعْلَرٌ ; by which he means to affirm his opinion that it is, in fact, a trilateral root; though he cannot tell whether its radicals are عَفْرٌ ; as they must be if the Measure be جَفْعَلٌ ; or جَعْرٌ ; as they must be if the Measure be فَعْعَلٌ ; or جَعْفٌ ; as they must be if the Measure be فَعْلَرٌ . And if we suppose the radical letters to be جَفْرٌ , which is just as probable as any thing else, the Measure of جَعْفَرٌ will then be فَعْعَلٌ ; though that Measure, so far as I know, has not been anywhere assumed by فراءَ .

IN fact, the proposition of the schools of Koofa, that all the roots are really trilateral, is not at all borne out by the Language; and this is the reason why the affirmation of that proposition is the occasion of so much perplexity in the application of the trilateral Measure فَعْلٌ , to the formation of quadriliteral or quinqueliteral roots. The three Measures فَعْلٌ ,



فعل and فعلل have therefore obtained a general preference; and are commonly employed, by those, even, who affirm the triliteral character of all the roots. Though that character cannot be maintained without violence to the truth of the case, it may be observed, in favor of Koofa, that the establishment of the fact, (if it could be established,) would tend to exalt our ideas of the excellent structure of the Arabic Language, which would then be formed on the model of a single word.

For the assumption of the root نعل, as the general representative of all the roots in the Arabic Language, Grammarians have assigned two very unimportant reasons. It contains, they observe, the labial فاء; the guttural عَيْن; and the palatal لا م; and there is not, I suppose, a single word in the Arabic Language, which does not contain one or more letters of the labial, guttural, or palatal class. It is also significant of ACTION IN GENERAL; and has therefore, by sense, a generic relation to the name of every SPECIFIC ACTION; whence it follows, they say, that as the names of actions are very numerous, it is peculiarly fitted, with reference to the sense, as well as to the sound, to be the general representative of all other words.

NOTWITHSTANDING these powerful arguments in favor of  
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the adoption of the Measure **فعل**, it must be admitted that the unfortunate occurrence, in that Measure, of the letter **عَيْن**, which is of difficult utterance by our organs, and very apt to escape the ear, is a circumstance attended with some inconvenience; for as many Englishmen pronounce **تَفْعِيل** as if it were written **مَفْعُول**; **تَفِيل** as if it were written **مَفُول**; &c. so they cannot, at an early period of their progress, so readily perceive the coincidence between the measure and the word measured, as they would do, in the event of the adoption of another Measure; as **قَبْل**; &c. in which the letter **عَيْن** does not occur.

It is plainer, for example, to an unpractised ear, to be told that **مَضْرُوب** is formed on the Measure **مَفْعُول**, than that it is formed on the Measure **مَفْعُول**; but it is highly necessary to render the ear familiar with the sound of **عَيْن**, which never ought to be dropped in utterance; and for that reason, as well as in compliance with established usage, I have determined to retain the Measure **فعل**. The reader who is dissatisfied with that Measure, may easily chuse another for himself: as **قَبْل**; **نَقْل**; **بِخَل**; &c. from the whole body of triliteral roots, with the exception, only, of those affected by the rules of permutation, coalescence and rejection, to be detailed in a subsequent part of this work. I now proceed to consider the inflexion of Arabic verbs.



## CHAPTER THIRD.

## SECTION FIRST.

*CLASSIFICATION OF VERBS.*

VERBS are always derived from the infinitive; and as the infinitive is always a substantive noun, significant of the name of an EVENT, or an ATTRIBUTE, it follows that we ought to consider the nature of nouns, before we proceed to treat of the verbs. I had some thoughts of adopting this arrangement, but as the materials of my work have been accidentally prepared with a view to the other, which is perhaps the best, being universally adopted by all the writers on Arabic Grammar, I have not thought it necessary, for the sake of so unimportant an object, to sacrifice any portion of my time; and the more especially, as I foresee no inconvenience in proceeding directly to treat of the verbs.

ARABIC verbs are NEUTER; (لَا زِمَ) or TRANSITIVE; (مُتَعَدٍّ) and transitive verbs have two voices; the ACTIVE; (مَعْرُوفٍ) and the PASSIVE; (مَجْهُولٍ). They are inflected, *first*, into the form of the PAST TENSE; صَدِغَتْ الْمَا ضِي; which affirms the occurrence of a given event, or the existence of a given attribute,



bute, with reference to some period of time antecedent to that in which it is uttered : as ضَرَبَ “He struck;” كَرَّمَ “He was generous;” &c. *secondly*, into the form of the AORIST; مَضَارِعَ; which is common to present or future time, though capable of restriction to the one or the other by various means to be detailed hereafter : as يَضْرِبُ “He does or will strike;” &c. and, *finally*, into the form of the IMPERATIVE; اْمُرْ; which is employed to indicate the COMMANDS of the speaker, having therefore a reference to future time : as اِضْرِبْ “Strike thou;” &c.

THE word مَضَارِعَ literally signifies SIMILAR, and the aorist has been designated by that term, because it is supposed to resemble a noun. For as a noun, naturally indefinite, as رَجُلٌ A MAN, may be rendered definite by the means of an article, as الرَّجُلُ THE MAN; so, the aorist, naturally indefinite, because it is common to present or future time, may be rendered definite, or restricted to either, by the means of certain particles employed for the purpose : as لَيَضْرِبُ “He does beat;” سَيَضْرِبُ “He will soon beat;” &c.

VERBS are divided into two classes, according to the number of the radical letters; the first class being termed ثَلَاثِي or TRILITERAL, as ضَرَبَ “He struck;” and the second, رُبَاعِي or QUADRILITERAL, as دَحَرَاجَ “He circulated; or caused something to revolve;” &c. No verb has ever been derived



from any root of the QUINQUELITERAL class. Triliteral verbs are of two kinds, the first termed *مُجَرَّد* or STRIPPED, because they are entirely composed of radical letters, as *نَصَرَ* "He assisted;" and the second termed *مَرْيُوفٌ فِيهِ* or AUGMENTED, because they contain a mixture of servile letters; as *اسْتَنْصَرَ* "He demanded assistance;" which is a derivative formed from the root *نَصَرَ*. The same division is applicable to verbs of the quadriliteral class: as *تَدَحَّرَجَ* "He circulated;" *دَحَّرَجَ* "It revolved;" &c.

No verb is found to comprise more than SIX LETTERS; whence it follows that the servile letters never exceed the number of THREE. It should be observed, however, that the term VERB does not include the infinitive, which is a substantive noun, as already stated, and may therefore comprise SEVEN letters; as *اسْتَنْصَارٌ* "To demand assistance;" &c. It is a curious fact, that the Arabic Language, so rich and copious in other respects, has provided, by inflexion, for the formation only of TWO TENSES: namely, the PAST TENSE and the AORIST, as already mentioned; all the other tenses being formed by the means of auxiliary verbs: as *كَانَ ضَرَبَ* "He had struck;" *كَانَ يَضْرِبُ* "He was striking;" &c. I now proceed to detail the inflexions applicable to the tenses of triliteral verbs of the radical class, termed in Grammar *أَتْلَاثِي الْمُجَرَّد* or TRILITERAL RADICALS,



## SECTION SECOND.

INFLEXIONS OF THE PAST TENSE OF TRILITER-  
RAL RADICAL VERBS.

IN the active voice, the past tense of triliteral radicals is invariably formed, either on the Measure *فَعَلَ*; as *ضَرَبَ* "He struck:" or on the Measure *فَعِلَ*; as *سَمِعَ* "He heard:" or on the Measure *فَعَّلَ*; as *كَرَّمَ* "He was generous." The same tense, in the passive voice, can be derived only from transitive verbs; and is always formed on the Measure *نُفِعَ*: as *ضُرِبَ* "He was struck;" *سُمِعَ* "It was heard;" &c. The Measure *فَعَلَ* is itself significant, being employed in the sense of HE DID; and so also is the Measure *نُفِعَ*, which is the past tense of the passive voice. The Measures *فَعِلَ* and *فَعَّلَ* are not significant, and therefore serve merely as MEASURES, to shew the formation of other significant words; such as *سَمِعَ* or *كَرَّمَ*; &c. &c.

It appears, from these observations, that the VOWEL POINT applicable to the MEDIAL RADICAL is found, in the active voice, to be sometimes *فَعَّلَ*; as *ضَرَبَ*; and sometimes *كَسَّرَ*; as *سَمِعَ*; and sometimes *ضَمَّ*; as *كَرَّمَ*; and with the exception of this distinction, which is retained through every variation of number, gender, and person, the inflexions of



ALL are precisely the same. Those inflexions should amount to the number of EIGHTEEN; for, as the Arabs recognise the DUAL number, and the FEMENINE gender, it follows that there should be six inflexions for each of the three persons: viz. three, for the singular, dual, and plural masculine; and three more for the feminine gender. In point of fact, the first person has but two inflexions; and the same inflexion of the second person, is common to both genders in the dual number; whence it follows that FIVE are lost, leaving a residue of THIRTEEN. The masculine gender is termed *مذكر*; as opposed to the feminine which is termed *مؤنث*. The three numbers are termed *واحد* or SINGULAR; *ثنائية* or DUAL; and *جمع* or PLURAL; and the three persons are distinguished by the terms *متكلم* THE FIRST PERSON OR SPEAKER; *مخاطب* THE SECOND PERSON OR THE PERSON ADDRESSED; and *غائب* THE THIRD OR ABSENT PERSON.

THE following are the inflexions of the Measure *فعل* in the past tense; beginning, as usual in Arabic Grammar, with the third person singular of the masculine gender, and ending with the first person plural, which is common to both genders, dual and plural. The measures are to be read from the right hand to the left.

FEMININE.



| FEMININE.  |           |             |           | MASCULINE. |             |           |            |
|------------|-----------|-------------|-----------|------------|-------------|-----------|------------|
|            | Plural.   | Dual.       | Singular. | Plural.    | Dual.       | Singular. |            |
| 3d Person  | فَعَلْنَ  | فَعَلَتَا   | فَعَلَتْ  | فَعَلُوا   | فَعَلَا     | فَعَلَ    | 3d Person  |
| 2d Person  | فَعَلْتِ  | فَعَلْتُمَا | فَعَلْتِ  | فَعَلْتُمْ | فَعَلْتُمَا | فَعَلْتَ  | 2d Person  |
| 1st Person | فَعَلْنَا | فَعَلْنَا   | فَعَلْتُ  | فَعَلْنَا  | فَعَلْنَا   | فَعَلْتُ  | 1st Person |

THE preceding is the Measure of the verb **ضَرَبَ** ; **ضَرَبَا** ; **ضَرَبُوا** ; &c. and if we change the vowel point of the medial radical, as **فَعَلَ** ; or **فَعَلَّ** ; we shall then have the Measure of **كَرَّمَ** ; **كَرَّمَا** ; **كَرَّمُوا** ; or **سَمِعَ** ; **سَمِعَا** ; **سَمِعُوا** ; &c. So, also, if we change **فَعَلَ** into **فُعِلَ** , we shall then have the Measure of the PASSIVE VOICE ; which is inflected precisely as the active voice : as **ضُرِبَ** ; **ضُرِبَا** ; **ضُرِبُوا** ; formed on the Measures **فُعِلَ** ; **فُعِلَا** ; **فُعِلُوا** ; &c. The AFFIRMATIVE FORM of the verb is known in Grammar by the term **مُثَبَّتٌ** ; and may be changed into the **مَنْفِي** OR NEGATIVE FORM, simply by prefixing the negative particles **مَا** or **لَا** Not : as **مَا ضَرَبَ** or **لَا ضَرَبَ** “ He did not beat ; ” **مَا ضُرِبَ** or **لَا ضُرِبَ** “ He was not beaten ; ” **مَا سَمِعَ** or **لَا سَمِعَ** “ He did not hear ; ” **مَا سُمِعَ** or **لَا سُمِعَ** “ It was not heard ; ” &c. It may be proper to mention that the letter **أَلِف** is mute at the end of the plural active **فَعَلُوا** ; or **فُعِلُوا** in the passive voice.



## SECTION THIRD.

## INFLEXIONS OF THE AORIST OR DOUBTFUL TENSE.

IN the active voice, the aorist, in the third person singular masculine, is invariably formed, either on the Measure *يَفْعَلُ*; as *يُسْمَعُ* “He does or will hear;” or on the Measure *يَفْعُلُ*; as *يَضْرِبُ* “He does or will beat;” or on the Measure *يَفْعُلُ*; as *يَكْرُمُ* “He is or will be generous;” &c. In the passive voice, the Measure of the aorist must be *يُفْعَلُ*: as *يُضْرَبُ* “He is or will be beaten;” (the phrase “He is beaten,” being understood to mean that “He is now, at this moment, suffering a beating;”) *يُسْمَعُ* “It is or will be heard;” (the phrase “It is heard,” being understood to imply a similar reference to present time.) The following are the inflexions of the Measure *يَفْعَلُ*, itself significant, (“He does; or will do;”) for which, the reader may at pleasure substitute the other Measures of the aorist: namely *يَفْعُلُ*, or *يَفْعُلُ*, for the active voice; or *يَفْعُلُ* for the passive voice; the inflexions of all being, in other respects, exactly the same.



| F E M I N I N E. |             |             |             | M A S C U L I N E. |             |             |           |
|------------------|-------------|-------------|-------------|--------------------|-------------|-------------|-----------|
|                  | Plural.     | Dual.       | Singular.   |                    | Plural.     | Dual.       | Singular. |
| 3d Person        | يَفْعَلْنَ  | تَفْعَلَانِ | تَفْعَلُ    | 3d Person          | يَفْعَلُونَ | يَفْعَلَانِ | يَفْعَلُ  |
| 2d Person        | تَفْعَلِينَ | تَفْعَلَانِ | تَفْعَلِينَ | 2d Person          | تَفْعَلُونَ | تَفْعَلَانِ | تَفْعَلُ  |
| 1st Person       | نَفْعَلُ    | نَفْعَلُ    | أَفْعَلُ    | 1st Person         | نَفْعَلُ    | نَفْعَلُ    | أَفْعَلُ  |

THESE exhibit but ELEVEN variations of Inflection, as the reader may observe by ocular inspection; and as every inflexion begins with one or other of the letters *ألف* *ياء* or *نون*; so, these letters, which mark the aorist, are collected together in either of the words *أَتَيْنَ* or *نَأَيْتُ*; both commonly employed by Arabian Grammarians, whenever they have occasion to make mention of them. I deem it unnecessary, after what has been said, to inflect *يَسْمَعُ* on the Measure *يَفْعَلُ*; (*يَسْمَعَانِ*; *يَسْمَعُ*) or *يَضْرِبُ* on the Measure *يَفْعَلُ*; or *يَكْرُمُ* on the Measure *يَفْعَلُ*; or *يَضْرِبُ* on the Measure *يَفْعَلُ*; &c. I shall therefore merely observe that the negative is commonly formed, as in the past tense, by prefixing the particles *ما* or *لا*: as *مَا يَضْرِبُ* or *لَا يَضْرِبُ* “He does not or will not strike;” &c.



## SECTION FOURTH.

## EFFECT OF THE PARTICLES

## لَمْ AND لَمَّا ON THE AORIST.

BESIDES the particles مَا and لَا, there are other negative particles, as لَمْ and لَمَّا, very commonly prefixed to the aorist; each of which affects, at once, the sense and the inflexions of that tense. The effect of لَمْ, on the sense of the tense, is, to restrict it to future time; and as the negative signified by that word, is not simple, but مُوَكَّد or CORROBORATED, it is equivalent to the joint force of the terms "Certainly not;" as لَمْ يَضْرِبْ "He certainly will not beat;" &c. Its effect on the inflexions of the tense, is, to substitute نَصَب, that is to say, the vowel فَتْحَة, in the place of رَفْع, or the vowel ضَمَّة, wherever the vowel ضَمَّة happens to be applicable to the last letter of the aorist; besides which, it occasions the rejection of the final نُون, commonly termed نُونُ الْإِعْرَاب, which occurs in many of the dual or plural inflexions of that tense. And this double effect on the sense, as well as the inflexions of the tense, is indifferently produced by the particle لَمْ prefixed to ALL the Measures of the aorist: as يَفْعَلُ يَفْعَلُ يَفْعَلُ for the active voice; or يُفْعَلُ يُفْعَلُ يُفْعَلُ for the passive voice; whence it follows that the inflexion of one Measure,



Measure, namely the Measure **يَفْعَلُ**, will enable the reader to inflect all the rest. I proceed, therefore, to detail the inflexions of the Measure **يَفْعَلُ** following the corroborated negative **لَنْ**.

| F E M I N I N E. |                  |                |                | M A S C U L I N E. |                |               |             |
|------------------|------------------|----------------|----------------|--------------------|----------------|---------------|-------------|
|                  | Plural.          | Dual.          | Singular.      | Plural.            | Dual.          | Singular.     |             |
| 3d Person.       | لَنْ يَفْعَلْنَ  | لَنْ تَفْعَلَا | لَنْ تَفْعَلْ  | لَنْ يَفْعَلُوا    | لَنْ يَفْعَلَا | لَنْ يَفْعَلْ | 3d Person.  |
| 2d Person.       | لَنْ تَفْعَلِينَ | لَنْ تَفْعَلَا | لَنْ تَفْعَلِي | لَنْ تَفْعَلُوا    | لَنْ تَفْعَلَا | لَنْ تَفْعَلْ | 2d Person.  |
| 1st Person.      | لَنْ نَفْعَلْ    | لَنْ نَفْعَلْ  | لَنْ أَفْعَلْ  | لَنْ نَفْعَلْ      | لَنْ نَفْعَلْ  | لَنْ أَفْعَلْ | 1st Person. |

THE reader will easily observe that the particle **لَنْ** converts **يَفْعَلُ** into **يَفْعَلْ**; **يَفْعَلَانِ** into **يَفْعَلَا**; **يَفْعَلُونَ** into **يَفْعَلُوا**; **تَفْعَلِينَ** into **تَفْعَلِي**; &c. but the letter **نُون** of **يَفْعَلَانِ** and **تَفْعَلِينَ** is not rejected by the particle **لَنْ**, because that letter is not the **نُونُ الْأَعْرَابِ**, but another **نُون**, employed for a different purpose of speech. As the distinction between them will be duly explained in its proper place, it is unnecessary, at present, to trouble the reader with any observations on the nature of either.

THE particle **لَمْ** commonly termed **الْمَجْحَدُ**, or THE LUM OF NEGATION, is a corroborated negative, having the sense of



“certainly not.” It has the strange property, common also to the word **لَمَّا**, of converting the aorist to the sense of the PAST TENSE: as **لَمْ يَضْرِبْ** “He certainly did not strike;” **لَمَّا يَضْرِبْ** “He certainly never did strike;” &c. The difference of sense between the two particles consists in this: that the negation implied in the word **لَمَّا** necessarily extends through the whole period of past time, up to the very instant of its utterance; which is not necessarily, though it may be accidentally, true of the negation implied in the word **لَمْ**. I might say, for example, **لَمْ يَضْرِبْ زَيْدٌ امْسِ الْكِنَّةَ ضَرْبًا الْيَوْمَ** “ZYDE certainly did not beat (such a one) yesterday, but he beat (him) to-day;” whereas I could not substitute the particle **لَمَّا**, because the circumstance of his having beaten him to-day, interrupts the continuity of the negation implied. The word **لَمَّا** seems, however, to be occasionally employed in the sense of NOT YET: as **لَمَّا يَرْكَبْ** “He has not yet mounted;” addressed to a person who expects that a given individual may have just mounted his horse or his camel; &c.

THE Grammarian **أَبُو هَيَّانٍ** (ABOO HY-YAN OF ANDALUSIA) is of opinion that there is no difference of sense between **لَمْ** and **لَمَّا**, but the received opinion is, that they differ in the manner which I have now stated; whence it happens that a negation formed by the word **لَمَّا** is usually termed **مُسْتَعْرِقٌ** or “Inclusive of all past time;” a term derived from the infinitive **اسْتَعْرَقَ** which,



which, among other senses, signifies “To assume or lay hold of the whole of any thing.”

THE effect of *لَمْ* or *لَمَّا* on the inflexions of the aorist is, to give *جَزْم* OF THE QUIESCENT MARK, to the last letter of those inflexions to which the particle *لَنْ* gives *نَصْب*; and also to reject, like that particle, the letter *نُونُ الْإِعْرَابِ* wherever it appears. I shall inflect, as usual, the Measure *يَفْعَلُ* as it occurs in combination with the particle *لَمْ* for which the reader may substitute *لَمَّا* at pleasure; changing the Measure, also, into *يَفْعُلُ* or *يَفْعَلُ* in the active voice, or *يُفْعَلُ* in the passive voice; for the purpose of acquiring greater dexterity in the practical use and application of all.

| F E M I N I N E. |                  |                |                | M A S C U L I N E. |                |               |             |
|------------------|------------------|----------------|----------------|--------------------|----------------|---------------|-------------|
|                  | Plural.          | Dual.          | Singular.      | Plural             | Dual.          | Singular.     |             |
| 3d Person.       | لَمْ يَفْعَلْنَ  | لَمْ تَفْعَلَا | لَمْ تَفْعَلْ  | لَمْ يَفْعَلُوا    | لَمْ يَفْعَلَا | لَمْ يَفْعَلْ | 3d Person.  |
| 2d Person.       | لَمْ تَفْعَلِينَ | لَمْ تَفْعَلَا | لَمْ تَفْعَلِي | لَمْ تَفْعَلُوا    | لَمْ تَفْعَلَا | لَمْ تَفْعَلْ | 2d Person.  |
| 1st Person.      | لَمْ نَفْعَلْ    | لَمْ نَفْعَلْ  | لَمْ أَفْعَلْ  | لَمْ نَفْعَلْ      | لَمْ نَفْعَلْ  | لَمْ أَفْعَلْ | 1st Person. |

BUT though the letter *نُونُ الْإِعْرَابِ* is generally rejected after the particle *لَمْ*, it is sometimes, though rarely, retained in Poetry; for the purpose of filling up the Measure of a verse :



verse: as لَمْ يُوَفُّوا employed instead of لَمْ يُوَفُّوْا, in the following verse.

لَوْلَا فُؤَادٌ مِنْ نَعَمٍ وَأَسْرَتُهُمْ \* يَوْمَ الصَّلَافِ لَمْ يُوَفُّوا بِالْجَارِ

“HAD it not been for the horsemen of Noom (probably the name of a place, though I cannot speak with certainty on the subject, since the word may be نَعَم Na-am or نَعْم Noom, and in either case, admits a considerable number of senses,) and their tribes, they would have proved unfaithful to their neighbours on that day of distress.”

WHENEVER the word لَمْ gives جَزْم to the aorist of a verb having a حَرْفُ عِلَّةٍ or LETTER OF INFIRMITY for its final radical, the letter of infirmity must be thrown out: as لَمْ يَخْشَ for لَمْ يَخْشِيَ “He did not fear;” لَمْ يَرْمِ for لَمْ يَرْمِي “He did not throw or shoot an arrow;” لَمْ يَغْزُ for لَمْ يَغْزُو “He did not fight against infidels in the cause of religion;” &c. The letters of Infirmary are ALIF, WAO, YA; and at a future period of the reader's progress, they will demand a considerable portion of his time and attention.



## SECTION FIFTH.

EFFECT ON THE AORIST OF لَامُ التَّكِيدِ

ACCOMPANIED BY THE LETTER نُونُ SUKEELA  
OR KHUFEEFA.

THE letter لَامُ , moveable by the vowel FUT-HA, is very commonly prefixed to the aorist, which is followed, at the same time, by the letter Noon مُشَدَّد or مُخَفَّف; that is to say, DOUBLE or SINGLE; the former having the mark تَشْدِيد, and being therefore termed ثَقِيلَة or HEAVY; whereas the latter has no تَشْدِيد, and, being also quiescent, or not moveable by a vowel point, is therefore termed خَفِيفَة or LIGHT. In this

predicament, the sense of the aorist is DOUBLY corroborated; first, by the letter لَامُ, commonly termed لَامُ التَّكِيدِ, which is prefixed to it; and, secondly, by the letter Noon double or single by which it is followed; that letter being indifferently distinguished, in either case, by the term نُونُ التَّكِيدِ or.

THE CORROBORATIVE NOON. This double corroboration is necessarily stronger than if it were single, and is therefore equivalent to MOST CERTAINLY :

as لَا ضَرْبَ بَيْنَ زَيْدٍ "Verily I do or will certainly beat ZYDE;" or, in other words, "I do or will most certainly beat him." The following are the inflexions of the aorist, formed on the Measure يَنْعَلُ, as it



appears in combination with the corroborative لام, and the letter Noon ثَقِيلَةٌ; and by changing يَفْعَل into يَفْعُل or يَفْعُلُ, the other Measures of the active voice, or يَفْعُل for the passive voice, every reader will be able to inflect, on the proper Measure, any one of the words يَكْرُمُ, يَضْرِبُ, يَسْمَعُ, ثَقِيلَةٌ, &c. as they appear in combination with Noon ثَقِيلَةٌ.

| F E M I N I N E. |              |               | M A S C U L I N E. |             |              |               |               |
|------------------|--------------|---------------|--------------------|-------------|--------------|---------------|---------------|
|                  | Plural.      | Dual.         | Singular.          |             | Plural.      | Dual.         | Singular.     |
| 3d Person.       | لَيَفْعَلْنَ | لَتَفْعَلَانِ | لَتَفْعَلَنَّ      | 3d Person.  | لَيَفْعَلْنَ | لَتَفْعَلَانِ | لَتَفْعَلَنَّ |
| 2d Person.       | لَتَفْعَلْنَ | لَتَفْعَلَانِ | لَتَفْعَلَنَّ      | 2d Person.  | لَتَفْعَلْنَ | لَتَفْعَلَانِ | لَتَفْعَلَنَّ |
| 1st Person.      | لَنَفْعَلْنَ | لَنَفْعَلَانِ | لَنَفْعَلَنَّ      | 1st Person. | لَنَفْعَلْنَ | لَنَفْعَلَانِ | لَنَفْعَلَنَّ |

As these inflexions are of somewhat more difficult acquirement than any of those hitherto detailed, the reader will do well to practise on every Measure, and not to read the following rules or illustrations, chiefly drawn from those inflexions, until he can run them over with the utmost facility.

### R U L E F I R S T.

In the second and third persons of both genders in the dual number, and of the feminine gender in the plural number, the letter Noon ثَقِيلَةٌ is moveable by the vowel Kus-RA; and everywhere else by the vowel Fut-HA.

### R U L E



## R U L E S E C O N D.

THE letter Noon ثَقِيلَةٌ moveable by the vowel كَسْرَةٌ invariably follows a quiescent ALIF; as اَيَّفَعَلَانِ; whereas it follows one or other of the three vowel points, when it happens to be moveable by the vowel Fut-ha: as لَتَفْعَلَنَّ; لَتَفْعَلَنَّ; &c.

## R U L E T H I R D.

IT rejects, throughout, the letter نُونُ الْأَعْرَابِ wherever it appears: as يَفْعَلَانِ an inflexion of the simple aorist, first curtailed to يَفْعَلَا and then formed into لَيَفْعَلَانِ with the corroborative لَام, and the Noon ثَقِيلَةٌ. But it does not reject the letter Noon of يَفْعَلَنَّ and تَفْعَلَنَّ to which, on the contrary, it adds an Alif, (termed فَاصِل or INTERVENING,) to prevent the coincidence of THREE following Noons: as لَتَفْعَلَنَانِ; لَيَفْعَلَنَانِ.

## R U L E F O U R T H.

THE following inflexions of the simple aorist, namely يَفْعَلُونَ تَفْعَلُونَ and تَفْعَلِينَ, being first curtailed into يَفْعَلُوا and تَفْعَلِي, by means of the rejection of the letter نُونُ الْأَعْرَابِ, afterwards lose the letters واء and واو; and thus form لَتَفْعَلَنَّ and لَيَفْعَلَنَّ. But the rejection of واء and واو depends on their occurrence as quiescent letters, after their



own homogeneous vowels : ( وَاو for ضَمَّة and كَسْرَة for يَاء )  
 for if the vowels should become heterogeneous, by the  
 operation of the Rules of Permutation and Rejection, وَاو  
 and يَاء will then be retained, and rendered moveable by  
 the homogeneous vowels. Examples: لَتَخْشَوْنَ زَيْدًا "Ye  
 will most certainly frighten ZYDE," (the persons addressed  
 being of the masculine gender,) لَتَخْشَيْنَ زَيْدًا "Ye will  
 most certainly frighten ZYDE;" (the persons addressed being  
 of the feminine gender.) The form of the simple aorist  
 is, in this case, تَخْشَوْنَ or تَخْشَيْنَ, originally تَخْشَيُونَ or  
 تَخْشَيْنَ; Measures: تَفْعَلُونَ or تَفْعَلِينَ. The devia-  
 tions from the Measures are occasioned by the operation of  
 the Rules of Permutation and Rejection.

### لَا مَ التَّأَكِيدُ EFFECT ON THE AORIST OF ACCOMPANIED BY THE LETTER NOON KHUFEEFA.

THE inflexions of the aorist, so accompanied, are guided and  
 restricted by the same rules which have just been detailed as ap-  
 plicable to the letter NOON SUKEELA; with this exception, that  
 NOON KHUFEEFA, being invariably quiescent, cannot follow a  
 quiescent letter, because the coincidence of two quiescent letters  
 is generally inadmissible in the Arabic Language, as will be fully  
 explained in its proper place. There is not, therefore, in the  
 general opinion, any such inflexions as لَتَفْعَلَانِ or لَيَفْعَلَانِ  
 in the dual number, or لَتَفْعَلْنَانِ or لَيَفْعَلْنَانِ in the



third and second persons of the feminine plural; notwithstanding the fact, that these inflexions have been authorised by the Grammarian **يُونُس** and the **SCHOOLS OF KOOFA**. I proceed to detail the inflexions of the aorist corroborated by the letter **لام**, and the **NOON KHUFEEFA**, omitting those now alluded to, in which it is generally accounted defective.

| F E M I N I N E. |              |                | M A S C U L I N E. |  |               |               |              |
|------------------|--------------|----------------|--------------------|--|---------------|---------------|--------------|
|                  | Plural.      | Dual.          | Singular.          |  | Plural.       | Dual.         | Singular.    |
| 3d Person.       |              |                | لَتَفْعَلْنَ       |  | لَيَفْعَلْنَ  |               | لَيَفْعَلْ   |
| 2d Person.       |              |                | لَتَفْعَلِينَ      |  | لَتَفْعَلَانِ |               | لَتَفْعَلِيْ |
| 1st Person.      | لَنَفْعَلْنَ | لَنَفْعَلْنِيْ | لَا فَعَلْنَ       |  | لَنَفْعَلْنَ  | لَنَفْعَلَانِ | لَا فَعَلْ   |

THE negative with **NOON SUKEELA** or **KHUFEEFA**, is formed by substituting for the corroborative **لام** the negative **لا**: as **لَا يَفْعَلْنَ** or **لَا يَفْعَلْنَ** “He certainly does not or will not do;” &c. The passive voice positive or negative, is formed, as usual, simply by converting into **ZUMMA** the vowel **FUT-HA**, applicable to the letters comprised in **ا ت ي ن**: as **لَيُفْعَلْنَ** or **لَا يُفْعَلْنَ**; &c.

## SECTION SIXTH.

### INFLEXIONS OF THE IMPERATIVE AND PROHIBITIVE MODES.

THE IMPERATIVE is known in Grammar by the term **أَمْر**; as

D d

opposed



opposed to the PROHIBITIVE, which is termed *نَهْيٌ*. Both are equally formed from the AORIST; the former by the aid of *لَا مٌ الْأَمْرُ* or “the letter *لَا م* of the Imperative Mode,” which is generally moveable by the vowel *كَسْرَةٌ*: as *لِيَفْعَلْ* “Let him do;” and the latter by the aid of *لَا النَّهْيُ* or “The prohibitive *لَا*” as *لَا يَفْعَلْ* “Let him not do.” These produce, on the inflexions of the aorist, the same effect as the particle *لَمْ*. It is to be observed, however, that the inflexions of the imperative active, in the second person, very rarely admit the letter *لَا مٌ الْأَمْرُ*; being generally formed on one or other of the Measures *اَفْعَلْ* ; *اَفْعَلِي* ; or *اَفْعَلُوا* as *اسْمَعْ* “Hear thou;” *اَضْرِبْ* “Beat thou;” *اُكْرِمْ* “Be thou generous;” &c. Before I proceed to offer any observations on the formation of the imperative, I think it necessary to exhibit the following inflexions, which the reader will do well to commit to his memory.

**IMPERATIVE ACTIVE, FORMED ON THE MEASURE *لِيَفْعَلْ*:**

| F E M I N I N E. |              |             |            | M A S C U L I N E. |             |            |             |
|------------------|--------------|-------------|------------|--------------------|-------------|------------|-------------|
|                  | Plural.      | Dual.       | Singular.  | Plural.            | Dual.       | Singular.  |             |
| 3d Person.       | لِيَفْعَلْنَ | لَتَفْعَلَا | لَتَفْعَلْ | لِيَفْعَلُوا       | لِيَفْعَلَا | لِيَفْعَلْ | 3d Person.  |
| 2d Person.       | اَفْعَلْنَ   | اَفْعَلَا   | اَفْعَلِي  | اَفْعَلُوا         | اَفْعَلَا   | اَفْعَلْ   | 2d Person.  |
| 1st Person.      | لِنَفْعَلْ   | لِنَفْعَلْ  | لَا فَعَلْ | لِنَفْعَلْ         | لِنَفْعَلْ  | لَا فَعَلْ | 1st Person. |

PROHIBITIVE



PROHIBITIVE ACTIVE, FORMED ON THE MEASURE لَا يَفْعَلُ.

| FEMININE.   |                 |               | MASCULINE.    |                |               |              |
|-------------|-----------------|---------------|---------------|----------------|---------------|--------------|
|             | Plural.         | Dual.         | Singular.     | Plural.        | Dual.         | Singular.    |
| 3d Person.  | لَا يَفْعَلْنَ  | لَا تَفْعَلَا | لَا تَفْعَلُ  | لَا يَفْعَلُوا | لَا يَفْعَلَا | لَا يَفْعَلُ |
| 2d Person.  | لَا تَفْعَلِينَ | لَا تَفْعَلَا | لَا تَفْعَلِي | لَا تَفْعَلُوا | لَا تَفْعَلَا | لَا تَفْعَلُ |
| 1st Person. | لَا نَفْعَلْ    | لَا نَفْعَلْ  | لَا أَفْعَلْ  | لَا نَفْعَلْ   | لَا نَفْعَلْ  | لَا أَفْعَلْ |

IMPERATIVE PASSIVE, FORMED ON THE MEASURE لِيَفْعَلْ.

| FEMININE.   |               |             | MASCULINE.  |              |             |            |
|-------------|---------------|-------------|-------------|--------------|-------------|------------|
|             | Plural.       | Dual.       | Singular.   | Plural.      | Dual.       | Singular.  |
| 3d Person.  | لِيَفْعَلْنَ  | لِتُفْعَلَا | لِتُفْعَلْ  | لِيَفْعَلُوا | لِيَفْعَلَا | لِيَفْعَلْ |
| 2d Person.  | لِتُفْعَلِينَ | لِتُفْعَلَا | لِتُفْعَلِي | لِتُفْعَلُوا | لِتُفْعَلَا | لِتُفْعَلْ |
| 1st Person. | لِنُفْعَلْ    | لِنُفْعَلْ  | لَا فَعَلْ  | لِنُفْعَلْ   | لِنُفْعَلْ  | لَا فَعَلْ |

It is unnecessary to inflect the prohibitive passive, which is formed from the imperative passive, simply by converting لَامُ الْأَمْرِ into لَا. The reader will observe that أَفْعَلْ is the second person of the imperative formed on the Measure لِيَفْعَلْ; as أَفْعَلْ is the second person of the imperative formed on the Measure لِيَفْعَلْ; and thus the three verbs لِيَسْمَعْ "Let him hear;" لِيَضْرِبْ "Let him strike;" لِيَكْرُمْ "Let him be generous;"



generous;" may be easily inflected on the various Measures to which they belong. I proceed to detail, in the form of general rules, such observations as I am able to offer on the formation and inflexions of the imperative mode.

### R U L E F I R S T.

THE vowel كَسْرَة is always accurately applicable to the letter لَامٌ الْأَمْ، though قُتْبَة has been justified in certain specific examples by the authority of prescription: as لَيْرَعٌ for لَيْرَعٌ "Let him abstain from sin;" an imperative derived from the infinitive وَرَعٌ, after the rejection of the letter واو by the operation of the Rules of Permutation and Rejection.

### R U L E S E C O N D.

BUT the letter لَامٌ الْأَمْ is elegantly rendered quiescent, whenever it occurs, *first*, after the conjunctive واو AND: as وَلْيَسْمَعْ "And let him hear;" *secondly*, after the conjunctive فَ THEN: as فَدَلِيضْرِبْ "Then let him beat;" and, *finally*, after the word ثُمَّ AFTERWARDS: as ثُمَّ لِيَذْهَبْ "Afterwards let him go;" &c.

### R U L E T H I R D.

THE imperative active, in the second person, is always formed from the aorist, by rendering the last letter quiescent, after the rejection of the first letter: as صِلْ "Join thou;" derived from

the



the aorist **تَوَصَّلْ** "Thou dost or wilt join;" originally **تَوْصِلْ**;  
 Measure **تَفْعِلْ**; &c. The letter **صا** being here moveable,  
 there is no occasion for **هَمْزَةُ الْوَصْلِ** or "The conjunc-  
 tive Humza" (in the form of ALIF,) which occurs in the impe-  
 rative **اَضْرِبْ**. For the conjunctive Humza is never intro-  
 duced but for the purpose of preventing the occurrence of a quies-  
 cent letter, which is inadmissible at the beginning of an Arabic  
 word; and it falls out, accordingly, in the utterance of the  
 Arabs, whenever it follows a letter moveable by any of the vowel  
 points: as **وَاَضْرِبْ** pronounced **وَضْرِبْ**; or **تَلَّتْ اَكْرَمَ** pro-  
 nounced **تَلَّتْ كْرَمَ**; &c.

#### R U L E F O U R T H.

THE vowel point of the letter **هَمْزَةُ الْوَصْلِ**, employed in the  
 formation of the imperative mode, is always determined by the  
 MEASURE of the aorist: for **يَفْعَلْ** makes the imperative **اَفْعَلْ**;  
 as **يَفْعِلْ** makes **اِنْعِلْ**; and **يَفْعُلْ** makes **اُفْعُلْ**: whence  
 it follows that the letter **عَيْن** of the aorist being **مَضْمُون** or  
 "moveable by the vowel **ضَمَّة**," the letter **هَمْزَةُ الْوَصْلِ** will  
 be so too; whereas it must be rendered **مَكْسُور** or "moveable  
 by the vowel **كَسْرَة**," if **عَيْن** shall receive either of the other  
 two vowel points.

#### R U L E F I F T H.

THE Measures **اَفْعَلْ** and **اِنْعِلْ** of the imperative,  
 E e are



are sometimes, though rarely, superceded by the form of the aorist in the second person, following the particle **لَا مَ الْأَمْرُ** : as **لَتَزُرَّهُ وَلَوْ بِشَوْكَةٍ** “Button it (your shirt) though only with a thorn;” (or pin.) The word **تَزُرُّ**, originally **تَزُرُّ**; Measure **تَفْعُلْ**; is the form of the aorist, here employed, instead of the Imperative **أَزُرُّ**; Measure **أَفْعُلْ**. A similar example occurs in the phrase **لَتَأْخُذُوا مَصَافِدَكُمْ** “Take your places in the field of battle;” where **لَتَأْخُذُوا** supplies the place of the Imperative **أَخُذُوا**; originally **أَوْخُذُوا**; Measure **أَفْعُلُوا**; &c. The Arabian Grammarians have remarked a singular propriety in the combination of the aorist in the second person (**تَأْخُذُوا**) with the letter **لَا مَ الْأَمْرُ**, which is supposed to be here applicable to the third person. The command is addressed to a mixed multitude, some of them present, and others absent; and its application to the absent is supposed to be marked by the letter **لَا مَ**, while the letter **تَا** of the second person (**تَأْخُذُوا**) marks its application to the present audience also.

### CONCLUSION.

THE Imperative, through all its inflexions, may be followed by the letter Noon **ثَقِيلَةً** or **خَفِيفَةً** : as **لِيَسْمَعَنَّ** or **لِيَسْمَعَنَّ** “Let him certainly hear;” **أَضْرِبَنَّ** or **أَضْرِبَنَّ** “Do thou certainly strike;” **أَكْرَمَنَّ** or **أَكْرَمَنَّ** “Be thou certainly generous;” **لَاضْرِبَنَّ** or **لَاضْرِبَنَّ** “Let me be certainly beaten;” &c. It would be a waste of time to detail these inflexions, which are precise-



ly similar to those already detailed in treating of the aorist; and I shall therefore merely observe, first, that the letter  $\text{لام}$  is moveable, in this case, by the vowel  $\text{كَسْرَةٌ}$ ; whereas it is moveable by  $\text{فَتْحَةٌ}$  in the aorist; and, secondly, that the letter NOON  $\text{خَفِيفَةٌ}$  is applicable, in the imperative, to the same inflexions to which it has already been applied in the aorist. We cannot therefore say  $\text{اِضْرِبَانِ}$  in the dual number of the imperative, just as we cannot, in the aorist, say  $\text{لَيَضْرِبَانِ}$ .

## CHAPTER FOURTH.

### SECTION FIRST.

#### أَبْوَابُ الثَّلَاثِيِّ الْمُجَرَّدِ

#### CONJUGATIONS OF TRILITERAL RADICAL VERBS.

It appears, from the observations comprised in the preceding Chapter, that triliteral radical verbs are formed, in the past tense active, on some one or other of the Measures  $\text{فَعَلَ}$ ,  $\text{فَعَّلَ}$ , or  $\text{فَعَّلَ}$ ; converted, in the aorist, into  $\text{يَفْعَلُ}$ ,  $\text{يَفْعِلُ}$ , or  $\text{يَفْعُلُ}$ ; whence it follows that the conjugations (أَبْوَابُ) should amount to the number of NINE; obtained by multiplying the THREE Measures of the aorist, into the THREE Measures of the past tense. Of this number, six only have been recognised by Grammarians as of common occurrence in the Arabic Language: namely, FIRST,  $\text{فَعَلَ}$ ,  $\text{يَفْعِلُ}$ ,  $\text{فَعَّلَ}$ ; as  $\text{ضَرَبَ}$  "He struck;"

يَضْرِبُ



“Strike thou;” اضْرِبْ “He does or will strike;” يَضْرِبُ  
 &c. SECONDLY, as نَصَرَ “He assisted;” اُنْعَلْ, يَفْعَلْ, فَعَلَ  
 “Assist thou;” اَنْصُرْ “He does or will assist;” يَنْصُرُ  
 THIRDLY, as سَمِعَ “He heard;” اِنْعَلْ, يَفْعَلْ, فَعَلَ  
 “Hear thou;” اَسْمَعْ “He does or will hear;” &c. FOURTHLY,  
 “He restrained;” يَمْنَعُ as مَنَعَ : اِنْعَلْ, يَفْعَلْ, فَعَلَ  
 “Restrain thou;” اِمْنَعُ “He does or will restrain;” &c. FIFTHLY,  
 “He supposed;” يَحْسِبُ as حَسِبَ : اِنْعَلْ, يَفْعَلْ, فَعَلَ  
 “Suppose thou;” اِحْسِبْ “He does or will suppose;” &c. SIXTHLY,  
 “He is or will be generous;” يَكْرُمُ as كَرَّمَ : اِنْعَلْ, يَفْعَلْ, فَعَلَ  
 “Be thou generous;” اَكْرِمْ “He was generous;” &c. And  
 though two of the three remaining forms are sometimes observed  
 to occur in the Language; namely, فَعِلْ, يَفْعَلْ : as فَضَلَ “He  
 excelled;” يَفْضُلُ “He does or will excel;” and يَفْعَلْ, فَعَلَ :  
 (second persons تَفَعَّلَ, فَعَّلْتَ as تَذَمَّتْ “Thou didst re-  
 proach;” (تَذَمَّمُ originally تَذَمَّمُ) “Thou dost or wilt re-  
 proach;” &c. they are not held to be conjugations in their own  
 right, the past tense being supposed, in either of these cases, to  
 be formed on one of the six conjugations already mentioned,  
 while the future tense is formed on another.

GRAMMARIANS think it desirable that the same vowel point  
 should not be applicable to the medial radical of the past and  
 present tenses; whence it happens that they prefer the THREE  
 FIRST CONJUGATIONS, in which these tenses are distinguished by  
 opposite



opposite vowel points, to the three last, in which the distinction in question does not take place. The former are therefore termed *أُمُّ الْأَبْوَابِ* “The chief or mother conjugations;” as opposed to the latter, which are termed *فُرُوعٌ* or BRANCHES. The reader is aware that the passive voice, in every conjugation, is formed on the Measure *فُعِلَ* for the past tense, and *يُفَعَّلُ* for the aorist or doubtful tense. The proper conjugation of every verb is best known by consulting the dictionary, from which it will appear that the same verb often belongs to more than one conjugation. To the dictionary, therefore, I refer the reader for the decision of every question of this nature; for though the Arabs have offered some useful observations on the subject, which I shall copy in the subsequent sections of this chapter, yet those observations will be often unintelligible to the learner at this early period of his progress, and I advise him, therefore, to pass directly to the following chapter, reverting to this at a future period of greater proficiency in the knowledge of inflexion.

## SECTION SECOND.

### ON THE FORMATION OF THE AORIST FROM THE MEASURE *فُعِلَ*.

THE vowels *كَسْرَةٌ* and *ضَمَّةٌ* are more generally applicable than the vowel *فَتْحَةٌ*, to the medial radical of the aorist formed from the Measure *فُعِلَ*; and that too, in the general opinion, with or without reference to the occurrence of any one or



more of the guttural letters عَيْنَ خَاءَ حَاءَ هَاءَ هَمْزَةً  
 in the مَوْزُون or WORD MEASURED, from which the aorist is to  
 be formed. Examples: نَزَعَ "He dug up;" Aorist يَنْزَعُ  
 "He arrived;" Aorist يَبْلُغُ; &c. The occurrence of a guttural let-  
 ter, as the medial or final radical of the verb, does, however, very  
 commonly occasion the aorist to be formed on the Measure يَفْعَلُ  
 with فَتْحَةً; in preference to يَفْعِلُ or يَفْعُلُ, with كَسْرَةً or  
 مَنَعَ; insomuch, that a verb inflected on the conjugation مَنَعَ  
 يَمْنَعُ is sure to have a guttural as the medial or final radical,  
 though it is by no means true that every verb having such a  
 guttural, will be therefore inflected on that conjugation.

THE chances in favor of كَسْرَةً as opposed to ضَمَّةً, are gene-  
 rally held to be nearly equal; nor is there any reason, in the  
 general opinion, why either, in any given example, should be  
 adopted in preference to the other; the accuracy of both being  
 always determined, simply by a reference to general usage. If  
 both be supported by general usage, it is accurate, therefore, to  
 employ either: as نَسَقَ "He sinned against God;" Aorist  
 يَفْسُقُ or يَفْسُقُ; and if one only shall be so supported, we  
 cannot accurately employ the other: as ضَرَبَ "He struck;"  
 Aorist يَضْرِبُ; not يَضْرِبُ; نَصَرَ "He assisted;" Aorist يَنْصُرُ; not  
 يَنْصُرُ; &c. If there be no usage to determine the question, (a case  
 perhaps which never occurs,) the question cannot be determined  
 at all, according to the authority of certain Grammarians, who have

decided



decided against the accuracy of employing any possible form of the Aorist which is not supported by general usage. Others, as **أَبُو حَيَّان** and **فَرَّاء**, hold that the aorist may be accurately formed, in such cases, on the Measure **يَفْعَلُ** alone, according to the decision of **فَرَّاء**; and on either of the Measures **يَفْعِلُ** or **يَفْعُلُ**, according to the decision of **أَبُو حَيَّان**. There are still others who believe that the aorist should be formed, in such cases, on the Measure **يَفْعِلُ** if the verb be transitive, as **يَضْرِبُ** “He does or will beat;” and on the Measure **يَفْعُلُ** if it should be intransitive; as **يَتَعَدُّ** “He does or will sit;” &c.

I PROCEED to detail, in the form of general rules, such observations as I am able to offer on the formation of the aorist from the Measure **نَعَلَ**: but as I have already stated that the form of the aorist is very generally determined by the arbitrary authority of prescription alone, so, the best rules that can be offered on the subject, will be necessarily liable to many exceptions.

#### R U L E F I R S T.

VERBS of the class termed **مِثَال**, having the letters **واو** or **ياء** for the primal radical, will pretty generally form the aorist on the Measure **يَفْعَلُ**, if the past tense be formed on **فَعَلَ**. Examples: **وَجَدَ** “He found;” Aorist **يَجِدُ**; **يَسَرَ** “It



“It became easy;” Aorist **يَيْسِرُ**; &c. The Aorist **يَجِدُ** is sometimes superceded by **يَجِدُ**; but this is generally deemed inelegant, and is perhaps peculiar to the **عَامِرِي** tribe.

### R U L E S E C O N D.

BUT if a guttural letter shall occur as the medial or final radical of a **مِثَال** formed on the Measure **فَعَلَ**, the aorist will be generally formed on **يَفْعَلُ**. Examples: **وَقَعَ** “He alighted;” Aorist **يَقَعُ**; **يَعَرُ** “He lowed;” (as a goat,) Aorist **يَيْعَرُ**; &c. To which, however, there are many exceptions: as **وَعَدَ** “He promised or threatened;” Aorist **يَعِدُ**; not **يَعْدُ**.

### R U L E T H I R D.

A VERB of the class termed **أَجُوف**, having the letter **يَاء** for the medial radical, or of the class termed **نَاقِص**, having the letter **يَاء** for the final radical, will pretty generally form its aorist on **يَفْعَلُ** if the past tense be **فَعَلَ**. Examples: **بَاعَ** “He sold;” Aorist **يَبِيعُ**; **رَمَى** “He shot an arrow;” Aorist **يَرْمِي**; &c.

### R U L E F O U R T H.

BUT if a guttural letter shall occur as the FINAL radical in the case of an **أَجُوف** with **يَاء**; or as the MEDIAL radical in the case of a **نَاقِص** with **يَاء**; the aorist will then be pretty generally formed on the Measure **يَفْعَلُ**. Examples: **شَاءَ** “He wished;” Aorist **يَشَاءُ**; **سَعَى** “He ran;” Aorist **يَسْعَى**; &c.



## R U L E F I F T H.

AND even in the absence of a guttural letter, or if the guttural shall happen to be the primal radical, these verbs (at least those which are **يَا** with the letter **قَص**) are sometimes inelegantly conjugated on the Measure **فَعَلَ**; **يَفْعَلُ**. Examples: **غَسِيَ** "It became dark;" (the night;) Aorist **يَغْسِي**; &c. **يَثْنِي** "He doubled;" Aorist **يَثْنِي**.

## R E M A R K S.

THESE verbs are not supposed to belong to the conjugation **غَسَا**; **يَمْنَع**; but each belongs to two conjugations, viz. **غَسَا**; **يَسْمَع**; like **يَغْسِي**; **يَنْصُر**; and **غَسِيَ**; like **يَسْمَع**; or **يَثْنِي**; like **يَضْرِب**; and **يَثْنِي**; like **يَسْمَع**. Now if we borrow the past tense of each, from ONE of these conjugations, and the aorist of each, from the OTHER conjugation, we shall then have the form of **مَنْع**; viz. **يَثْنِي**; **يَغْسِي**; and **غَسَا**; as already stated in the preceding rule. This operation is known in Grammar by the term **تَدَاخُل**, or "The interference of one conjugation with another;" from which results a THIRD conjugation, differing from either of the other two. The influence of **تَدَاخُل** is pretty extensive in the Arabic Language, but the verbs affected by that operation, are not admitted to belong to the NEW conjugation of which they are found to assume the form. It ought to be observed that the form **يَغْسُو**; **غَسَا**; implies that the



letter **واو** is the final radical, whereas the form **يَغْسِي** ; **يَغْسِي** implies that the final radical is the letter **ياء**. It is probably impossible therefore, in this example, as it certainly is, in many others, to decide between the jarring claims of the letters **واو** and **ياء**, otherwise than by admitting both to the participation of equal rights. It may be farther observed of the word **يَغْسِي**, that it would regularly become **غَسَا** in the dialect of the **طَائِفَة** tribe, by the operation of a particular rule of permutation ; as **نَا صِيَّةٌ** with them becomes **نَا صَاةٌ** ; &c. This rule does not generally prevail among the other tribes of Arabia ; but if its operation gave occasion to the form **يَغْسِي**, then that form is not obtained by the means of **تَدَاخُل**, as already explained.

#### R U L E S I X T H.

A VERB of the class termed **أَجَوَف**, having the letter **واو** for the medial radical, or of the class termed **نَا قِص**, having the letter **واو** for the final radical, will generally form its aorist on the Measure **يَفْعَلُ**, if the past tense be formed on **فَعَلَ**. Examples: **قَالَ** “He spoke;” Aorist **يَقُولُ** ; **غَزَا** “He fought against infidels in the cause of religion;” Aorist **يَغْزُو** ; &c. Yet the aorist will be sometimes, though rarely, formed on the Measure **يَفْعَلُ**, in the event of the occurrence of a guttural as the medial radical ; followed by the letter **واو**, as the final radical. Example: **رَغَا** “He (the camel) bellowed;” Aorist **يَرْغِي** ; and more elegantly **يَرْغُو** ; &c.

#### REMARKS.



## R E M A R K S.

It appears from the general tenor of some of the preceding rules, that a verb, having the letter واو for its medial or final radical, will most commonly form its aorist on يَفْعَلُ; usually converted into يَفْعِلُ in the case of a verb having the letter ياء for its medial or final radical. The reason is obvious: namely, because the sound of the vowel كُسْرَة is homogeneous with that of the letter ياء, whereas the sound of the vowel ضَمَّة is homogeneous with that of the letter واو. The vowel كُسْرَة has a tendency therefore, (as we shall see in the sequel,) to occasion the permutation of واو into ياء; as the vowel ضَمَّة has a similar tendency to occasion the permutation of ياء into واو. And to avoid the necessity of this permutation, which is of common occurrence in the Arabic Language, and always tends to confound the letters واو and ياء, insomuch that the best Grammarians are often unable to determine between them, the aorist, in either of the preceding cases, is commonly formed on the Measures to which I have now adverted. In the case of the verbs تَأْتِي "He shewed pride;" Aorist يَتَوَّه or يَتِيه; and طَاح "He perished;" Aorist يَطْوَح or يَطِيح; it is very difficult to determine whether the medial radical be واو or ياء, because يَتَوَّه and يَطْوَح indicate واو, whereas يَتِيه and يَطِيح indicate ياء. Grammarians have accordingly espoused a variety of opposite opinions on the subject, which it were tedious and unprofitable to detail here; and I shall therefore merely remark

that



that practically speaking, the most convenient opinion, (though not perhaps the most unexceptionable in point of accuracy,) is, that واو and ياء have an equal right to be considered as the medial radical in either case.

### R U L E S E V E N T H.

I HAVE already stated that the Measure نَعَلَ, having a guttural for the medial or final radical, will very commonly, though not necessarily or universally, form its Aorist on يَنْعَلُ as سَأَلَ "He asked;" Aorist قَرَأَ; يَسْأَلُ "He read;" Aorist يَقْرَأُ; &c. But if both letters shall be homogeneous gutturals, coalescing together under the sign تَشْدِيد, the Aorist will not be generally formed on يَفْعَلُ: for كَخَّ "He snored," forms the Aorist يَكْخُ; as أَحَّ "He became thirsty," forms the Aorist يَحُ; &c. Or if the guttural shall occur as the primal radical, the Aorist will not be generally يَفْعَلُ; for عَرَفَ "He knew or distinguished," forms the Aorist يَعْرِفُ; as غَفَلَ "He was negligent," forms the Aorist يَغْفَلُ; &c.

### R E M A R K S.

I HAVE already stated that every verb which belongs to the conjugation يَمْنَعُ; مَنَعَ has a guttural for the medial or final radical, though it is by no means true that every verb having such a guttural, will be therefore inflected on that conjugation.

On the contrary, شَخَرَ "The ass brayed," forms its Aorist يَشْخَرُ; and بَلَغَ "He arrived," forms its Aorist يَبْلُغُ; though each



each presents a guttural letter, occurring as the medial or final radical. If the reader shall observe a word destitute of a medial or final guttural inflected on the conjugation **يَمْنَعُ**, **مَنْعَ**, he will therefore impute it generally, if not invariably, to the operation already described under the term **تَدَاخُل**, or “The interference of one conjugation with another.” Thus **رَكَنَ** “He inclined,” has two forms of the Past and Aorist tenses; namely, **يَرُكِنُ**; **رَكَنَ**; like **يَنْصُرُ**; **نَصَرَ**; and **يَرُكِنُ**; **رَكَنَ**; like **يَسْمَعُ**; **سَمِعَ**; and the combination of both produces a third; namely, **يَمْنَعُ**; **مَنْعَ**; like **يَرُكِنُ**; **رَكَنَ**. But **يَرُكِنُ** is derived from **رَكَنَ**; not **رَكَنَ**; whereas **يَمْنَعُ** is derived from **مَنْعَ**; not **مَنْعَ**; whence it follows that **يَرُكِنُ**, **رَكَنَ**, does not really belong to the conjugation **يَمْنَعُ**; **مَنْعَ**; of which, however, it assumes the form. It would be easy, but useless, to multiply the examples of this nature; and I shall therefore merely observe that as the guttural letters are of difficult utterance, so the vowel **قُحَّة** is of easy utterance, and therefore termed **أَخَفُ الْحَرَكَاتِ** “The lightest of the short vowels;” because it is of easier utterance than **كُسْرَةٌ** or **ضَمَّةٌ**. And this is the reason assigned by Grammarians, why the Aorist, presenting a medial or final guttural, is so often formed on the Measure **يَفْعَلُ**; the tendency of which is, to render the word of easier utterance than if it were formed on either of the other two Measures **يَفْعُلُ**, or **يَفْعِلُ**. But this reason does not apply to the case of a guttural occurring as the first radical, as



يَغْفُلُ; or to the coalescence of two gutturals under the sign  
تَشْدِيدُ; as يَكْ; because the utterance of the word, in either  
case, is thought to be attended with no difficulty. Still, however,  
it must be admitted that the formation of the Aorist on the Mea-  
sure يَفْعَلُ, under the conditions described in the rules, is a  
matter of probable, rather than of certain occurrence.

### R U L E E I G H T H.

A TRANSITIVE verb of the class termed مُضَاعَف, having the  
medial and final radicals homogeneous, will generally form the  
Aorist on يَفْعَلُ, if the past tense be formed on فَعَلَ.  
Examples: عَدَّ “He counted;” Aorist يَعُدُّ; مَدَّ “He  
lengthened or prolonged;” Aorist يَمُدُّ; &c. Yet there are  
examples, in which the Aorist is formed on the Measure يَفْعَلُ;  
either necessarily, as حَبَّ “He loved;” Aorist يَحِبُّ; or op-  
tionally, as عَلَّ “He drank or gave another to drink twice;”  
Aorist يَعِلُّ; or more elegantly يَعِلُّ; &c. It is to be ob-  
served, however, that the verb يَحِبُّ حَبَّ is of rare occur-  
rence in the Language; being generally superceded by its own  
derivative يُحِبُّ أَحَبَّ which is commonly used in the same  
sense.

### R U L E N I N T H.

AN INTRANSITIVE verb of the class termed مُضَاعَف, will gene-  
rally form its Aorist on the Measure يَفْعَلُ; if the past tense  
be formed on فَعَلَ. Examples: نَرَّ “He fled;” Aorist يَفِرُّ;  
ند



زَدَّ “The cattle wandered on the road;” Aorist يَنْدُ; &c.

Yet there are examples, in which the Aorist is formed on the Measure يَفْعَلُ; either necessarily, as أَبَّ “He was seized with an inclination to visit the place of his nativity;” Aorist يَبُّ; or optionally, as جَدَّ “He laboured;” Aorist يَجُّ or more elegantly يَجِدُّ; &c. It follows from the EIGHTH and NINTH rules, that the Aorist, in the cases described in those rules, is rarely formed on the Measure يَفْعَلُ; yet some examples of that kind may be found in the Language, as ثَعَّ “He vomited;” Aorist يَثَعُّ; or يَثَعُّ; &c.

#### R U L E T E N T H.

ANY triliteral radical verb without exception, may form its Aorist on the Measure يَفْعَلُ, whenever it shall be employed for the purpose known by the term مُغَالَبَةٌ, or SUPERIORITY, to be explained hereafter, in treating of the properties of the conjugations. Example: يَضَارِبُنِي فَأَضْرِبُهُ “We beat or strike each other, but I get the better or prevail against him.” The Aorist of the verb is أَضْرَبُ, in the first person singular; here converted into أَضْرَبُ, because it is employed for the purpose signified by the term مُغَالَبَةٌ.



## SECTION THIRD.

ON THE FORMATION OF THE AORIST FROM THE  
MEASURE *فَعَلَ*.

THE Aorist, in this case, is most generally formed on the Measure *يَفْعَلُ*, with *فَتْحَةٌ*: as *شَرِبَ* “He drank;” Aorist *يُوشِرِبُ*; &c. There are many examples, however, in which it is formed on the Measure *يَفْعِلُ*; with *كَسْرَةٌ*; either necessarily: as *وَمِثَقَ* “He loved;” Aorist *يَمِثِقُ*; *وَرِثَ* “He inherited;” Aorist *يَرِثُ*; &c. or optionally: in which case, *فَتْحَةٌ* is also accurate: as *حَسِبَ* “He supposed;” Aorist *يَحْسِبُ*; or *يَحْسَبُ*; &c. The occurrence of a guttural letter rarely affects the Aorist formed from the Measure *فَعَلَ*; yet some examples of its influence have been noticed by Grammarians, such as *وَسِعَ* “It became large or ample;” Aorist *يَسْعُ*; (originally *يَسِيعُ*, otherwise the letter *واو* would not fall out;) and *وَطِئَ* “He trod under foot;” Aorist *يُطِئُ*; (originally *يُطِيعُ*, for the same reason;) &c.

THE Measure *يَفْعَلُ*, is never applicable to the Aorist of a verb having the past tense formed on the Measure *فَعَلَ*; yet *يَفْعَلُ فَعَلَ* is sometimes observed to occur in the Language, being always the result of that operation already described

cribed



cribed under the term *تَدَاخَلَ* : as *فَضَلَ* “He excelled;” Aorist *يَفْضُلُ*; *قَنَطَ* “He despaired;” Aorist *يَقْنُطُ*; *نَكَلَ* “He punished such a one as an example to others;” Aorist *يَنْكُلُ*; &c. These three verbs are accurately inflected on either of the conjugations *سَمِعَ*; or *نَصَرَ*; and the third form of inflexion results from the combination of the other two. I have nothing more to observe on the formation of the Aorist from the Measure *فَعِلَ*.

## SECTION FOURTH.

### FORMATION OF THE AORIST FROM THE MEASURE *فَعِلَ*.

THE Aorist, in this case, is always formed on the Measure *يَفْعُلُ* : as *كَرَّمَ* “He was generous;” Aorist *يَكْرُمُ*; *شَرَفَ* “He was noble;” Aorist *يَشْرَفُ*; &c. It has been generally observed that verbs of the class termed *مُضَاعَفَ*; or of the class termed *أَجَوَفَ*, having the letter *ياء* for the medial radical; are very rarely inflected on this conjugation, though some examples of their occurrence are noticed by Grammarians: such as *لَبَّبْتَ* “You were wise;” (second person singular masculine,) Aorist *تَلْبُّ*; and sometimes *تَلَّبَ* by the effect of *يَهُوءَ*; and *هَيَّوُ* “He possessed a fine shape;” Aorist *يَهُوءَ*; though the verb is most commonly inflected on other conjugations,



namely  $\text{يَهَيُّ}$  or  $\text{يَهَاءُ هَاءُ}$  ; &c. The verb  $\text{كَانَ}$  "He was near," (doing so and so,) having its third person plural feminine  $\text{كَدْنَ}$ , originally  $\text{كَوَدْنَ}$ , is, from that circumstance, known to be inflected on the conjugation  $\text{سَمِعَ}$  ; and though  $\text{كَدْنَ}$ , soemtimes though rarely employed for  $\text{كَدْنَ}$ , would certainly *seem* to indicate  $\text{كَرْمَنَ}$ , the fact is, that the vowel  $\text{ضَمَّة}$  is here employed for another purpose ; namely, to indicate the rejection of the letter  $\text{و}$ . It cannot, therefore, be maintained that  $\text{يَكَانُ كَانِ}$  furnishes an instance of the effect of  $\text{تَدَا خُل}$  because it is inflected on the Measure  $\text{فَعِلَ}$  ; not on the Measure  $\text{نَعْلَ}$  ;  $\text{يَفْعَلُ}$  ; as the word  $\text{كَدْنَ}$  would seem to imply.

### CONCLUSION.

THE preceding are all the observations I am able to offer on the formation of the Aorist from the Measures  $\text{فَعِلَ}$  ;  $\text{نَعْلَ}$  ; or  $\text{فَعْلَ}$  ; and the question that relates to the form of the past tense, so far as it admits of illustration at all, will be considered hereafter, when we come to treat of the properties of the conjugations. I proceed, therefore, in the following chapter, to detail the rules applicable to the formation of the tenses of those Arabic verbs, which do not belong to the triliteral radical class.



## CHAPTER FIFTH.

## SECTION FIRST.

*QUADRILITERAL VERBS, RADICAL OR AUGMENTED.*

I HAVE often had occasion to allude to the operation of the rules of permutation, coalescence or rejection, to be detailed in a subsequent part of this work. Those rules are applicable, first, to the occurrence, in any given word, of the letters HUMZA; ALIF; WAO; or YA; and, secondly, to the occurrence of two homogeneous letters in the same word; as *مُرُور* To PASS, for example, *مُعَوَّل*; in which the letter *راء* forms at once the medial and final radical. In either of these cases, the inflexions of a verb, whether trilateral or quadrilateral, radical or augmented, are very materially affected by the rules in question; and the reader, therefore, will not be able, until he has mastered the rules, to inflect any one of the verbs to which they are applicable.

ALL other verbs, to what class soever they may happen to belong, may, however, be very easily inflected on the Measure *فَعْل*, provided the forms of the tenses shall first be made known;



known; for whether the form of a given tense be **فَعَلَ**; as **ضَرَبَ** "He struck;" or **فَعْلَلَ**; as **دَحَرَاجَ** "He turned something round;" or **اسْتَنْصَرَ**; as **اسْتَفْعَلَ** "He demanded assistance;" or **تَفَعَّلَ**; as **تَدَحَرَاجَ** "It revolved;" &c. the inflexions of number, gender and person, are precisely the same in every case. Thus the reader knows that the Measure **فَعَلَ**, becomes **فَعَلْتَنَ** in the second person plural of the feminine gender; whence it follows that from **ضَرَبَ**, we have **ضَرَبْتَنَ**; from **دَحَرَاجَ**, **دَحَرَجْتَنَ**; from **اسْتَنْصَرَ**, **اسْتَنْصَرْتَنَ**; from **اسْتَفْعَلَ**, **اسْتَفْعَلْتَنَ**; &c. and the same principle is applicable to the Aorist or the Imperative, as well as to the past tense; to the passive, as well as to the active voice of every verb in the Arabic Language, without so much as a single exception.

It cannot, therefore, be necessary to detail, in this work, the inflexions of any other than the verb **فَعَلَ**, with which the reader is already acquainted; and it is my intention, accordingly, in the case of all the verbs of which I am about to treat, to state merely the FORMS OF THE TENSES and of the IMPERATIVE MODE active and passive; leaving the reader to infer the inflexions of number, gender and person, according to the principle which I have just now furnished. It should be observed, however, that the particles **لَمَّا** and **لَمَّ**, and the letter **لَامُ التَّأْكِيدِ** with NOON SUKEELA, or KHUFEEFA, are indifferently applicable to the aorist or imperative of all verbs; producing on all, the same effects



effects which the reader has already remarked in the case of their application to the aorist or imperative of the verb **فَعَلَ**.

THE Arabs, like other nations, have many neuter verbs, which cannot be accurately employed in the passive voice; but every verb, whether active or neuter, has been rendered susceptible of the passive form of the conjugation to which it belongs; and there is always a chance that it *may* assume that form, because a verb naturally neuter, may be rendered active and transitive by means of prepositions; in which case, it may be accurately employed in the passive voice: as **جَاءَ بِالْمَاءِ** “He came;” **جَاءَ** “He brought water;” **جِيءَ بِالْمَاءِ** “Water was brought;” &c. It is my intention, therefore, to detail the passive, as well as the active forms of every conjugation; without regard to the transitive or neuter character of the examples to be adduced in the way of illustration; that point being easily determined, simply by a reference to the sense of each example: as **دَحَرَجَ** “He turned something round;” which is plainly active; **تَدَحَرَجَ** “It turned round or revolved;” which is a neuter verb derived from the same root.

QUADRILITERAL RADICAL VERBS, termed in Grammar **أَلْفَبَاعِيَّ الْمُجَرَّد**, are pretty numerous in the Arabic Language: as **عَسَكَرَ** “He wrote;” **قَرَمَطَ** “He excited;” **بَعَثَرَ** “He levied an army;” **قَنَطَرَ** “He built a bridge;” **دَحَرَجَ**



“ He turned it round ;” &c. And as all are inflected by the same rules, so the inflexions of all may be easily inferred from the following table, in which (as in all the succeeding tables,) I have specified the masculine form of the past tense and the aorist, (third person singular ;) and the masculine form of the imperative mode, in the second person singular active and passive.

الرُّبَاعِيَّ الْمُجَرَّدَ

QUADRILITERAL RADICALS.

EXAMPLE.

MEASURE.

IMPERATIVE.

AORIST.

PRETERITE.

IMPERATIVE.

AORIST.

PRETERITE.

خَرِّجْ

يُخْرِجُ

خَرَجَ

ACTIVE.

فَعْلِلْ

يَفْعُلُ

فَعَلَّ

لَتُخْرِجْ

يُدْخِرُ

دُخِرَ

PASSIVE.

لَتَفْعَلْ

يُفْعَلُ

فُعِلَ

From the roots of this class are derived THREE (and in the opinion of some Grammarians FOUR) conjugations of augmented quadriliterals, termed, in Grammar, مَزِيدٌ فِيهِ. Of these, the first conjugation is invariably formed on the Measure تَفْعَلْ : as تَدْخُرْجُ “ It revolved ;” تَسْرُبَلْ “ He put on a vest ;” as تَبْرُقَعْ “ He put on a veil ;” &c. They are inflected according to the following table.



الْبَابُ الْأَوَّلُ مِنَ الرَّبَاعِيِّ الْمَزِيدِ فِيهِ

FIRST CONJUGATION OF AUGMENTED  
QUADRILITERALS.

| EXAMPLE.    |              |            | MEASURE.    |          |            |
|-------------|--------------|------------|-------------|----------|------------|
| IMPERATIVE. | AORIST.      | PRETERITE. | IMPERATIVE. | AORIST.  | PRETERITE. |
| تَدْحَرْجُ  | يَتَدْحَرْجُ | تَدْحَرْجُ | ACTIVE.     | تَفْعَلْ | يَتَفْعَلُ |
| تُدْحَرْجُ  | يُدْحَرْجُ   | تُدْحَرْجُ |             | تَفْعَلْ | يَتَفْعَلُ |
|             |              |            | PASSIVE.    | تَفْعَلْ | يَتَفْعَلُ |

VERBS of the second conjugation of augmented quadrilaterals, are invariably formed on the Measure *اِفْعَلْ* as *اِحْرَنْجِمُ* "The people assembled;" *اِحْرَنْشَقُ* "He was pleased;" or "It blossomed;" *اِحْرَنْكَسُ* "His hair became very black;" *اِحْرَنْطَحُ* "He fell upon his face;" &c. They are inflected according to the following table.

الْبَابُ الثَّانِي مِنَ الرَّبَاعِيِّ الْمَزِيدِ فِيهِ

SECOND CONJUGATION OF AUGMENTED  
QUADRILITERALS.

| EXAMPLE.     |              |              | MEASURE.    |          |            |
|--------------|--------------|--------------|-------------|----------|------------|
| IMPERATIVE.  | AORIST.      | PRETERITE.   | IMPERATIVE. | AORIST.  | PRETERITE. |
| اِحْرَنْجِمُ | يَحْرَنْجِمُ | اِحْرَنْجِمُ | ACTIVE.     | اِفْعَلْ | يَفْعَلُ   |
| اِحْرَنْجِمُ | يَحْرَنْجِمُ | اِحْرَنْجِمُ |             | اِفْعَلْ | يَفْعَلُ   |
|              |              |              | PASSIVE.    | اِفْعَلْ | يَفْعَلُ   |



VERBS of the third conjugation of augmented quadrilaterals, are originally formed on the Measure *افعلل*; afterwards converted into *افعل*, by the coalescence of the two last letters under the sign *تشديد* as *انكفهر* (originally, *انكفهر*) "The star shone bright;" *اقشعر* "His hair stood on end;" &c. They are inflected according to the following table.

|                                                        |          |            |          |             |          |            |
|--------------------------------------------------------|----------|------------|----------|-------------|----------|------------|
| أَبَابُ الثَّلَاثِ مِنَ الرَّبَاعِيِّ الْمُرِيدِ فِيهِ |          |            |          |             |          |            |
| THIRD CONJUGATION OF AUGMENTED QUADRILITERALS.         |          |            |          |             |          |            |
| EXAMPLE.                                               |          |            |          | MEASURE.    |          |            |
| IMPERATIVE.                                            | AORIST.  | PRETERITE. |          | IMPERATIVE. | AORIST.  | PRETERITE. |
| اَكْفِهْ                                               | يَكْفِهْ | اَكْفَهْ   | ACTIVE.  | اَفْعَلْ    | يَفْعَلْ | اَفْعَلْ   |
| لَتَكْفِهْ                                             | يُكْفِهْ | اُكْفِهْ   | PASSIVE. | لَتَفْعَلْ  | يُفْعَلْ | اُفْعَلْ   |

VERBS of the fourth conjugation of augmented quadrilaterals are invariably formed on the Measure *افعلل* as *احرمس* "He was silent;" *اجرمز* "The tribe assembled;" *اهرمع* "He entered a thing, and was concealed in it;" *احرمس* "He walked fast;" &c. It is to be observed, however, that

(and so also, of all the other examples of this conjugation,) is supposed to have been originally *احرنمس*; the letter *نون* being changed into *ميم* and afterwards coalescing with the other

under



under the sign *تَشْدِيدٌ*. In this case, the verbs of the FOURTH conjugation belong, in fact, to the second conjugation, (*أَحْرَجَ*) which is the general opinion ; but *أَبُو حَيَّان* (for what reason I cannot tell,) has assigned them a place in the class of augmented triliterals, of which I am now about to treat.

## SECTION SECOND.

### AUGMENTED TRILITERALS OF THE CLASS TERMED

*مُطْلَقٌ*.

THERE are TWELVE conjugations of this class; under which, are comprised all augmented triliterals (*الْثَلَاثِي الْمُرِيدُ نِيَّةً*) not included under the term *مُلْحَقٌ*; the sense of which, I shall have occasion to explain in the following section of this chapter. The

twelve conjugations in question are generally divided into two classes:

the first termed *مُمَاثِلٌ* or SIMILAR; and the second *غَيْرُ مُمَاثِلٌ* or DISSIMILAR. The similar conjugations are those in which the letter

*هَمْزَةُ الْوَصْلِ* or “The conjunctive Humza” does not occur; and

the letter Humza is termed conjunctive, when employed merely for the purpose of preventing the occurrence of a quiescent letter

at the beginning of a word; in which case it must be drop-

ped in utterance, whenever the word shall happen to follow

a moveable letter: as *اسْتَنْصَرَ* Is-TUN-SU-RA “He demand-

ed assistance;” *وَاسْتَنْصَرَ* WUS-TUN-SU-RA; not WA Is-TUN-SU-

RA; “And he demanded assistance;” &c. The letter Humza of



the word أَكْرَمَ AK-RU-MA "He honored," and other verbs of that conjugation, is not, therefore, the conjunctive Humza; because it cannot be accurately omitted in utterance: as وَ أَكْرَمَ WA AK-RU-MA; not WUK-RU-MA "And he honored;" &c. Under the class termed مُمَائِل, are comprised FIVE CONJUGATIONS, distinguished by that term because they must correspond, in the number of letters, and in the number and length of every syllable, with some one or other of the quadriliteral conjugations, radical or augmented. Thus the word أَكْرَمَ, for example, corresponds, in the number of letters and syllables, with the word دَخَرَ, which is a quadriliteral radical; and the same observation is applicable to the word تَقَابَلَ, considered with reference to the augmented quadriliteral تَدَخَّرَ "It revolved;" &c.

THE FIRST CONJUGATION of the class termed مُمَائِل, is invariably formed on the Measure أَفْعَلَ: as أَكْرَمَ "He honored;" أَسْلَمَ "He was praise-worthy;" أَخْرَجَ "He expelled;" &c. The examples of its occurrence are very numerous in the Arabic Language, and they are inflected according to the following table.



الْبَابُ الْأَوَّلُ مِنَ الثَّلَاثِي الْمُرِيدِ فِيهِ الْمَطْلَقُ

FIRST CONJUGATION OF AUGMENTED TRILITERALS.

| EXAMPLE.    |          |            |          | MEASURE.    |          |            |
|-------------|----------|------------|----------|-------------|----------|------------|
| IMPERATIVE. | AORIST.  | PRETERITE. |          | IMPERATIVE. | AORIST.  | PRETERITE. |
| اَكْرِمْ    | يَكْرِمْ | اَكْرَمَ   | ACTIVE.  | اَفْعَلْ    | يُفْعَلْ | اَفْعَلَ   |
| لِتَكْرَمْ  | يُكْرَمْ | اُكْرِمَ   | PASSIVE. | لِتَفْعَلْ  | يُفْعَلْ | اُفْعِلَ   |

THE SECOND CONJUGATION is invariably formed on the Measure  
 as : **فَعَّلَ** : **صَرَّفَ** "He changed or inflected;" **حَمَدَ** "He praised;"  
**نَزَّلَ** "He caused to descend;" &c. **خَلَطَ** "He mixed;"

The examples of its occurrence are very numerous, and they are inflected according to the following table.

الْبَابُ الثَّانِي مِنَ الثَّلَاثِي الْمُرِيدِ فِيهِ الْمَطْلَقُ

SECOND CONJUGATION OF AUGMENTED TRILITERALS.

| EXAMPLE.    |           |            |          | MEASURE.    |           |            |
|-------------|-----------|------------|----------|-------------|-----------|------------|
| IMPERATIVE. | AORIST.   | PRETERITE. |          | IMPERATIVE. | AORIST.   | PRETERITE. |
| صَرِّفْ     | يُصَرِّفُ | صَرَّفَ    | ACTIVE.  | فَعِّلْ     | يُفَعِّلُ | فَعَّلَ    |
| لِتُصَرِّفْ | يُصَرِّفُ | صَرِّفَ    | PASSIVE. | لِتَفَعِّلْ | يُفَعِّلُ | فُعِّلَ    |

THE THIRD CONJUGATION is invariably formed on the Measure  
 as : **فَاعَلَ** : **ضَارَبَ** "The party beat each other;" **قَاتَلَ** "The  
 party



party slew each other;" شَا تَمَّ "The party abused each other;"

حَارَبَ "The party fought together;" &c. The examples of

its occurrence are very numerous, and they are inflected according

to the following table.

| <p>الْبَابُ الثَّلَاثُ مِنَ الثَّلَاثِي الْمُرِيدِ فِيهِ الْمَطْلَقِ</p> <p>THIRD CONJUGATION OF AUGMENTED TRILITERALS.</p> |           |            |          |             |           |            |
|-----------------------------------------------------------------------------------------------------------------------------|-----------|------------|----------|-------------|-----------|------------|
| EXAMPLE.                                                                                                                    |           |            |          | MEASURE.    |           |            |
| IMPERATIVE.                                                                                                                 | AORIST.   | PRETERITE. |          | IMPERATIVE. | AORIST.   | PRETERITE. |
| ضَارِبُ                                                                                                                     | يُضَارِبُ | ضَارَبَ    | ACTIVE.  | فَاعِلُ     | يُفَاعِلُ | فَاعَلَ    |
| لِضَارِبٍ                                                                                                                   | يُضَارَبُ | ضُورِبَ    | PASSIVE. | لِتُفَاعَلِ | يُفَاعَلُ | فُوعِلَ    |

THE FOURTH CONJUGATION is invariably formed on the Measure

تَكَبَّرَ "He learned;" تَعَلَّمَ "He accepted;" تَقَبَّلَ as تَفَعَّلَ

"He shewed pride;" تَلَطَّفَ "He shewed kindness or mildness;"

تَكَلَّمَ "He conversed;" &c. The examples of its occurrence are

very numerous, and they are inflected according to the following table.

| <p>الْبَابُ الرَّابِعُ مِنَ الثَّلَاثِي الْمُرِيدِ فِيهِ الْمَطْلَقِ</p> <p>FOURTH CONJUGATION OF AUGMENTED TRILITERALS.</p> |             |            |          |             |             |            |
|------------------------------------------------------------------------------------------------------------------------------|-------------|------------|----------|-------------|-------------|------------|
| EXAMPLE.                                                                                                                     |             |            |          | MEASURE.    |             |            |
| IMPERATIVE.                                                                                                                  | AORIST.     | PRETERITE. |          | IMPERATIVE. | AORIST.     | PRETERITE. |
| تَقَبَّلُ                                                                                                                    | يَتَقَبَّلُ | تَقَبَّلَ  | ACTIVE.  | تَفَعَّلُ   | يَتَفَعَّلُ | تَفَعَّلَ  |
| لِتَقَبَّلَ                                                                                                                  | يَتَقَبَّلُ | تُقَبَّلَ  | PASSIVE. | لِتُفَعَّلَ | يُتَفَعَّلُ | تُفَعِّلَ  |



THE FIFTH CONJUGATION is invariably formed on the Measure  
 تَجَا هَلَّ “He pretended  
 ignorance;” تَقَابَلَ “He confronted;”  
 نَغَا نَلَّ “He pretended sickness;”  
 تَمَارَضَ “He pretended negligence or inattention;” &c. The examples of its occurrence are very numerous, and they are inflected according to the following table.

الْبَابُ الْخَامِسُ مِنَ الثَّلَاثِي الْمَزِيدِ فِيهِ الْمَطْلَقُ

FIFTH CONJUGATION OF AUGMENTED  
TRILITERALS.

EXAMPLE.

MEASURE.

| IMPERATIVE.    | AORIST.      | PRETERITE. |          | IMPERATIVE.   | AORIST.     | PRETERITE. |
|----------------|--------------|------------|----------|---------------|-------------|------------|
| تَقَا بَلْ     | يَتَقَا بَلْ | تَقَا بَلْ | ACTIVE.  | تَفَاعَلْ     | يَتَفَاعَلْ | تَفَاعَلْ  |
| لِتَتَقَا بَلْ | يُتَقَا بَلْ | تُقَوِّلْ  | PASSIVE. | لِتَتَفَاعَلْ | يُتَفَاعَلْ | تُقَوِّلْ  |

THE preceding are all the conjugations of the class termed مِمَّا ثَلِثَ  
 and of those termed غَيْرُ مِمَّا ثَلِثَ or DISSIMILAR, there are seven con-  
 jugations, generally divided into two classes; the first termed حَمَا سِي  
 or QUINQUELITERAL; and the second, سِدَا سِي; because they have  
 six letters in the past tense. Of these seven conjugations, the first  
 letter is invariably هَمْزَةُ الْوَصْلِ; and they are known by the  
 term غَيْرُ مِمَّا ثَلِثَ or DISSIMILAR, because they differ from quadrilite-  
 rals radical or augmented, either in the number of letters or syllables;



or in the length of the corresponding syllables. These distinctions being very unimportant, it is enough to have noticed that they are generally recognised by Arabian Grammarians; and I shall not, therefore, treat the *غَيْرُ مِمَّا ثَل* as a new series of Arabic verbs; but merely as a continuation of the series already begun.

THE first conjugation of the *غَيْرُ مِمَّا ثَل* constitutes, therefore, the sixth conjugation of augmented trilaterals; and is invariably formed on the Measure *اِفْتَعَلَ* as *اِقْتَدَرَ* "He was powerful;" *اِجْتَنَبَ* "He sought;" *اِلْتَمَسَ* "He went on one side; or abstained;" *اِلْتَقَطَ* "He picked up;" &c. The examples of its occurrence are very numerous and they are inflected according to the following table.

| أَلْبَابُ السَّادِسُ مِنَ الثَّلَاثِي الْمُرِيدِ فِيهِ الْمُطْلَقِ<br>SIXTH CONJUGATION OF AUGMENTED TRILITERALS. |            |            |          |              |            |            |
|-------------------------------------------------------------------------------------------------------------------|------------|------------|----------|--------------|------------|------------|
| EXAMPLE.                                                                                                          |            |            |          | MEASURE.     |            |            |
| IMPERATIVE.                                                                                                       | AORIST.    | PRETERITE. |          | IMPERATIVE.  | AORIST.    | PRETERITE. |
| اِقْتَدِرْ                                                                                                        | يَقْتَدِرُ | اِقْتَدَرَ | ACTIVE.  | اِفْتَعِلْ   | يَفْتَعِلُ | اِفْتَعَلَ |
| لِتُقْتَدِرْ                                                                                                      | يُقْتَدِرُ | اُقْتَدِرْ | PASSIVE. | لِتُفْتَعِلْ | يُفْتَعِلُ | اُقْتَعِلْ |

THE SEVENTH CONJUGATION is invariably formed on the Measure *اِنْغَلَقَ* as *اِنْطَلَقَ* "He went;" *اِنْكَسَرَ* "It broke;" *اِنْغَلَقَ* "It



“It shut;” *انْفَعَلَ* “He received or sustained an impression;” &c.

The examples of its occurrence are very numerous, and they are inflected according to the following table.

| EXAMPLE.     |            |            |          | MEASURE.     |            |            |
|--------------|------------|------------|----------|--------------|------------|------------|
| IMPERATIVE.  | AORIST.    | PRETERITE. |          | IMPERATIVE.  | AORIST.    | PRETERITE. |
| انْطَلِقْ    | يَنْطَلِقُ | انْطَلَقَ  | ACTIVE.  | انْفَعِلْ    | يَنْفَعِلُ | انْفَعَلَ  |
| لَتَنْطَلِقْ | يَنْطَلِقُ | انْطَلَقَ  | PASSIVE. | لَتَنْفَعَلْ | يَنْفَعَلُ | انْفَعَلَ  |

THE EIGHTH CONJUGATION is invariably formed on the Measure  
*اخْضَرَ* “It was very green;” *احْمَرَّ* as *افْعَلَّ* : “It was very red;”  
*ابْلَقَ* “It was very spotted;” *اصْفَرَ* “It was very yellow;” &c. The examples of its occurrence are not numerous; and they are inflected according to the following table.

| EXAMPLE.    |           |            |          | MEASURE.     |           |             |
|-------------|-----------|------------|----------|--------------|-----------|-------------|
| IMPERATIVE. | AORIST.   | PRETERITE. |          | IMPERATIVE.  | AORIST.   | PRETERITE.  |
| اِحْمَرَّ   | يَحْمَرُّ | اِحْمَرَّ  | ACTIVE.  | اِنْعَلَّ    | يَفْعَلُّ | اِنْفَعَلَّ |
| لَتَحْمَرَّ | يَحْمَرُّ | اِحْمَرَّ  | PASSIVE. | لَتَنْفَعَلْ | يَفْعَلُّ | اِنْفَعَلَّ |



THE three conjugations just now detailed, are all quinqueliteral, and the four following have six letters each. Of these, the first, which constitutes the NINTH CONJUGATION of augmented triliterals, is invariably formed on the Measure *اِسْتَفْعَلَ* as *اِسْتَخْرَجَ* "He extracted;" *اِسْتَنْصَرَ* "He demanded assistance;" *اِسْتَغْفَرَ* "He asked pardon;" *اِسْتَقْبَلَ* "He advanced;" &c. The examples of its occurrence are very numerous, and they are inflected according to the following table.

أَبَابُ التَّاسِعِ مِنَ الثَّلَاثِي الْمَزِيدِ فِيهِ الْمَطْلَقُ

NINTH CONJUGATION OF AUGMENTED  
TRILITERALS.

| EXAMPLE.     |              |                |          | MEASURE.     |              |              |
|--------------|--------------|----------------|----------|--------------|--------------|--------------|
| IMPERATIVE.  | AORIST.      | PRETERITE.     |          | IMPERATIVE.  | AORIST.      | PRETERITE.   |
| اِسْتَخْرِجْ | يَسْتَخْرِجُ | اِسْتَخْرَجَ   | ACTIVE.  | اِسْتَفْعَلْ | يَسْتَفْعَلُ | اِسْتَفْعَلَ |
| اِسْتَسْخِرْ | يَسْتَسْخِرُ | اِسْتَسْخَرَجَ | PASSIVE. | اِسْتَفْعَلْ | يُسْتَفْعَلُ | اِسْتَفْعِلْ |

THE TENTH CONJUGATION is invariably formed on the Measure *اِعْلَوْطَ* as *اِعْلَوْطَ* "He travelled expeditiously;" *اِعْلَوْطَ* "He travelled expeditiously;" and *اِعْلَوْطَ* "He travelled expeditiously." These are perhaps the only examples of its occurrence in the Language, and they are inflected according to the following table.



الْبَابُ الْعَاشِرُ مِنَ الثَّلَاثِي الْمَزِيدِ فِيهِ الْمُطْلَقُ

TENTH CONJUGATION OF AUGMENTED  
TRILITERALS.

| EXAMPLE.     |            |            |          | MEASURE.    |            |            |
|--------------|------------|------------|----------|-------------|------------|------------|
| IMPERATIVE.  | AORIST.    | PRETERITE. |          | IMPERATIVE. | AORIST.    | PRETERITE. |
| اجْلُوْنَ    | يَجْلُوْنَ | اجْلَوْنَ  | ACTIVE.  | افْعُوْا    | يَفْعُوْنَ | افْعَوْا   |
| لَتَجْلُوْنَ | يُجْلُوْنَ | اُجْلُوْنَ | PASSIVE. | لَتَفْعُوْا | يُفْعُوْنَ | اُفْعُوْا  |

THE ELEVENTH CONJUGATION is invariably formed on the Measure  
اِحْدَوْدَبْ “It was very grassy;” as اِعْشَوْشَبْ : اِنْعَوْعَلْ  
اِخْلَوْلَقْ “It was full of salt;” اِمْلَوْلَحْ “He was very crooked;”  
“His cloaths were very old;” &c. The examples of its occurrence  
are not at all numerous, and they are inflected according to the  
following table.

الْبَابُ الْحَادِي عَشَرَ مِنَ الثَّلَاثِي الْمَزِيدِ فِيهِ الْمُطْلَقُ

ELEVENTH CONJUGATION OF AUGMENT-  
ED TRILITERALS.

| EXAMPLE.       |              |              |          | MEASURE.       |              |              |
|----------------|--------------|--------------|----------|----------------|--------------|--------------|
| IMPERATIVE.    | AORIST.      | PRETERITE.   |          | IMPERATIVE.    | AORIST.      | PRETERITE.   |
| اعْشَوْشَبْ    | يَعْشَوْشَبْ | اعْشَوْشَبْ  | ACTIVE.  | انْعَوْعَلْ    | يَنْعَوْعَلْ | انْعَوْعَلْ  |
| لَتَعْشَوْشَبْ | يُعْشَوْشَبْ | اُعْشَوْشَبْ | PASSIVE. | لَتَنْعَوْعَلْ | يُنْعَوْعَلْ | اُنْعَوْعَلْ |



THE TWELFTH CONJUGATION is invariably formed on the Measure  
 as *إِحْمَارٌ* "It was very red;" *اِكْمَاتٌ* "It was  
 very black;" *اِسْمَارٌ* "It was very straw-colored;"  
 "The horse was bay-colored;" &c. The examples of its occurrence  
 are not at all numerous, and they are inflected according to the  
 following table.

| أَبَابُ الثَّانِي عَشَرَ مِنَ الثَّلَاثِي الْمُرِيدِ فِيهِ الْمَطْلَقِ<br>TWELFTH CONJUGATION OF AUGMENT-<br>ED TRILITERALS. |                  |                  |          |                   |                 |                  |
|------------------------------------------------------------------------------------------------------------------------------|------------------|------------------|----------|-------------------|-----------------|------------------|
| EXAMPLE.                                                                                                                     |                  |                  |          | MEASURE.          |                 |                  |
| IMPERATIVE.                                                                                                                  | AORIST.          | PRETERITE.       |          | IMPERATIVE.       | AORIST.         | PRETERITE.       |
| <i>إِحْمَارِ</i>                                                                                                             | <i>يَحْمَارُ</i> | <i>إِحْمَارَ</i> | ACTIVE.  | <i>إِفْعَالِ</i>  | <i>يَفْعَلُ</i> | <i>إِفْعَالَ</i> |
| <i>لِتَحْمَارِ</i>                                                                                                           | <i>يُحْمَارُ</i> | <i>أَحْمُورَ</i> | PASSIVE. | <i>لِتُفْعَلِ</i> | <i>يُفْعَلُ</i> | <i>أُفْعُولَ</i> |

### CONCLUSION.

HAVING now detailed the twelve conjugations of augmented triliterals, it remains to point out to the notice of the reader, a few individual examples, irregularly formed on various Measures, which cannot properly be reduced to any rules. The following examples of this nature, are generally noticed by Arabian Grammarians.

*سَأَلَ يَلْتَهُ* I ASKED HIM.

This word is generally thought to be formed on the Measure

وَفَعَا عَلْتَهُ



فَعَا يَلْتُهُ ; not فَعَا يَلْتُهُ ; and does not constitute a separate conjugation, though it exhibits a form or measure peculiar to itself. The difficulty is, to account for the mark مَدَّة over the letter ALIF; for if that mark be taken away, we shall then have سَا يَلْتُهُ “I asked him;” Measure فَعَا يَلْتُهُ ; regularly formed on the third conjugation of augmented triliterals, from the root سَيْل “To flow as water;” and more rarely, “To ask a question;” of which the letter YA is the medial radical. But there is another word, سُؤَال “To ask a question;” of which the letter HUMZA is the medial radical; and this HUMZA is thought to be irregularly introduced after the letter SEEN of the word سَا يَلْتُهُ ; which is thus converted into سَا يَلْتُهُ ; Measure فَعَا يَلْتُهُ ; as already explained.

### تَنَقَّطَعَتْ SHE OR IT CUT.

THE regular form of this word is تَقَطَّعَتْ ; Measure تُفَعَّلَتْ ; in the third person singular feminine of the past tense of the fourth conjugation. The irregularity consists in affixing a super-numerary تَا , and thus converting the word into تَنَقَّطَعَتْ ; Measure تَتَفَعَّلَتْ . The same irregularity occurs in the case of تَنَشَّاهَتْ “She resembled;” Measure تَنَعَّاهَتْ ; originally تَنَشَّاهَتْ ; Measure تَتَفَعَّلَتْ . The supernumerary تَا (تَنَشَّاهَتْ) is here, however, converted into SHEEN; after which, it coalesces with the other SHEEN under the sign تَشْدِيدُ ; and thus, the word becomes تَنَشَّاهَتْ .



اجأوى THE HORSE WAS DARK BROWN.

THIS word has been supposed by some Grammarians, to constitute a separate conjugation, formed on the Measure **اِفْعَلَى**; It is generally admitted, however, to belong to the eighth conjugation **اِفْعَلَّ**; originally **اِفْعَلَلَّ**; whence it follows that **اجأوى** was originally **اِجْأَوَى**; afterwards changed into **اِجْأَوَى** by the operation of one of the rules of permutation.

اهْبَيْحَ HE WALKED POMPOUSLY OR PROUDLY.

THIS word has been generally admitted to constitute a separate conjugation, formed on the Measure **اِفْعَيْلَ**. There are also other conjugations, according to the opinion of certain Grammarians, formed on various Measures: such as **اِفْعَاءَل**; as **اِزْيَانٌ**; “He was ornamented;” **اِشْعَاءَل**; “It flamed;” or **اِنْوَعَل**; as **اِكْوَالٌ**; “He was little;” or **اِكْوَهْدٌ**; “He suffered hardship;” **اِسْتَلَّامٌ**; “He kissed the stone;” or **اِفْعَوَلَى**; as **اِدَّارَسَ**; “The party studied together;” or **اِنْمَلَّ**; “He wrapped himself up in a garment;” &c. It is to be observed, however, that the words **اِكْوَالٌ** and **اِسْتَلَّامٌ** have been referred, by many Grammarians, to the THIRD CONJUGATION of augmented quadrilaterals: namely **اِكْفَهَرَ**; Measure **اِفْعَلَلَّ**; and that **اِدَّارَسَ** and **اِنْمَلَّ** have been referred to **تَدَارَسَ**; Measure **تَفَعَّلَ**; and **تَزَمَّلَ**; Measure **تَفَاعَلَ**. The words **يَزَمَّلُ** and **يَدَّارَسُ** have the Aorist **اِنْمَلَّ** and **اِدَّارَسَ** and



and the infinitive *اِدَّارَسْ* and *اِنْرَسَلْ*; or *اِدَّيْرَاسْ* and *اِنْرَسَالْ*.

*اِسْتَكَانَ* HE WAS HUMBLE; &c.

THIS word is generally believed to be formed on the Measure *اِسْتَفْعَلَ* of the NINTH CONJUGATION of augmented triliterals; and has been variously derived, first, from *كَانَ* “HE WAS;” Aorist *يَكُونُ*; and, secondly, from *كَانَ* “He practised humility;” Aorist *يَكِينُ*. In the first case, it signifies “He was reduced from one state of being to another;” namely, “from a state of prosperity, to a state of adversity;” and in the second, it signifies “He was humble.” Some Grammarians, however, consider the letter SEEN as radical; in which case, it is formed on the Measure *اِسْتَعْلَى*; and ought regularly to be *اِسْتَكَنَّ*; afterwards changed irregularly into *اِسْتَكَانَ*. The word *اِسْتَكَنَّ* cannot however be accurately employed in the Language, and is invariably superseded by *اِسْتَكَانَ*.

### SECTION THIRD.

#### AUGMENTED TRILITERALS OF THE CLASS TERMED *مُضَحَق*.

I HAVE already had occasion to remark that the Schools of KooFA have assigned ALL the roots of the Arabic Language to the TRILITERAL CLASS; though many of those roots are elsewhere generally admitted to be quadriliteral: as *جَعْفَرٌ* “A small



stream; or The name of a man;" or quinquiliteral: as جَحْمَرٌ ش "An old woman;" &c. But many roots, apparently quadrilateral, have yet been assigned to the trilateral class, not merely by the schools of KOOFA, but by all the writers on Arabic Grammar: as شَمَلَّ "He hastened;" Measure فَعَّلَلَ "He trembled, or ran in a state of perturbation;" Measure فَوَّعَلَ "He practised as a farrier or cattle doctor;" Measure فَيَّعَلَ &c.

Now there is very good proof that many of these roots do, in fact, belong to the trilateral class; for if we take away the servile letter YA, from the word بَيَّطَرَ, we have the trilateral root بَطَرَ "To lay open a wound;" from which, it seems reasonable to believe that بَيَّطَرَ has in reality been formed; because the connexion between them, in point of sense, is sufficiently obvious to warrant that inference. But there are many examples of this class, in which the quadrilateral form of a given root, (as شَمَلَّ "He hastened;") has no apparent connexion, in point of sense, with the trilateral root, (as شَمَلَ "It comprised;" &c.) to which, however, it has been referred; and the reference, therefore, of the one to the other, is determined, in this case, not certainly by adverting to the SENSE, but simply by adverting to the GENERAL ANALOGY of the Arabic Language; by which it appears that many trilateral roots do occasionally assume the quadrilateral form; either by doubling the final radical, (as شَمَلَّ;) or by other



other means (as *بَيَّطَر*;) to be fully explained in the course of this section.

BUT since the word *شَمَل* has no apparent connexion, in point of sense, with the root *شَمَل* to which it is referred; it would be very hazardous, in my opinion, to affirm the certain accuracy of this reference; for it may be, that the word *شَمَل* is really A QUADRILITERAL ROOT, not referable to the root *شَمَل*; with which, in its origin, it may have had no connexion at all, but that resulting from the unity (merely accidental) of the radical letters employed in the composition of either verb. This, indeed, is the natural inference to be drawn from the utter absence of that connexion between them, in point of sense, which ought to accompany their family connexion (if it has any existence) in point of etymology; but the inference in question is opposed by a contrary inference, drawn, as I have already stated, from the general analogy of the Arabic Language; and the reader is at liberty to chuse between them. In my opinion, he will do well, in every example of this nature, to adopt the decisions of Arabian writers; and it is in conformity with their decisions, (whether right or wrong is a matter of little importance in my estimation,) that I mean to determine all such questions.

A TRILITERAL root assuming the form of a quadriliteral, must be augmented by the addition of one letter: as *بَيَّطَر*; *شَمَل*; *هَوْنَل*;



هُوَ زَلُّ ; &c. And this letter, though not radical in the strict and proper sense of the term, (for then, the root must be quadriliteral,) is practically treated as a radical letter ; because introduced, in fact, for no other purpose than that of enabling the root to assume the quadriliteral form, according to which, it must be inflected. A root, so augmented, is termed in Grammar مُلْحَقٌ بِالرُّبَاعِيِّ “Joined to quadriliterals ;” or “Correlative with quadriliterals ;” because it is then susceptible of all the quadriliteral forms of inflexion whether radical or augmented ; though, in point of fact, it is seldom or never significant in more than one form of inflexion ; sometimes, for example, in the radical form : as شَمَلٌ or بَيْطَرٌ ; inflected as دَخَرَجٌ ; and sometimes in one or other of the augmented forms : as تَجَلَّبَبٌ ; inflected as تَدَخَرَجٌ ; &c. ; inflected as إِحْرَجٌ ; &c.

THE radical letters of a real quadriliteral are always represented by the Measure فَعْلَلٌ ; whereas the Measure of a triliteral occurring under the form of a quadriliteral, will generally (not invariably) exhibit the letter which may have been assumed in order to the attainment of that form : as هُوَ زَلُّ ; Measure فَعْلَلٌ ; &c. But the man who is able to inflect فَعْلَلٌ (the inflexions of which have already been detailed,) will be easily able to inflect فَوَعَلَ ; simply by treating فَوَعَلَ , in the one case, as the word فَعْلَلٌ is treated in the other : as فَوَعَلَ : فَعْلَلٌ ; وَيَفْعَلِلُ ; وَيَفْعَلِلُ : وَيَفْعَلِلُ ; وَيَفْعَلِلُ



فَوْعَلٌ ; يُفَوِّعِلُ &c. And as this principle is applicable to all triliterals occurring in the form of quadriliterals, so, it cannot be necessary to detail the inflexions of these forms; because they may be easily discovered, in every instance, simply by a reference to the inflexions of those real quadriliterals (already detailed,) of which they may happen to assume the forms. I mean therefore, to state, merely, the third person singular of the past tense of each conjugation of those trilateral verbs which are found to assume the quadrilateral forms; leaving the reader to inflect such verbs according to the principle which I have just now furnished.

#### FORM OF THE VERB د ح ر ج .

TRILITERALS assuming this form, have many Measures; but SEVEN only, are of common occurrence in the Arabic Language: namely, 1st. فَعَّلَلَ ; as شَمَّلَلَ “He hastened;” 2d. فَوْعَلَ ; as هَوَّعَلَ “He trembled or ran in a state of perturbation;” 3d. فَيَّعَلَ ; as بَيَّطَرَ “He practised as a farrier or cattle doctor;” 4th. فَعَوَّلَ ; as جَهَّوَرَ “He raised his voice;” 5th. فَعِيلَ ; as قَلَّنَسَ “He put on a cap;” 6th. فَعْنَلَ ; as جَرَّيَلَ “He gilded;” 7th. فَعَّلَى ; as جَعَّبَى “He threw;” &c.

To these may be added the following Measures, which are comparatively speaking of rare occurrence in the Language: namely,

1st. يَفْعَلَى ; as يَرْنَأُ “He painted his beard with the coloring



matter of the **حِنَاء** HINNA;” otherwise termed **يُرْنَاء** YOOBNA; (which is red;); 2d. **تَرَمَسَ** ; as **تَرَمَسَ** “He concealed intelligence;” and **تَرَنَلَ** “He walked gracefully;” 3d. **نَفَعَلَ** ; as **نَرَجَسَ** “He mixed (the medicine) with the flower NURGIS;” 4th. **هَفَعَلَ** ; as **هَلَقَمَ** (synonymous with **لَقَمَ**) “He swallowed many mouthfuls;” 5th. **سَفَعَلَ** ; as **سُنَبَسَ** (synonymous with **نَبَسَ**) “He spoke rapidly;” 6th. **مَفَعَلَ** ; as **مَرَحَبَ** and **مَرَحَبَكَ اللَّهُ وَمَسْهَلَكَ** ; according to the phrase, **فَتَعَلَ** ; “May God make matters broad and easy for you;” 7th. **فَهَعَلَ** ; as **فَرَصَ** (synonymous with **فَرَصَ**) “He cut;” 8th. **دَنَعَلَ** ; as **دَنَعَلَ** “He took large mouthfuls;” 9th. **طَرَمَحَ** ; as **طَرَمَحَ** “He became needy or poor;” 10th. **فَعَلَمَ** ; as **فَعَلَمَ** “He lengthened the building;” 11th. **فَعَلَمَ** ; as **فَعَلَمَ** (synonymous with **فَعَلَمَ**) “He cut the throat of any one;” 12th. **خَلَبَسَ** ; as **خَلَبَسَ** “He stole the heart of such a one;” 13th. **عَلَوْنَ** **الْكِتَابِ** **أَيَّ** **عَلَا** ; according to the phrase, **عَلَوْنَ** ; **فَعَلْنَ** “He put a preface to the book;” &c. It is to be observed, however, that the letter **و** **و** not the letter **ن** **ن** of the word **عَلَوْنَ** , is held to be servile by many Grammarians; and, in this case, the verb **عَلَوْنَ** is formed on the Measure **فَعُولَ** ; like the verb **جَهَوَرَ** already mentioned. The words **عَلَوَانَ** or **عَنَوَانَ** are indifferently used to signify “The beginning or preface of a book.”

The preceding are all the measures applicable to the formation of triliteral verbs assuming the form of the quadriliteral **دَحْرَجَ** ;

and



and I proceed, therefore, to detail the measures applicable to the formation of other trilaterals, assuming the form of the first class of augmented quadrilaterals, and therefore inflected as the verb **تَدَحَّرَجَ**.

### FORM OF THE VERB **تَدَحَّرَجَ**.

TRILITERALS assuming the form of this conjugation, are generally inflected on one or other of the EIGHT following Measures:

namely, 1st. **تَجَلَّبَبَ** ; **تَفَعَّلَ** as "He wore a sheet or covered himself with it;" 2d. **تَجَوَّرَبَ** ; **تَفَوَّعَلَ** as "He wore socks on his feet;" 3d. **تَشَيَّطَنَ** ; **تَفَيَّعَلَ** as "He assumed the manners and character of a Demon;" 4th. **تَرَهَّوَكَ** ; **تَفَعَّوَلَ** as "He walked with a swimming motion like that of the waves;" 5th. **تَفَعَّنَلَ** ; **تَفَعَّلَ** as **تَحْمِيرَ** as "His morals were bad;" 6th. **تَجَعَّبَى** ; **تَفَعَّلَى** as **تَقَلَّنَسَ** as "He put on a cap;" 7th. **تَمَذَّرَعَ** ; **تَمَسَّكَنَ** as "He became poor;" 8th. **تَمَذَّرَعَ** ; **تَمَسَّكَنَ** as "He wore a **مَذَّرَعَة** or species of garment made of wool;" "He spoke;" **تَمَسَّلَمَ** as "He became a Moosulman;" &c. To these may be added the verb **تَعَفَّرَتَ** , "He assumed the character and manners of an **عَفَرِيَّت** or Demon;" Measure **تَفَعَّلَتَ** ; but no other verb, formed on that Measure, has been observed to occur in the Language.

### FORM OF THE VERB **أَحَرَّجَ**.

TRILITERALS assuming the form of this conjugation, are generally inflected



inflected on one or other of the three following Measures: namely, 1st. *افْعَلَلْ* as *اقْعَنْسَسَ* "His breast protruded and his back bent inwards;" 2d. *افْعَلَلِي* as *اسْلَنْقَى* "He slept on his back;" 3d. *افْوَنَعَلْ* as *احْوَنَصَلْ* "The crop or stomach of the bird protruded;" &c. To these may be added the Measure *افْعَلَلَا* as *احْبَنْطَا* "The belly of the animal was swelled;" from the root *حَبَطَ* "The swelling of an animal's belly in consequence of eating a certain kind of grass;" *احْلَنْظَا* "He slept on his back, having his feet raised high;" *اطْلَنْغَا* "He lay on the ground;" &c. It is to be observed, however, that some Grammarians consider the last mentioned verbs as real quadriliterals, formed like *احْرَنْجَمَ* on the Measure *افْعَلَلْ* while others, maintaining their trilateral character, are yet of opinion that the last letter is YA; not HUMZA; in which case, we shall have *احْبَنْطَى*; not *احْبَنْطَا*; (and so also of all the rest,) formed like *احْرَنْبَى* or *اسْلَنْقَى*, Measure *افْعَلَلِي*; as already stated. The word *احْرَنْبَى* supposed to be derived from *حَرَبَ* "Fighting;" signifies "His hair stood up on end."

#### FORM OF THE VERB *اقْشَعَّرَ*.

TRILITERALS assuming the form of this conjugation, are very generally inflected on the Measure *افْعَلَلْ* as *ابْيَضَنَّ* "He became white;" &c. Other Measures have been observed, however, to occur in the Language: as *اعْثَوْجَجَ* "He used dispatch in conducting the affair;" Measure *اسْمَأَدَدَ* *افْعَوَّلَلْ* "He was enraged;"



enraged ;” Measure *اِسْتَلَّامَ* ; *اِفْعَأَلَل* “ He kissed the stone ;”  
 Measure *اِفْتَعَأَل* ; &c. The word *اِسْتَلَّامَ* has nevertheless been  
 supposed, by some Grammarians, (as remarked on a former occasion,) to constitute a class or conjugation of the augmented triliterals  
 already described under the term *مُطَّلَق*. It only remains to be  
 remarked that two of the conjugations of which I have now been  
 treating, namely, that formed on the Measure *اِحْوَنَصَل* ; as *اِفْوَنَعَل*  
 “ The stomach or crop of the bird protruded ;” and that formed on  
 the Measure *اِفْعَوَلَل* ; as *اِعْثَوْجَج* “ He employed dispatch in conducting the affair ;” have not been noticed by *سَيِّمَوِيَّة* in his great  
 work termed *اَلْكِتَاب* or THE BOOK ; a term assumed, perhaps, by  
 way of pre-eminence ; and confirmed by the suffrage of all the Arabs,  
 who hold his decisions in the highest reverence. The conjugations in  
 question rest, therefore, on the authority of *خَلِيل*, another Grammarian  
 of great celebrity, who has noticed them in his work  
 termed *كِتَابُ الْعَيْنِ*.

### CONCLUSION.

HAVING now gone through the numerous conjugations of Arabic verbs, I shall take this opportunity of submitting to my readers a few detached rules, first, on the formation of the Imperative of all verbs, to what class soever they may happen to belong ; and, secondly, on the formation of the aorist of all verbs, with the exception of those, only, which belong to the triliteral radical class.



## RULES FOR THE FORMATION OF THE IMPERATIVE.

### R U L E F I R S T.

THE imperative active (second person singular masculine,) is invariably formed from the aorist by rendering the last letter quiescent, and cutting off the first letter; after which, nothing more remains to be done if the following or second letter shall happen to be moveable. Examples: **وَضَعَ** "He placed;" Aorist **يَضَعُ**; Imperative **ضَعْ**; **تَعَلَّمَ** "He learned;" Aorist **يَتَعَلَّمُ**; Imperative **تَعَلَّمْ**; **سَمَّى** "He named;" Aorist **يُسَمِّي**; Imperative **سَمِّ**; (deprived of the final **Y**, by one of the rules of permutation and rejection;) &c.

### R U L E S E C O N D.

BUT if the letter following the mark of the aorist, shall happen to be quiescent, the letter **هَمْزَةُ الْوَصْلِ** must be employed, in order to prevent the occurrence of a quiescent letter at the beginning of the Imperative: as **قَتَلَ**: **اِضْرِبْ**; **يَضْرِبُ**; **ضَرَبَ**; **قَتَلَ**: **اُتَقَلَّ**; **يَقْتُلُ**; **قَتَلَ**: &c. And if the penultimate letter shall happen to be **مَعْمُومٌ**, then the vowel **ضَمَّةٌ** will be also given to **هَمْزَةُ الْوَصْلِ**; which receives the vowel **كَسْرَةٌ** in every other case: as **اُتَقَلَّ** from **يَقْتُلُ**; **اِضْرِبْ** from **يَضْرِبُ**; **اُجْتَنِبْ** from **يَجْتَنِبُ**; &c.



THE Imperative أَكْرِمُ "Honor thou," (and so, also, of other verbs of the first conjugation of augmented trilaterals,) is formed from the Aorist تَكْرِمُ; originally تَأْكْرِمُ; simply by rejecting the first letter of the aorist, and giving the quiescent mark to the last letter, according to the operation of the first rule.

## RULES APPLICABLE TO THE FORMATION OF THE AORIST.

### RULE FIRST.

THE verb, not being of the trilateral radical class, will give to the penultimate letter of its aorist active, the vowel KUS-RA; unless the first letter be ت not radical. Examples: أَكْرِمُ; يَكْرِمُ: يُدْخِرُ; دَخَرَ; يَجْتَنِبُ; اجْتَنَبَ; يُصَرِّفُ; صَرَّفَ &c. But if the first letter be ت not radical, the penultimate will receive the vowel FUT-HA. Examples: يَتَعَلَّمُ; تَعَلَّمَ: يَتَدَخَّرُ; تَدَخَّرَ; يَتَجَاوَزُ; تَجَاوَزَ &c.

### RULE SECOND.

THE letters comprised in the word أَتَيْنُ of the aorist, will receive the vowel ZUM-MA in the active voice, if the past tense shall consist of four letters, whether servile or radical. Examples: يُدْخِرُ; دَخَرَ; يُصَرِّفُ; صَرَّفَ; يَكْرِمُ; أَكْرِمُ: يُجَلِّبُ; جَلَّبَ &c. In every other case, that is to say, whether the past tense comprise MORE or LESS than four letters, the mark of the aorist active is generally مَفْتُوح as ضَرَبَ; يَضْرِبُ:



يُسْتَخْرَجُ : &c. And though the Grammarian الثَّوْمَانِيّ adverts to the occasional use of يُسْتَخْرَجُ for يَسْتَخْرِجُ in the active voice, that pronunciation has not been approved, and must be considered as of rare occurrence.

### R U L E T H I R D.

BUT all the Arabs, with the exception only of the people of حِجَاز, hold it admissible to give the vowel KUS-RA to three of the four letters comprised in اَتَيْن (the letter يا being the exception;) first, when the verb is formed on the Measure فَعَلَ; as يَعْلَمُ; and secondly, when it begins with the letter تَقَبَّلَ, as اِسْتَخْرَجَ; or تَا servile; as اِسْتَخْرَجَ; &c. They may accurately say, therefore, اِسْتَخْرَجَ; اِعْلَمَ; &c. in the first person singular; or نَسْتَخْرِجُ; نَعْلَمُ; &c. in the first person plural; or تَسْتَخْرِجُ; تَعْلَمُ; &c. in the second person singular; &c. The tribe of كَلْب apply the same rule to the letter يَا; and may therefore say يَسْتَخْرِجُ; &c. in the third person singular. To this rule, must be referred the verbs اِخَالَ (more elegant than اَخَالَ) I IMAGINE; اِغْصَ I AM GRIEVED OR ANGRY; اِشْقَى I AM UN-FORTUNATE; &c.

### R U L E F O U R T H.

NEUTER verbs, being formed on the Measure يَعْلَمُ; اِعْلَمُ; and having



having the letter **يا** for the primal radical, and the letter **هَمْزَة** for the medial radical, may have ALL the letters comprised in **أَتَيْنُ** rendered moveable by the vowel **Kus-ra**. Example: **اِيَّاسُ** "Thou despairest;" **تِيَّاسُ** "He despairs;" **يِيَّاسُ** "I despair;" **نِيَّاسُ** "We despair;" &c. And the same rule is optionally applicable to neuter verbs formed on **عَلِمَ**, and having the letter **واو** for the primal radical: as **يَتَجَلَّ** (for **يَوْجَلُ**) "He fears;" and so, also, in the other persons of the same tense: as **تَتَجَلَّ**; **اِتَجَلَّ**; **نَتَجَلَّ**; &c. The verbs **أَبَى** and **يَأْبَى** are also irregularly subjected to the occasional operation of this rule: as **اِيَّبَى**; **تِيَّبَى**; **يِيَّبَى**; **نِيَّبَى**; **اِحَبَّ**; **تَحَبَّ**; **يَحَبَّ**; **نَحَبَّ**. And so, also, are the verbs **تَلَحَّنَ** and **تَذَهَبُ** for **تَذْهَبُ**; **لَحَّنَ**; **ذَهَبَ**; &c. though such examples are of rare occurrence. Nay, the rule is sometimes, though very rarely, permitted to extend to verbs formed on **فَعَلَ**: as **نَعْبُدُ** for **نَعْبَدُ**; **يَفْعَلُ**; &c. It only remains to be observed, that the Aorist **يَوْجَلُ** is sometimes irregularly changed into **يَتَجَلَّ**; **نَاَجَلُ**; **اَاجَلُ**; **تَاَجَلُ**; **يَاَجَلُ**; **نِيَجَلُ**; **اِيَجَلُ**; **تِيَجَلُ**; whereas there is no irregularity in changing **Wao** into **Ya**, (as **تَوَجَلُ** for **تَتَجَلَّ**) when the first letter has been previously rendered **مَكْسُور**.

\* \* \* \* \*

THE third and fourth rules above detailed being of optional



but not of necessary observance, I advise the reader to disregard them entirely; except in the single case of the word **اَخَالَ**, "I imagine," in which I have already stated **Kus-ḥa** to be more elegant than **Fut-ḥa**, though **اَخَالَ** cannot be considered as an error. In every other case, the aorist should be formed in the manner stated in the first and second rules, which are alone generally observed by the foreign students of the Arabic Language, and are certainly preferable, on account of their simplicity, to the perplexing canons by which they are followed.

## CHAPTER SIXTH.

### خَوَاصُّ الْأَبْوَابِ

#### PROPERTIES OF THE CONJUGATIONS.

It appears from the details comprised in the two last chapters of this work, that the Arabs boast of more than **FIFTY** conjugations; viz. **SIX** of the triliteral radical class; **ONE** of the class of quadriliteral radicals; **THREE** of the class of augmented quadriliterals; **TWELVE** of the class of augmented triliterals; and upwards of **THIRTY** of the class termed **مُلْحَق**, which are really triliteral, though they are found to assume the quadriliteral forms.

Now every triliteral root is susceptible of every existing form of inflexion, and they are commonly significant in several forms, as in the case of **عِلْم** **KNOWLEDGE**, from which are derived the

verbs



verbs عَلِمَ "He knew;" أَعْلَمَ "He conveyed knowledge or information;" اِسْتَعْلَمَ "He sought knowledge or information;" تَعَلَّمَ "He studied or acquired knowledge;" &c. And as the distinction of sense between these verbs, depends entirely on the properties of the conjugations, which are found to operate, not merely in the case of augmented or derivative verbs, but even in the six primitive or radical forms, (since it often happens that the same root is differently translated under two or more of the radical forms, as خَفِيَ (like عَلِمَ) "He lay hid;" ضَرَبَ (like عَلِمَ) "He hid or concealed somebody else;" &c.) so, it behoves the reader to make himself master of those properties, without reference to which, he can have no clear idea of the true meaning of many an Arabic verb that will occur to his notice in the course of his progress. I proceed, therefore, to detail the properties of ALL the conjugations, beginning with those having نَعَلَ for the Measure of the past tense.

بَعْضُ خَوَاصِّ نَعَلٍ بِاِثْنَيْ عَشَرَ

مِنْ ضَرَبٍ وَنَصَرٍ وَمَنْعٍ

### CERTAIN PROPERTIES OF THE CONJUGATIONS مَنْعٌ ; نَصَرٌ ; ضَرَبٌ .

THE properties of these conjugations are too numerous to be comprised in any grammatical treatise whatever; but the following



- 1st. Property.    following have been generally recorded by Arabian writers. 1st.   
 أَلَا صَابَةٌ ; or “ The ARRIVAL of the agent at the sense of the radical ;” which, in this case, is often significant of the name of a substance : as جَلَدَ (like ضَرَبَ) “ He flogged him with a whip, and it reached his skin ;” بَطَنَ (like نَصَرَ) “ He reached or hit his belly ;” رَأَسَهُ “ He reached or hit his head ;” &c.
- 2d. Property.    &c. 2d. أَلَا عَطَاءٌ ; by which, “ The agent BESTOWS the sense of the radical on a given object :” as شَحَمَهُ or لَحَمَهُ (like مَنَعَهُ) “ He fed him with fat ; or flesh ;” &c. 3d.
- 3d. Property.    أَلْعَمِلَ ; or “ The FORMATION, by the agent, of the sense of the radical :” as جَدَرَ (like نَصَرَ) “ He formed or built a wall ;” &c. 4th. أَلَا خَذَ ;
- 4th. Property.    or “ The ASSUMPTION, by the agent, of the sense of the radical :” as نَصَرْتَهُ (like ثَلَثْتَهُ) “ I assumed or took a third part of his property ;” and so, also, of the other numbers up to TEN : as عَشَرْتَهُ “ I took a TENTH part of his property ;” &c. 5th.
- 5th. Property.    أَلَتَّصِيِيرَ ; by which, “ The agent puts the object in POSSESSION of the sense of the radical :” as ضَرَبْتَهُ (like ثَنَيْتَهُ) “ I seconded him ; or put him in possession of the number two ;” (whereas he previously stood alone ; ) and so, also, of the other numbers up to TEN : as ثَلَثْتُ الْاِثْنَيْنِ “ I became third to the two ;” رُبَعْتُ الْثَلَاثَةَ “ I became fourth to the three ;” &c. It is to be observed that verbs formed from the numerals for either of the purposes specified under the 4th and 5th properties, must be inflected on the conjugation يَمْنَعُ ; مَنَعُ ; when the last letter happens



happens to be guttural: as رُبِعَ ; يَرْبِعُ ; from the number 4 ;  
 سَبَعَ ; يَسْبَعُ ; from the number 7 ; and تَسَعَ ; يَتَسَعُ ; from the  
 number 9. In every other case, they are to be inflected on the res-

pective conjugations already detailed. 6th. اَلْكَسْرُ ; or “ The 6th. Property.

BREAKING, by the agent, of the sense of the radical:” as تَغَرَّتْهُ

(like مَنَعَتْهُ) “ I broke his teeth;” &c. 7th. اَلْبُلُوغُ ; or 7th. Property.

“ The ENTRANCE of the agent, into the sense of the radical:”

as عَرَضَ (like نَصَرَ) “ He entered ” one of the names

of MECCA and MEDENA and the circumjacent territory; &c. 8th. 8th. Property.

اَلتَّعْدِيَّةُ ; or “ The conversion of a NEUTER into an ACTIVE

verb:” as خَفِيَ (like رَضِيَ ; that is, عَلِمَ ; ) “ He lay hid ;”

(like رَمِيَتْهُ ; that is, ضَرَبَتْهُ ; ) “ He hid or concealed some-

body else;” &c. 9th. اَلنَّسْلُبُ ; or “ The REMOVAL, by the agent, 9th. Property.

of the sense of the radical from a given object:” as خَفَا (like

ضَرَبَ) “ He removed from such a thing, the sense of obscurity

or concealment;” and consequently, “ explained it, or brought

it to light.”

بَعْضُ خَوَاصِّ عِلْمِ

## CERTAIN PROPERTIES OF THE CON- JUGATION عِلْمِ.

THE properties of this conjugation are very numerous; but  
 the following alone, have been generally recorded by Ara-

bian Writers. 1st. اَلْكَثْرَةُ ; or “ The ABUNDANCE of the 1st. Property.

sense of the radical in a given object which is the nominative



- to the verb:" as كَلَّتِ الْأَرْضُ "The earth became grassy; or  
 2d. Property. abounded in grass;" &c. 2d. اللَّصُوقُ; or "The JUNCTION of  
 the agent, with the sense of the radical:" as تَرَبَّ "He became  
 3d. Property. poor;" literally, "He fell to the earth;" &c. 3d. الرُّؤْيَا; or  
 "The SEEING, by the agent, of the sense of the radical:" as  
 4th. Property. بَقَرَا الْكَلْبُ "The dog saw the cattle, and was greatly delighted;"  
 &c. 4th. أَلَمَّا ثَلَّةً; or "The RESEMBLANCE of the agent  
 to the sense of the radical:" as نَبَّ "He became (greedy)  
 as a wolf;" synonymous with نَبَّ; Measure كَرَّمَ; &c.  
 5th. Property. 5th. اتَّخَوْفَ; which indicates that "The agent FEARS the sense  
 6th. Property. of the radical:" as اِسْدَ "He was afraid of a lion;" &c. 6th.  
 اَلصَّيرُورَةُ; which indicates that "The agent BECOMES POSSESSED  
 of the sense of the radical:" as جَرَبَ "He had the itch;"  
 7th. Property. &c. 7th. اَلْمُطَاوَعَةُ; or "SUBMISSION:" in which case, it fol-  
 lows an active verb formed on the Measure فَعَلَّ; and indi-  
 cates that the sense of the first verb, namely, فَعَلَّ, has taken  
 effect on its object; which object is assumed as the agent of  
 the second verb; both being derived from the same root: as  
 جَدَّ عَ فَجِدَ عَ "He cut off his hand, and his hand was cut  
 off;" or "submitted to the sense of the verb to cut;" &c.

It is to be observed that verbs formed on the Measure فَعَلَّ are  
 generally of the NEUTER, and more rarely of the TRANSITIVE class;  
 and they are commonly significant of SICKNESS or HEALTH: as  
 مَرَضَ "He was ill;" سَلِمَ "He recovered his health;" &c. Or



JOY and GRIEF: as فَرِحَ "He was pleased or joyful;" حَزِنَ "He was afflicted;" &c. Or COLORS: as قَهَبَ "It was of a whitish brown color;" شَهَبَ "It was of a mixed color in which white predominates over black;" &c. Or DEFECTS and ORNAMENTS: as عَوَّرَ "He had but one eye;" عَمِيَ "He was blind;" بَاحَ "He had open eyebrows;" &c. And in most of those senses, the Measures فَعَلَ and فُعِلَ are often used with equal accuracy: as اَدِمَ "He was brown;" سِمَرَ "He was straw colored;" خَرِقَ "He was ignorant;" عَجِفَ "He was lean;" كَذُرَ "He or It was muddy or disturbed;" &c. The verbs رَعِنَ "He was a fool;" have their medial radical moveable, indifferently, by any one of the three vowel points. It is farther worthy of remark, that the medial radical of فَعَلَ and فُعِلَ are both sometimes rendered quiescent; not necessarily, but at the pleasure of the speaker: as بَذَخَ الرَّجُلُ "The man was proud;" جَسَمُ الْفَرَسِ "The horse was strong;" &c. And sometimes, the utterance of such verbs is very various, if the medial radical be a guttural letter: as شَهِدَ or شَهِدَ or شَهِدَ or شَهِدَ "He was present;" &c.

خَاصَّةً فَعُلَ بِالصَّحِّحِ

### مَكْرُمٌ. PROPERTIES OF THE CONJUGATION

VERBS formed on this conjugation almost invariably denote the QUALITIES of an object; either naturally inherent in that object;  
or



or such as, being originally acquired, have become inherent by the force of habit; or such as are supposed to resemble these: as *صَغُرَ* "He was ugly;" *قُبِحَ* "He was beautiful;" *حُسِنَ* "He was small;" *كَبُرَ* "He was large;" *قَصُرَ* "He was short;" *سَهَلَ* "He was long;" (originally *طَوَّلَ*) *طَالَ* "It was soft;" *صُعِبَ* "It was hard;" *فُقِدَ* "He was wise;" *كُرِمَ* "It was impure;" *نَجَسَ* "He was base;" *خَبِثَ* "He was noble or generous;" *لُوِّمَ* "He was unworthy;" &c.

ALL the verbs of this class are therefore neuter; unless we except such verbs as *رَحِبَ* in the phrase *رَحِبَكُمْ الدُّخُولُ فِي طَاعَةِ الْكِرْمَانِيِّ* "Your admission under the government of the people of Kirman has been advantageous to you;" and *طَلَعَ*, in the phrase *إِنَّ بَشْرًا قَدْ طَلَعَ الْيَمِينَ*; the sense of which I do not clearly understand, though *أَبُو حَيَّانَ* states that *طَلَعَ* is here equivalent to *بَلَغَ* or *وَصَلَ* "He arrived;" or perhaps "He reached;" in an active sense. The difficulty in the phrase consists in determining the meaning of the word *بَشْرٌ* which signifies "Green or unripe dates; Rain; The Sun; and (more rarely, I believe,) The name of a man;" in which sense only, the Arabic phrase is intelligible to me. It is certain, however, that the verbs in question might be followed by the preposition *بِ* (*رَحِبَ بِكُمْ*) or (*طَلَعَ بِالْيَمِينِ*) in which case, they resume their natural character as neuter verbs; and indeed, it is only when employed in some other than the literal sense, that verbs of this class ever acquire a transitive character.



## بَابُ حَسَبِ

## THE CONJUGATION حَسَبِ :

GRAMMARIANS have assigned no properties to this conjugation ; and indeed the following are perhaps the only verbs that can be accurately inflected on it : namely, وَثِقَ "He loved;" وَثِقَ "He was firm;" وَرِثَ "It accorded;" وَرِثَ "He inherited;" وَرِمَ "He lived pleasantly;" وَرِمَ "It swelled;" وَرِمَ "He became angry or filled with hatred;" وَرِمَ "He despairs;" وَرِمَ "He was fascinated with love;" وَرِمَ "He abstained from sin;" وَرِمَ "He feared;" وَرِمَ "He eagerly desired;" وَرِمَ "He (the dog) lapped water with his tongue;" وَرِمَ "He conceived enmity;" وَرِمَ "He was weak;" وَرِمَ "He was ill;" وَرِمَ "He perished;" وَرِمَ "He wished prosperity to such a one;" وَرِمَ "The pregnant woman longed for something to eat;" وَرِمَ "He was afflicted;" وَرِمَ "He fancied;" وَرِمَ "The woman's fat was abundant;" وَرِمَ "He obeyed;" وَرِمَ "The fire flew from the flint;" وَرِمَ "He was a fool;" وَرِمَ "He was weak;" وَرِمَ "He pranced with his feet;" وَرِمَ "It was dry;" وَرِمَ "He became wealthy;" &c. It is to be observed, however, that many of these verbs may be accurately inflected on other conjugations besides that to which they have here been assigned.



## CONCLUSION.

## الْمَغَالِبَةُ SUPERIORITY.

THERE is yet one property of the conjugation *يَنْصُرُ* ; *نَصَرَ* ; with which the reader has not been made acquainted ; and I have purposely reserved it for this place, because it affects all triliteral radical verbs, to whatever class they may happen to belong. The property in question is termed *مَغَالِبَةُ* or SUPERIORITY : and is always subservient to another property, termed *مُشَارَكَةٌ* ; applicable, as we shall see in the sequel, to the third conjugation of augmented triliterals, of which the infinitive is formed on the Measure *مُفَاعَلَةٌ* . The word *مُشَارَكَةٌ* signifies PARTICIPATION ; and a verb of the third conjugation of augmented triliterals, subject to the operation of this property, indicates “ the participation of two or more nouns in the sense of the radical ; ” insomuch that either noun is at once the agent and the object of the verb ; though not verbally, yet by the sense of the sentence : as *كَاتَبَنِي زَيْدٌ* “ ZYDE wrote to me and I wrote to him ; ” or in other words, “ We corresponded together ; ” and so, also, of *ضَارَبَنِي زَيْدٌ* “ ZYDE and I beat each other ; ” &c. Now a given sentence of this nature, is often followed by the radical form of the verb ; employed, in this case, to determine which party prevailed in the contest ; and this is the meaning of the term *مَغَالِبَةُ* ; or “ The prevailing of one party over the other.” But in order to indicate this prevalence, the verb, (to which soever of the six conjugations of triliteral radicals it may in reality happen to belong,) must assume



the inflexions of the conjugation **نَصَرَ** ; and will consequently have its medial radical in the Aorist **مَضَمُومٌ** : as **كَاتَبْنِي فَكَتَبْتَهُ** “ We corresponded together, but I prevailed over him, or wrote more than him, in that correspondence ; ” **يَكَا تَبْنِي فَكَاتَبْتَهُ** “ We correspond together, but I prevail over him ; ” or **يَكْتَبْنِي** “ He prevails over me ; ” **ضَارَ بِنِي قَضَرْتَهُ** “ We struck each other, but I prevailed ; ” **يُضَارُ بِنِي فَأَضَرْتَهُ** “ We strike each other, but I prevail against him ; ” or **يَضُرُّ بِنِي** “ He prevails against me.” And so, also, of

|                                    |                                     |                                    |
|------------------------------------|-------------------------------------|------------------------------------|
| <b>وَيُفَاخِرُنِي قَا فُخِرْتُ</b> | <b>وَيُكَا رِمْنِي فَا كُرِمْتُ</b> | <b>وَيُفَاخِرُنِي قَا فُخِرْتُ</b> |
| <b>وَيُعَالِمُنِي قَا عَلِمْتُ</b> | <b>وَيُعَالِمُنِي فَعَلِمْتُ</b>    | <b>وَيُعَالِمُنِي قَا عَلِمْتُ</b> |
| <b>وَيَمَانَعُنِي فَا مَنَعْتُ</b> | <b>وَيَمَانَعُنِي فَا مَنَعْتُ</b>  | <b>وَيَمَانَعُنِي فَا مَنَعْتُ</b> |

&c.

BUT if a verb of the triliteral radical class shall have the letters WAO or YA for the primal radical, or the letter YA for the medial or final radical, then it must be inflected on the verb **ضَرَبَ**; not **نَصَرَ**; in order to indicate the property signified by the term **مُعَالَفَة**; as **وَأَعَدُّنِي فَوَعَدْتُهُ** "We made promises to each other, but I prevailed; or made more promises than him;" or in the Aorist **وَيَأْسِرُنِي فَيَسِّرْتُهُ**. And so, also, of **وَيَسَايِرُنِي فَاسَيَّرْتُهُ** and **وَيُؤَامِنُنِي فَأَوْمِنْتُهُ** &c. And though **أَخْصِمُهُ** with KUSRA, has been employed in the phrase **بُخَاصِمُنِي فَأَخْصِمُهُ**, yet **أَخْصِمُهُ** with ZUMMA, which is more regular, is also much more generally used; because neither of the letters WAO or YA occur as radicals in that word.



THE accuracy of the preceding observations has been determined by the general decision of the Learned, without reference to the occurrence, or otherwise, of a guttural letter; which is supposed to make no difference in the case. The Grammarian كِسَاثِي is of opinion, however, that the occurrence of a guttural as the medial radical, requires that the verb should be inflected on the conjugation مَنَع; and consequently have its medial radical in the Aorist مَفْتُوح; as يَشَاعِرُنِي فَا شَعْرُهُ with FUT-HA; not أَشَعْرُهُ with ZUMMA. And so, also, of يَفَا جِرُنِي فَا فُخْرُهُ not أَفُخْرُهُ; &c. According to another opinion reported of him, we are told that he preferred مَنَع to نَصَرَ in all cases; those only excepted, in which نَصَرَ had been established by the authority of prescription.

It must be obvious to the reader that the property signified by the term مُغَالَبَةٌ is, to verbs, what the DEGREES OF COMPARISON are to adjective nouns; and as the second verb is always put into the conjugations نَصَرَ; or ضَرَبَ; &c. to which I have adverted; so, the first verb is always put into the augmented conjugation يَفَاعِلُ; فَاعِل without reference to the fact of its significance, or otherwise, under that form, on any other occasion. Both verbs being derived from the same root, and the forms of either being such as I have now stated, it may be inferred, therefore, that when they come together, the second must be subject to the operation of the property signified by the term مُغَالَبَةٌ.



## SECTION SECOND.

## خَاصِّيَّةُ الْأَنْعَالِ

PROPERTIES OF THE FIRST CONJUGATION OF  
AUGMENTED TRILITERALS.

Among the properties of this conjugation, I have to enumerate,

Ist. *التَّعْدِيَّة*; by which, a NEUTER verb is rendered ACTIVE:

1st. Property.

as *بَصَرَ زَيْدٌ* “ZYDE possessed the faculty of sight or vision;”

as *أَبْصَرْتُهُ* “I saw him.” Or an ACTIVE verb is rendered transitive

to two objects: as *حَفَرَ زَيْدٌ نَهْرًا* “ZYDE dug a canal;”

as *أَحْفَرْتُهُ نَهْرًا* “I caused him to dig a canal.” Or to THREE objects,

if it were previously applicable to two: as *عَلِمَ زَيْدٌ عَمْرًا فَاضِلًا*

“ZYDE knew AMR to be Learned;” as *أَعْلَمْتُهُ عَمْرًا فَاضِلًا* “I

caused him to know that AMR was Learned:” &c. 2d. *التَّصْيِيرُ*;

2d. Property.

by which, the agent puts the object in POSSESSION of the sense of

the radical: as *أَقْبَلْتُ النِّعْلَيْنِ* “I fastened straps to my shoes;”

from *قَبَال* “The fore-strap of an Arabian shoe, attached to the

point, and tied at the ancle;” as *أَنصَلْتُ السَّهْمَ* “I pointed the

arrow; or put a point to it;” &c. 3d. *التَّعْرِيفُ* or EXPOSITION;

3d. Property.

by which, the agent EXPOSES the object to the sense of the

radical: as *أَقْتَلْتُ زَيْدًا* “I exposed ZYDE to slaughter;” or

“took him to the place of execution.” 4th. *الْإِعَانَةُ* or ASSIS-

4th. Property.

TANCE; by which, the agent AIDS the object in the perform-



5th. Property.

ance of the sense of the radical: as أَحْلَبْتُ زَيْدًا "I assisted ZYDE in milking the cows or camels;" &c. 5th. أَلْوَجَدُ ان; in

which case, the agent FINDS or OBTAINS the sense of the radical:

as أَتَّارْتُ "I obtained blood;" (due to me by the law of retaliation.) Or finds or obtains something to which the sense

6th. Property.

of the radical is applicable: as أَتَخَلَّنُهُ "I found him avaricious;" أَتَحْمَدُهُ "I found him praiseworthy;" &c. 6th.

السَّلْبُ; by which the agent REMOVES the sense of the radical:

as أَشَكَيْتُهُ "I removed or took away the cause of his complaint;" أَتَغَرَّ الْعِلَامُ "The boy cast his teeth;" (at the usual

7th. Property.

age;) &c. 7th. أَلْمُبَالِغَةُ; or the EXCESSIVE existence of the radical sense: as أَسْفَرَ الصَّبْحُ "The morning was very bright;"

8th. Property.

أَثْمَرَ النَّخْلُ "The palm tree bore much fruit;" &c. 8th.

الْإِعْطَاءُ; by which the agent BESTOWS the sense of the radical:

as أَعْطَيْتُ الْكَلْبَ "I fed ZYDE with dates;" أَتَمَرْتُ زَيْدًا

9th. Property.

"I fed the dog with bones;" &c. 9th. الْأَصِيرُ وَرَةً; which

indicates that the agent BECOMES POSSESSED of the sense of the

radical: as أَلْحَمَ "He became fleshy." Or of something to

which the sense of the radical is applicable: as أَطْفَلَتِ الظَّبْيَةُ

"The hind had young ones;" أَجْرَبَ "He became possessed

of camels having the itch." Or of something occurring in

the SEASON, &c. signified by the radical: as أَخْرَفَتِ النَّاقَةُ

"The camel produced young or became possessed of young

10th. Property.

in the season of autumn;" &c. 10th. أَلَلِّيَا قَةً or FIT-

NESS: as أَلْوَمَ زَيْدٌ "ZYDE merited censure; or was fit to



be censured;" &c. 11th. *أَحْيَنُونَ*; which indicates the PROXI-  
MITY OF THE SEASON at which the agent will be fit to undergo the

sense of the radical: as *أَحْضَدَ الزَّرْعُ* "The reaping season is  
at hand;" or "The harvest will be shortly fit to be reaped;" &c.

12th. *أَبْلَوغَ*; or the ARRIVAL of the agent at the sense of the  
radical: as *أَصْبَحَ زَيْدٌ* "ZYDE arrived in the morning;" *أَشْتَى*

"He arrived in winter;" *أَعْرَقَ* "He arrived in Irak;" *أَكْدَى*

"He reached land of a thick unyielding nature, not easily dug  
or turned up by the plow;" (such land being termed *كُدْيَةٌ* by

the Arabs;) *أَعْشَرَتِ الدَّرَاهِمُ* "The dirhums (a small coin)

reached or amounted to the number of TEN;" &c. 13th. *أَلَاتِيَان*; 14th. Property;

which indicates, that the agent COMES with something, or BRINGS  
something, to which the sense of the radical is applicable:

as *أَقَلَّ* "He came with little; or brought little;" *أَكْثَرَ* "He

brought much;" *أَطَابَ* "He brought or produced eloquent

discourse, or excellent food;" &c. 14th. *أَلْتَسْمِيَةِ* or NAMING: 15th. Property;

by which the agent ACCUSES THE OBJECT of the sense of the ra-

dical: as *أَكْفَرْتُهُ* "I called him an infidel;" *أَخْطَأْتُهُ* "I ac-

cused him of error;" &c. 15th. *أَلَدُّعَاءِ* or PRAYER; when the 16th. Property;

agent PRAYS for the object, in the sense of the radical: as *أَسْقَيْتُهُ*

"I said to him *سَقَاكَ اللَّهُ* MAY GOD REFRESH YOU;" &c. It is

to be observed, however, that the two last properties, being rarely  
applicable to this conjugation, and very commonly applicable to

the second conjugation of augmented triliterals, of which the in-

finitive is formed on the Measure *تَفْعِيلٌ*, have been therefore

accounted



26th. Property.

27th. Property.

accounted by some Grammarians, as examples of the use of **اِنْفَعَال** in the sense of **تَفْعِيل**; but the majority consider them as properties really belonging to the conjugation **اِنْفَعَال**; and I have thought it right to adopt this opinion, though the properties in question are of rare occurrence. 16th. **قَدْ يَلْزِمُ** It sometimes converts a TRANSITIVE into a NEUTER verb: as **حَمِدَ** “He praised;” **أَحْمَدَ** “He was praiseworthy;” &c. 17th. **أَلْمَطَاوَعَةُ** or SUBMISSION; first, to the sense of the verb on the Measure **فَعَلَ**; as **كَبَبْتُهُ فَكَبَّ** “I threw him on his face, and he FELL on his face;” **قَشَعَتِ الرِّيحُ السَّحَابَ فَاقْشَعَ** “The wind dispersed the clouds, and they were dispersed;” &c. And secondly, to the sense of the verb under the form **تَفْعِيل**: as **بَشَّرْتُهُ فَابْشَرَ** “I gave him good tidings, and he received them;” **فَطَّرْتُهُ فَافْطَرَ** “I made him break his fast, and he broke his fast;” &c.

THE preceding are all the properties usually ascribed to the form **اِنْفَعَال**; unless we except, first, that property termed **اَلْمَوْافَقَةُ**; by which it is occasionally employed in the sense of the radical: as **أَحْزَنَهُ** or **حَزَنَهُ** “He grieved or afflicted such a one;” **أَدْجَى اللَّيْلُ** or **دَجَا اللَّيْلُ** “The night was dark;” &c. And, secondly, that property termed **اَلْاِبْتِدَاءُ**; in which case, the radical is either not used in the Language at all; or not used in the sense of its derivative; as **أَشْفَقْتُ** “I feared;” synonymous with **شَفَقْتُ**, according to the opinion of **ابْنُ دُرَيْدٍ**; but not so according



according to the general decision of the Learned, who believe it to have no connexion with شَفَقَةٌ KINDNESS, in point of sense\*.

THE form اِنْعَال is also occasionally found to assume properties more rightfully belonging to other conjugations, such as فَعَّلَ: as اَنْ هَبَهُ or نَ هَبَهُ “He gilded it or covered it with gold;” اَتَمَّرَ الرُّطْبُ or تَمَّرَ “The green dates became ripe;” (in which state only, they are termed تَمَّرَ.) Or تَفَعَّلَ: as اِسْتَفَعَلَ: اَخْبَى الْخِبَاءَ وَتَخَبَّاهُ “He pitched the tent.” Or اِسْتَعْظَمَ: as اِسْتَرْهَبَ or اَرْهَبَ “He frightened such a one;” or اِسْتَعْظَمَهُ “He accounted such a man great;” &c.

### خَاصِّيَّةُ التَّفْعِيلِ

#### PROPERTIES OF THE SECOND CONJUGATION OF AUGMENTED TRILITERALS.

AMONG the properties of this conjugation, I have to enumerate, 1st. 1st. Property.  
اَدَّبْتُ الصَّبِيَّ as فَرَحْتُ زَيْدًا “I made ZYDE happy;”  
“I corrected the child;” عَلَّمْتُهُ حَقًّا “I taught him the truth;”  
&c. It is to be observed, however, that no verb formed on this  
conjugation can be rendered transitive to three objects. 2d. 2d. Property.  
اَلْتَّصِيْمُ as نَيَّرْتُ الثَّوْبَ “I marked or printed the garments

\* THE phrase اَشْفَقْتُ عَلَيْهِ signifies “I feared for him;” or “My affection for him excited my fears on his account;” and in this sense, the derivative seems to be connected with the primitive, though I will not undertake to affirm the fact. The phrase اَشْفَقْتُ مِنْهُ signifies “I was afraid of him;” or “He was an object of terror to me;” and in this sense, there does not seem to be any connexion between them.



- with figures termed *نَزِيرٌ* commonly, I believe, woven into the cloth; *وَتَرَّتْ الْقَوْسُ* "I strung the bow;" &c. 3d. *الْمَبَالِغَةُ* as *جَوَلَّ* "He exercised his horse very much;" *صَرَخَ الْحَقُّ* "The truth became very obvious;" &c. 4th. *الْمَسْلَبُ* as *قَرَدْتُ الْبَعِيرَ* "I loused, or removed the lice (*قُرَانٌ*) from the camel;" *جَلَّدْتُهُ* "I skinned him; or stript him of his skin;" &c. 5th. *الصَّيْرُورَةُ* as *نَوَّرَ الشَّجَرُ* "The tree blossomed;" &c. 6th. *الْبُلُوغُ* as *خَيَّمَ* "He reached his tent;" &c. 7th. *الْإِعْطَاءُ* as *عَمَلْتُهُ* "I gave him his hire;" (termed by the Arabs *شَوَيْتُهُ* *وَعَمَلْتُهُ*) "I gave him baked meat;" termed by the Arabs *شَوَاءٌ* &c. 8th. *التَّسْمِيَةُ* as *سَقَيْتُ زَيْدًا* "I called ZYDE wicked; or imputed wickedness to him;" &c. 9th. *الدُّعَاءُ* as *سَقَيْتُ زَيْدًا* "I said to ZYDE, MAY GOD REFRESH YOU;" *جَدَّ عَا لَكَ* "I said to him, MAY YOUR HANDS, EARS OR LIPS BE CUT OFF;" &c. 10th. *الْإِلْبَاسُ* by which the agent CLOTHES the object with the sense of the radical: as *جَلَّدْتُهُ* "I clothed the horse with a *جُلٌّ* or covering;" &c. 11th. *التَّطْلِيَةُ* by which the agent STAINS the object with the sense of the radical: as *ذَهَبْتُ السَّيْفَ* "I gilded the sword; or stained it with gold;" &c. 12th. *التَّحْوِيلُ* or the CHANGE of the agent into the sense of the radical: as *رَوَّضَ الْمَكَانُ* "The place became a garden;" *تَيَبَّتِ الْمَرْأَةُ* "The woman became a widow;" &c. Or into something RESEMBLING the sense of the radical: as *قَوَّسَ الرَّجُلُ* "The man became bent like a bow;" (from age;) &c. 13th.



التَّحْوِيلُ: or the CONVERSION of the object, by a given agent, into the sense of the radical; or something resembling the sense of the radical: as رَدَّ يَت الثَّوبَ "I converted the cloth into a رَدَاءُ or piece of sheeting usually thrown over the shoulders;" خَيَّمْتُ الرَّدَاءَ "I converted the رَدَاءُ into something resembling a tent;" &c.

14th. التَّوَجُّه: or the TURNING of the agent towards the radical: as شَرَّقَ "He turned to the East;" كَوَّفَ "He

14th. Property.

turned towards Koofa;" &c. 15th. الْأَخْتِصَارُ or ABBREVIATION:

15th. Property.

in which case, the speaker BORROWS the necessary number of letters from a given sentence, in order to form a verb which shall indicate the utterance, by the agent, of the whole sentence: as هَلَّلَ "He

bore testimony to the unity of God; or repeated the Moohummudan confession of faith;" لَا إِلَهَ إِلَّا اللَّهُ "THERE IS NO GOD BUT GOD;"

إِنَّا لِلَّهِ وَإِنَّا إِلَيْهِ رَاجِعُونَ "He repeated the phrase;" رَجَعَ

"Verily we are of God, and to Him we must certainly return;" &c. The reader will observe that the letters composing

the words هَلَّلَ and رَجَعَ, are borrowed, for the purpose of abbreviation, from either of the sentences implied in the

significance of these verbs. 16th. التَّوَقُّيْتُ: which indi-

16th. Property.

cates the performance of an action by the agent, at a GIVEN TIME signified by the radical; or his going somewhere at that

time: as غَلَسَ "He did something, or went somewhere, at the time signified by the term غَلَسَ; that is, a little before

day light in the morning;" هَجَرَ "He did something, or went

somewhere, at the time signified by the term هَجَرَ; that is,

in



17th. Property.

in the noon-tide heat of the day;" &c. 17th. **أَلَا بُتْدَا** or the use of the Measure **فَعَلَّ** in the first instance; that is to say, where the radical is not used as a verb, in any sense connected with that of the derivative apparently formed from it: as **بَقَّرَ** "He played at the game termed **بَقِيرِي**" commonly known to Arab children; **وَرَّثَ النَّارَ** "He stirred up the fire;" apparently derived from the root **وَرَاثَة** INHERITANCE; with

18th. Property.

which it has no connexion by sense. 18th. **أَلْهَوْا نَفَقَةً** in which case, it corresponds, in point of sense, with its primitive: as **قَدَّرَ** or **تَمَرَّرَ** "He valued any thing or judged of its value;" **تَفَعَّلَ** "He fed such a one with dates;" &c. Or with the Measure **تَفَعَّلَ** as **تَدَلَّى** or **ذَلَّى** "He was near;" **تَرَسَّ** or **تَرَسَّ** "He covered himself with a shield;" &c. It only remains to be added, that verbs of this conjugation are often followed by their own radicals, for the purpose of indicating the property already described under the term **سَطَاوَةً** or SUBMISSION: as **عَلَّمْتَهُ فَعَلِمَ** "I taught him and he was taught or knew;" **فَرَّحْتَهُ فَفَرِحَ** "I made him joyful, and he was or became joyful;" &c.

خَا صِيَّةٌ أَلْفَا عَلَّةٌ

### PROPERTIES OF THE THIRD CONJUGATION OF AUGMENTED TRILITERALS.

ALMOST the only property of this conjugation is that known by the term **أَلْمُشَارَكَةُ** or PARTICIPATION; which indicates the participation



ticipation of the agent and object of the verb; *first*, in the performance of the action signified by the verb; and, *secondly*, in the transition of that action to either noun. It follows, therefore, that though verbally one is the AGENT, and the other the OBJECT of the verb; yet, in reality, either noun is at once, by sense, the agent and the object of the same verb: as نَا ضَلَّ زَيْدٌ عَمْرًا “ZYDE and AMR mutually shot arrows at each other;” &c. This property implies a power of converting a NEUTER into a TRANSITIVE verb; but the verb will be transitive to those nouns only, which may be accurately assumed as the agent: as كَارَمَ زَيْدٌ عَمْرًا “ZYDE and AMR were mutually generous to each other;” &c. And a verb transitive in the radical form, to an object which cannot, in this form, be accurately assumed as the agent, will become transitive, in this form, to *another* object which may be accurately assumed as the agent: as جَذَبْتُ الثَّوْبَ “I pulled the clothes;” جَانِ بَتُّ زَيْدٌ أَثَوْبًا “ZYDE and I mutually pulled each other’s clothes;” &c. But the two nouns are sometimes put into the nominative case, and فَا عَمِلَ then corresponds with تَغَا عَمِلَ as تَشَا تَمَا or شَا تَمَا “The two persons abused each other;” &c. Verbs of this conjugation are sometimes employed in a sense corresponding with that of the root: as سَفَرْتُ or سَا فَرْتُ “I travelled.” Or with that of اِفْعَلَ as اِبْعَدْتُه or بَاعَدْتُه “I removed him to a distance;” or شَارَفْتُ عَلَى الْبَلَدِ “I approached the city.” Or with that of فَعَّلَ as ضَاعَفْتُه or صَعَفْتُه “I doubled such a thing.” Or with that of اسْتَفْعَلَ as اسْتَكْثَرْتُه or كَثُرْتُ الشَّيْءُ “I demanded much



of any thing;" &c. As an example of the employment of **فَاعِلٌ** in the first instance, ( **لَا يَبْدَأُ** ) the word **قَاسَى** "He suffered sorrow;" has been adduced.

### خَاصِيَّةُ التَّفَعُّلِ

## PROPERTIES OF THE FOURTH CONJUGATION OF AUGMENTED TRILITERALS.

Among the properties of this conjugation, I have to enumerate,

1st. Property.

1st. **اَلْمُطَاوَعَةُ**; in which case, it generally follows the Measure **فَعَلَ**: as **اَدَّبْتُهُ فَتَدَابَّ**; "I corrected him, or taught him manners, or knowledge, &c. and he was corrected." And more rare-

2d. Property.

ly the radical form of the verb: as **هَدَيْتُهُ فَتَهَدَّى** "I guided him to the right way and he was guided;" **قَشَعْتُ الْقَوْمَ فَتَقَشَّعُوا** "I dispersed the tribe, and they were dispersed;" &c. 2d.

**اَلتَّكْلُفُ**; or the INDUSTRY AND PERSEVERANCE of the agent in acquiring the sense of the radical: as **تَشَجَّعَ** "He persevered in acquiring or shewing bravery;" **تَحَلَّمَ** "He persevered in the acquisition of mildness;" &c. Or in acquiring a RELATION to the sense of the radical: as **تَكَوَّفَ** "He persevered in imitating the man-

3d. Property.

ners of the people of Koofa;" &c. 3d. **اَلتَّجَنُّبُ**; or the ABSTINENCE of the agent from the sense of the radical: as

4th. Property.

**تَأْتَمَرُ** "He abstained from sin;" &c. 4th. **اَلتَّعَمُّلُ**; or the APPLICATION, by the agent, of the sense of the radical to

5th. Property.

its proper use: as **تَقَبَّصَ** "He put on a shirt;" **تَخْتَمَ** "He wore a seal ring;" **تَخَيَّمَ** "He pitched a tent;" &c. 5th. **اَلاتِّخَانُ**



اَلَّا تَخَانُ; which indicates, *first*, the FORMATION, by the agent, of the sense of the radical: as تَخَجَّرَ اَللُّجَجْرَةُ “He formed a cell.” Or, *secondly*, the CHUSING, by the agent, of the sense of the radical: as تَحَرَّزَ عَنْ زَيْدٍ “He chose or took refuge against ZYDE.” Or, *thirdly*, the USE of an object in the sense of the radical: as تَوَسَّدَ اَلْحَجَرُ “He took a stone for his pillow.” Or, *finally*, “the RECEPTION of an object into the sense of the radical:” as تَابَطَهُ “He took him or it under his arm;” &c. 6th. اَلتَّدَرُّجُ; or the gradual and dilatory REPETITION of an action: as تَجَرَّعَ “He drank slowly and gradually by little and little;” تَحَفَّظَ “He committed to memory by degrees;” &c. 7th. اَلتَّحَوُّلُ: as تَهَوَّدَ “He became a Jew; or like a Jew;” تَيَمَّنَ “He became like an inhabitant of YUMUN;” تَرَجَّلَتِ اَلْمَرْأَةُ “The woman assumed the manners of a man;” &c. 8th. اَلتَّصَيُّرُ وَرَقَةً: as تَمَوَّلَ “He became wealthy;” &c. 9th. اَلْمَوَاقِفَةُ; in which case, it corresponds with the sense of the radical: as تَقَبَّلَهُ or تَبَلَّاهُ “He accepted, admitted or consented to such a thing;” تَعَدَّاهُ or عَدَّاهُ “He over-stepped or went beyond such a thing.” Or with the sense of اَفْعَلَ: as تَهَجَّدَ or اَهْجَدَ “He awoke; or dispelled sleep;” which is the meaning of the radical, namely, اَجْبَلَ or تَجَبَّلَ: هُجِّوْدُ “He entered the mountain;” &c. Or with the sense of فَعَّلَ: as كَذَّبَهُ or كَذَّبَهُ “He accused him of falshood; or called him a liar;” هَجَّرَ or تَهَجَّرَ “He travelled in the middle of the day;” &c. Or with the sense



of *تَغَا عَلَ* : as *تَشَابَعَ* or *تَشَابَعَ* “He pretended satiety.” Or with the sense of *اسْتَفْعَلَ* : as *تَحَوَّجَ* or *اسْتَحَوَّجَ* “He demanded what he wanted;” *تَعَظَّمَهُ* or *اسْتَعَظَّمَهُ* “He accounted him great;” &c. As an example of its application in the first instance, ( *لِلْأَبْنَاءِ* ) the verb *تَكَلَّمَ* “He spoke,” has been adduced.

### خَاصِّيَّةُ التَّغَا عَلَ

#### PROPERTIES OF THE FIFTH CONJUGATION OF AUGMENTED TRILITERALS.

AMONG the properties of this conjugation, I have to enumerate,  
 1st. *اَلْمُشَارَكَةُ*; or PARTICIPATION; as already explained in treating the properties of the third conjugation. Here, however, both nouns are verbally assumed as AGENTS of the verb, which is not generally true of the third conjugation : as *تَضَارَبَ زَيْدٌ وَعَمْرُو* “ZYDE and AMR beat each other.” And therefore a verb requiring two objects under the form *فَاعِلَ*, will have but one object under the form *تَغَا عَلَ* : as *تَنَازَعَا الْحَدِيثَ* “The two persons disputed about such a saying;” *تَجَادَبَا ثَوْبًا* “The two persons pulled each others clothes;” &c. And if the verb under *فَاعِلَ* require one object, it will receive no object under *تَغَا عَلَ* : as *تَجَادَلَا* “The two persons disputed together;” *تَنَاضَلَا* “The two persons shot arrows at each other;” &c. It is to be observed, also, that the property of participation sometimes indicates merely the participation of both



both nouns in bringing to pass the sense of the verb: as

تَرَا فَعَا حَجَرًا “The two persons by their joint efforts lifted

a stone;” &c. 2d. اَلتَّخْيِيلُ; or DECEPTION: in which

2d. Property.

case, the agent endeavours to make others BELIEVE that he

really possesses the sense of the radical, which, in reality, he

does not possess: as تَمَارَضَ “He pretended sickness;”

تَجَاهَلَ “He pretended ignorance;” &c. 3d. اَلْمُؤَانَقَةُ: in

3d. Property.

which case, it corresponds, in point of sense, with its own

root: as تَعَالَى or عَلَى “He was feeble;” تَوَانَى or وَنَى

“He was high;” &c. Or with the form اَنْعَلَ: as اَيَمَّنَ or

تَيَا مَنَ “He entered YUMUN;” &c. 4th. اَلْمُطَاوَعَةُ: in which

4th. Property.

case, it follows اَعْلَ occurring in the sense of اَنْعَلَ: as

بَاَعَدْتُ عَنْهُ فَبَاعَدَ “I removed him to a distance and he was re-

moved;” &c. As an example of its occurrence in the first

instance, (لِلْاِبْتِدَاءِ) the verb تَبَارَكَ “He was pure,” has

been adduced.

### خَاصِّيَّةُ الْاِفْتِعَالِ

## PROPERTIES OF THE SIXTH CONJUGATION OF AUGMENTED TRILITERALS.

Among these, I have to enumerate, 1st. اَلْمُطَاوَعَةُ: in

1st. Property.

which case, it follows the radical: as غَمَمْتُهُ فَانْغَتَمَ “I grieved

him and he was grieved;” شَوَى اللَّحْمَ فَاشْتَوَى “He

baked the meat and it was baked;” &c. Or the Measure

لَوْصَةٍ فَالْتَامَ “He reproached him vehemently and



- he was reproached;" &c. Or **أَوْقَدَ النَّارَ فَاتَّقَدَتْ** : **أَفْعَلَ** as "He lighted the fire and it was lighted;" &c. 2d. **أَدِثَّ حَانَ** : as **اجْتَحَرَ** "He went to one side;" **اجْتَنَبَ** "He made a mouse hole;" **اجْتَذَى** "He took flesh for his food;" **اجْتَجَرَهُ** "He took him in his bosom;" (from **حَجَر** THE BOSOM OF A MAN;) &c. 3d. **إِلْجَتْهَا** : (sometimes termed **النَّصْرَف** or **النَّسَب**) that is to say, the LABOR and PERSEVERANCE of the agent in the sense of the radical : as **اِكْتَسَبَ** "He labored to acquire;" &c. 4th. **الْتَحِيزَ** : or the performance of an action by a given agent FOR HIS OWN SAKE : as **اِكْتَنَانَ** "He measured for himself;" **اِكْتَحَلَ** "He anointed his own eyes with collyrium;" &c. 5th. **الْمُؤَافَقَةَ** : in which case, it corresponds, in point of sense, with its own radical : as **قَدَّرَ** or **اَقْدَرَ** "He valued something." Or with the form **اَفْعَلَ** : as **اِحْتَجَزَ** or **اَحْجَزَ** "He entered Hijaz." Or with the form **اَفْعَلَ** : as **اَرْتَدَى** or **تَرَدَّى** "He put on a sheet." Or with the form **اَفْعَلَ** : as **اِحْتَصَمُوا** or **تَحَاَصَمُوا** "They practised enmity against each other." Or with the form **اِسْتَفْعَلَ** : as **اِسْتَجَرَ** or **اِسْتَأْجَرَ** "He demanded hire;" &c. As an example of its occurrence **اِسْتَلَمَ** **لِلْاِبْتِدَاءِ** "He kissed the stone," has been adduced; being derived from the primitive **سَلَمَ**, A STONE.



## خَاصِّيَّةُ الْإِنْفِعَالِ

PROPERTIES OF THE SEVENTH CONJUGATION OF  
AUGMENTED TRILITERALS.

Among these, I have to enumerate, 1st. **أَلْزُمُ وَالْعَلَجُ** :

1st. Property.

which indicates that the verbs of this class must be INTRANSITIVE by their own nature; and significant of actions performed by the members of the body : (as the hands or feet ; &c.) as **انْكَسَرَ** :

“ It was broke ; ” **انْصَرَفَ** “ He returned ; or went back ; ” “ It was cut ; ” &c. The words **لَا يَنْبَصِرُ** “ He does not see ; ” and **انْعَدَمَ** “ It has been annihilated , ” though some-

times used, have been condemned as inaccurate by all Grammarians. 2d. **الْمُطَاوَعَةُ** :

2d. Property.

in which case, it follows the radical : as **بَعَثَهُ فَانْبَعَثَ** “ He appointed or sent him, and he was appointed or sent. ” And more rarely, the form **انْفَعَلَ** :

as **اغْلَقْتُهُ فَانْغَلَقَ** “ I shut it, and it was shut ; ” &c. 3d.

3d. Property.

**الْمُؤَانَقَةُ** : in which case, it corresponds, in point of sense, with the radical form : as **انْحَمَقَ** or **حَمَقَ** “ The market was unfrequented ; ”

**طَفِئَتِ النَّارُ وَانْطَفَأَتِ النَّارُ** “ The fire was extinguished ; ” &c. Or with the form **انْفَعَلَ** as **احْجَزَ** or

**انْجَزَ** “ He entered Hijaz ; ” &c. 4th. **الْأَبْتِدَاءُ** : as **انْطَلَقَ** “ He walked or went ; ” &c.

4th. Property.

It is to be observed of the verbs of this class, that the letters

**يَاءٌ** ; **وَاوٌ** ; **رَاءٌ** ; **زُونٌ** ; **مِيمٌ** ; **لَامٌ** hardly ever occur as the primal

mal



mal radical; and in the event of their occurrence under the radical form, the verb, when it happens to be employed to denote the property termed *مُطَاعَةٌ* or SUBMISSION, must be formed on the Measure *اِنْفَعَلَ*; which then supplies the place of *اِنْفَعَلَ*: *مَدَدْتُهٗ فَامْتَدَّ* "I twisted it, and it was twisted;" *نَقَلْتُهٗ فَانْتَقَلَ* "I lengthened it, and it was lengthened;" *رَدَعْتُهُ فَارْتَدَعَ* "I restrained him from evil, and he was restrained;" *وَصَلَّيْتُهٗ فَاتَّصَلَ* "I joined it, and it was joined;" &c. The example *مِنْزَلَتْهٗ فَانْهَارَ* "I separated it, and it was separated," is therefore anomalous; because, though the letter *مِيمٌ* is the primal radical, it is yet formed on the Measure *اِنْفَعَلَ* for the purpose of denoting the property of SUBMISSION.

### خَاصِّيَّةُ الْاِنْفَعَالِ وَالْاِنْفِعَالِ

#### PROPERTIES OF THE EIGHTH AND TWELFTH CONJUGATIONS OF AUGMENTED TRILITERALS.

VERBS of the EIGHTH conjugation are commonly significant, *first*, of COLORS, and will be generally found to have a superlative sense: as *اَحْمَرٌ* "It was very red;" &c. Or *secondly*, of FAULTS OR DEFECTS: as *اِعْوَجَّ* "He squinted;" *اِحْوَلَ* "He was crooked;" &c. They are sometimes *مُقْتَضَبٌ*; that is to say, not formed from any SIGNIFICANT radical; or formed from a significant radical, employed in a sense wholly DIFFERENT from that which they themselves possess: as *اِقْطَرَا الرَّجُلُ* "The



man was enraged;" &c. The technical difference, in point of sense, between the terms **اِقْتَضَاب** and **اِبْتَدَأَ** consists merely in this: that in the case of **اِبْتَدَأَ** there must be a radical form of the verb in use, though of a different sense from the derivative form; as it happens in the case of **اِسْتَلَمَ** "He kissed the stone;" as opposed to **سَلِمَ** "He was safe." Whereas, in the case of **اِقْتَضَاب**, though often synonymous with **اِبْتَدَأَ**, it is not necessary that the radical form should be in use; as it happens in the case of **اِكْفَهَرَ** "The Star shone in darkness;" as opposed to **اِبْتَدَأَ** which has never been used. It follows therefore that **اِبْتَدَأَ** always implies **اِقْتَضَاب**, though the latter does not always imply **اِبْتَدَأَ**.

The preceding observations, which I have applied to the EIGHTH, are equally applicable to the TWELFTH conjugation; and indeed the same verbs are very commonly inflected on both: as **اِحْمَارَ** "It was very red;" **اِحْضَارَ** "It was very green;" **اِحْوَالَ** "He squinted;" **اِقْطَارَ** "It was crooked;" **اِعْوَاَجَ** "He was enraged;" &c. This circumstance has given occasion to **خَلِيل**, to express his opinion that both together form but one conjugation; the Measure **اِفْعَالٌ** according to him, being a mere abbreviation of the Measure **اِنْفَعَالٌ**. It is common to both, to have their verbs INTRANSITIVE; and they must generally double the final radical, for the purpose of coalescence under the sign **تَشْدِيدٍ** as the reader will observe, on reference to the examples already adduced. To



this remark, some few exceptions may yet be observed to occur in the Language: as *أَحْوَى* or *أَحْوَى* "The horse was dark brown;" where the last letter is permuted into ALIF; and does not therefore coalesce with the other under the sign *تَشْدِيد*.

خَاصَّةً إِلَّا سَتَفْعَال

### PROPERTIES OF THE NINTH CONJUGATION OF AUGMENTED TRILITERALS.

1st. Property.

Among these, I have to enumerate, 1st. *أَلْطَلَبُ*: or the DEMAND, by the agent, of the sense of the radical: as *أَسْتَكْتَبَنِي*

2d. Property.

"I asked him to write;" *أَسْتَغْفِرُ اللَّهَ* "I ask pardon of God;" *أَسْتَنْصِرُهُ* "I demanded his assistance;" &c. 2d. *أَلِلْيَاقَةُ*:

or the FITNESS of the agent to undergo the sense of the radical: as

3d. Property.

*أَسْتَرْقِعُ الثَّوْبَ* "The garment was fit to be mended or patched;" &c. 3d. *أَلْكَيْنُونَةُ*:

or the APPROACH of the SEASON of the operation of the radical: as *أَسْتَحْضِدُ الزَّرْعَ* "The season of harvest approached;" &c. 4th. *أَلْوُجْدَان*:

4th. Property.

or the DISCOVERY, by the agent, of the sense of the radical in a given object: as

5th. Property.

*أَسْتَكْرِمُهُ* "I found him generous;" &c. 5th. *أَلْحَسْبَان*:

or the SUPPOSITION of the existence of the sense of the radical in a given object: as *أَسْتَحْسِنُهُ* "I thought or believed such a person or thing to be good or beautiful;" &c.

6th. Property.

6th. *أَلْتَحَوَّلُ*: or the CHANGE of the agent into the sense of the radical: as *أَسْتَحْجِرُ الطِّينَ* "The clay became stone."

Or into something RESEMBLING the sense of the radical: as

*أَسْتَقْوَسَ*



إِسْتَقْوَسَ الْخَاجِبُ “ Her eye-brows were bent as a bow;”

&c. 7th. اسْتَوَّطَنَهُ : أَلَا تَخَانُ “ He made such a place his

7th. Property.

home;” &c. 8th. اَلْمَطَاوَعَةُ : in which case, it follows the radi-

8th. Property.

cal : as وَسَقَّتْهُ فَاسْتَوْسَقَ “ I collected it and it was collected.”

Or the form اَحْكَمْتَهُ فَاسْتَحْكَمَ : اَفْعَلَ “ I strengthened it

and it was strengthened.” Or the form اَنْبَتَهُ فَاسْتَأْنَبَ : فَعَلَ “

“ I corrected him and he was corrected;” &c. 9th. اَلْمَوَافَقَةُ :

9th. Property.

in which case, it corresponds, in point of sense, with the radical

form : as اسْتَقَرَّ or قَرَّ “ He rested or remained stationary.” Or

with the form اسْتَعْبَدَهُ or اَعْتَبَدَهُ : اَفْعَلَ “ I removed his

anger.” Or with the form اسْتَرْجَعَ or رَجَعَ : فَعَلَ “ He repeat-

ed the sentence اِنَّا لِلّٰهِ وَاِنَّا اِلَيْهِ رَاٰجِعُونَ VERILY WE ARE

OF GOD, AND TO HIM WE MUST CERTAINLY RETURN.” Or with the form

اسْتَحْبَبْتُ or تَحَبَّبْتُ : تَفَعَّلَ “ I pitched the tent.” Or with the

form اسْتَكْتَرَهُ or اِكْتَتَرَ الْمَاءَ : اِفْتَعَلَ “ He demanded

much water for himself;” &c. As an example of its occurrence

اسْتَعَانَ the verb اِسْتَعَانَ “ He shaved the hair, termed

عَانَةٌ (Pubes tum maris tum femineæ,) has been adduced.

خَاصَّةً اِلَّا فِعْوَالًا

## PROPERTIES OF THE TENTH CONJUGATION OF

### AUGMENTED TRILITERALS.

THERE is little to be said of the verbs of this conjugation, which are generally اسْتَجْلَوْنَ : اسْتَجْلَوْنَ “ He travelled expeditious-

ly;” اِسْتَحْرَوْطًا “ He travelled expeditiously;” &c. Though general-

ly



ly neuter, they are sometimes active: as *اعْلَوْطَ الْبَعِيرَ* "He mounted the camel by the neck;" &c. The examples of its occurrence are not numerous; and according to the opinion of some Grammarians, it possesses the two properties termed *اَلْمَبَالِغَةُ* or Excess: and *كَثْرَةُ الْفِعْلِ* or the ABUNDANT OCCURRENCE of the action signified by the verb: though these two properties are nearly akin, and may perhaps be accurately considered as the same.

### خَاصِّيَّةُ الْاِنْفِعَالِ

#### PROPERTIES OF THE ELEVENTH CONJUGATION OF AUGMENTED TRILITERALS.

- THE verbs of this class are not very numerous; yet they are found to possess a good many properties; such as, 1st. *اَلْمَبَالِغَةُ* or EXCESS: as *اجْشَوْشَبَ* or *اخْشَوْشَبَ* "It was very coarse;" &c. 2d. *اَلْمُطَاوَعَةُ*: in which case, it follows the radical form: as *ثَنَيْتُهُ* *فَا ثَنَوْنِي* "I turned it, and it was turned;" &c. 3d. *اَلْمُؤَاظَقَةُ*: in which case, it corresponds, in point of sense, with the radical form: as *حَلَوْنِي* or *حَلَا* "It was sweet." Or with the form *اخْشَوْشَنَ* or *اخْشَنَ*: as *اَفْعَلْ* "He possessed coarse clothes;" &c. Or with the form *تَفَعَّلَ*: as *تَخَشَّنَ* or *اخْشَوْشَنَ* "He wore coarse clothes; or spoke harshly;" &c. Or with the form *اَحْلَوْلَيْتُهُ* or *اَسْتَحْلَيْتُهُ*: as *اِسْتَفْعَلْ* "I thought such a thing sweet;" &c. 4th. *اَلْاَقْتِصَابُ*: as *اِنْ لَوْنِي* "He stole away in disgrace;" Primitive *نَ لِي الرِّطَبَ* "He plucked the dates;" &c. It is to be observed, however, that some Grammarians



marians derive it from the Primitive **ذُلُّ** DISGRACE; in which case, it belongs to another conjugation. Verbs of this class are generally neuter: as **اِغْدَوْدَنَ** “The grass was of a dark green color;” **اِفْعَوْعَمَ** “The channel was full;” &c. but sometimes active: as **اِعْرَوْرَيْتُ الْفَرَسَ** “I mounted the bare-back of the horse;” that is to say, “without a saddle;” &c.

\* \* \* \* \*

I HAVE now gone through the properties of the twelve conjugations of augmented triliterals; and have only farther to remark that the examples of all are sometimes ACTIVE; and sometimes NEUTER; with the exception only of **اِنْفَعَال**; and **اِنْفِعَال**; and **اِنْفَعِيَال**; on which, no transitive verbs have ever been formed. I proceed, in the following section, to treat the properties of QUADRILITERAL VERBS; and of TRILITERALS assuming the quadriliteral forms; beginning, as usual, with the radical class; of which the infinitive is formed on the Measure **فَعْلَلَة**.

### SECTION THIRD.

خَاصِّيَّةُ الْفَعْلَلَةِ

#### PROPERTIES OF THE QUADRILITERAL RADICAL CLASS.

VERBS of this class are TRANSITIVE OR NEUTER; and they have several properties; among the number of which, the following have been generally remarked by Grammarians. 1st.

1st. Property.



“He dug a hole for pigeons;” or *قَرْمَصَ* as *الْعَمَلُ وَالْبُلُوغُ*

“entered the hole;” termed by the Arabs *قَرْمَصَ* or *قَرْمَا صَ*;

ed. Property. &c. 2d. *أَلَمَّا ثَلَّةَ* or RESEMBLANCE: as *عَقَرَبَ الشَّيْءَ* “He

3d. Property. twisted something into the form of a scorpion;” &c. 3d.

or ABBREVIATION: as *بَسَمَلَ* “He repeated the sen-

tence *بِسْمِ اللَّهِ* In the name of God;” *حَمَدَنَ* “He re-

peated the sentence *أَتَحْمَدُ لِلَّهِ* Praise be to God;” &c.

4th. Property. 4th. *أَلْمَطَاوَعَةُ*: in which case, it follows the form *فَعْلَلَّ*;

which is its own form; that is to say, the verb must be re-

peated; being first employed in an active, and afterwards in an

intransitive sense: as *غَطَرَشَ اللَّيْلُ بَصْرَةً فَغَطَرَشَ* “The night

hid its eyes and they were hid;” &c.

خَا صِيَّةٌ اَلتَّغَعَّلُ

### PROPERTIES OF THE FIRST CONJUGATION OF AUGMENTED QUADRILITERALS.

THESE are not numerous, and the following have alone been ge-

1st. Property. nerally noticed by Grammarians. 1st. *أَلْمَطَاوَعَةُ*: in which case,

it follows the quadrilateral radical form: as *دَحَرَ جَنَّهُ فَتَدَحَرَ*

ad. Property. “I turned it round and it revolved.” 2d. *أَلْمَوَانَقَةُ*: in which

case, it corresponds, in point of sense, with the radical form: as

3d. Property. *تَغَدَّ مَرٌّ* or *عَدَّ مَرٌّ* “He called aloud;” (from anger;) &c. 3d.

*أَلَا قُتْضَابَ* as *تَهَبَّرَ سَ* “He strutted or walked gracefully;”

of which, the radical form has never been used in the Language.

خَا صِيَّةٌ



خَاصِّيَّةُ الْإِلَافِ عِنْدَ ل

PROPERTIES OF THE SECOND CONJUGATION OF  
AUGMENTED QUADRILITERALS.

THE verbs of this class are generally, or almost invariably, NEUTER; and very few properties have been ascribed to them.

Among these, I shall notice; 1st. اَلْمَبَالِغَةُ or Excess: as 1st. Property.

اِسْتَحْدَفَ "He hastened;" &c. 2d. اَلْمُطَاوَعَةُ: in which 2d. Property.

case, اِفْعَلَل follows the radical فَعَلَل as تَعَجَّرَتْهُ فَاتْعَجَّرَ "I poured out the water and it was poured out;" &c. 3d. 3d. Property.

اِعْرَضَ نَفْطًا: as اَلْاِقْتِصَابُ "It was shut or contracted;" &c. of which, the radical form has never been used. As an example of the occasionally transitive sense of this conjugation, the following verse has been adduced; but the probability is, that each of the two verbs comprised in it, ought to be followed by some preposition, which is understood, though not verbally expressed; and, in this case, both verbs must be assigned to the intransitive class.

اِنِّى اَرَى النُّعَاسَ يَغْرُدُ يَنِّى

اَطْرُدُهُ عَنِّى وَ يَسْرُدُ يَنِّى

"VERILY I perceive that sleep overpowers me; I drive it off, but it still overpowers me."



## خَاصِّیَّةُ الْاِفْعَالِ

### PROPERTIES OF THE THIRD CONJUGATION OF AUGMENTED QUADRILITERALS.

THESE are nearly the same with the properties of the preceding conjugation : as اِرْزَعَبَ السَّيْلُ “The torrent was very great;” طَهَّأْتُ نَفْسَهُ فَاطْمَأَنَّ “I pacified him and he was pacified;” اِكْفَهَرَ النَّجْمُ “The Star appeared or shone in the midst of darkness;” &c. Of this last verb, I have already observed that the radical form كَفَهَرَ has never been observed to occur in the Language. As an example of the property termed اَلْمَوَاقِفَةُ, the words اَجْرَمَزَ and جَرَمَزَ “The tribe assembled or collected together;” have been adduced.

## اَحْكَامُ الْمُلْحَقَاتِ

### PROPERTIES OF TRILITERAL VERBS ASSUMING THE FORMS OF QUADRILITERALS.

ALL that can be said on this subject may be comprised in the compass of a single sentence ; since such verbs are supposed to POSSESS THE VERY SAME PROPERTIES with those verbs of the quadrilateral class, of which they are found to assume the forms.

### CONCLUSION.

I HAVE now detailed the most remarkable properties of each conjugation ; but the reader would form a very erroneous estimate

of



of the truth, who should be thence led to infer, that no conjugation has any properties but those, merely, which I have detailed. On the contrary, many conjugations have more properties than can be comprised in any Grammatical treatise whatever; but the nature of others will be easily inferred from those which have already been adduced: as أَشْهَرَ "He remained in a given place for a month;" أَقَمَرَ "He waited or expected the rising of the Moon;" صَيَّفَنِي "It served or sufficed for me during the summer;" تَشْتَلَى or تَشْتَلَى "He passed the winter at any given place;" تَقَمَّرَ "He hunted by Moon-light;" تَغَرَّبَ "He came from the West;" دَجَجَ "He called around him the tame fowls saying, دَجُ دَجُ or CHICK CHICK;" عَرَجَنَ الثَّوْبَ "He marked the clothes with figures resembling a crooked stick or branch, termed عُرْجُون by the Arabs;" عَسَلَجَتِ الشَّجَرَةُ "The tree put forth its tender shoots, termed عَسْلُوج by the Arabs;" &c. &c.

AND, on the other hand, it must be remarked, that as there is no criterion but that of GENERAL USAGE, by which to determine the significant forms of every root; so the precise significance of every form, is also determined by general usage. We cannot, therefore, derive أَنْصَرَ or نَصَرَ from the root نَصَرَ "He assisted;" &c. because general usage has determined otherwise; and if we derive أَعْلَمَ "He caused to know;" from the root عَلِمَ "He knew;" it is merely, because general usage is here



in our favor. The Grammarian أَخْفَشَ was wrong, therefore, according to the general decision of the Learned, in stating his opinion that أَخَالَ may be derived from خَالَ أَرَى "He supposed;" حَسِبَ from أَحْسَبَ "He thought;" from رَأَى "He saw;" &c. just as أَعْلَمَ is derived from عَلِمَ : because, in most of the cases of this nature, we are not permitted to reason by analogy; and must be guided implicitly by general usage, which condemns the accuracy of all these verbs, never hitherto employed in the Language.

AND on the same principle, we must employ the verbs أَنْ خَلَّ "He caused to enter;" أَنْ هَبَّ "He caused to go, or took away;" &c. in the sense here imputed to either, which has been confirmed by general usage; whence it follows that we cannot use أَنْ هَبَّ, for example, in the sense of أَزَالَ الذَّهَابَ "He put an end to his going, or caused him to stop;" or عَرَضَ لِلذَّهَابِ "He exposed him to the act of going;" though the two properties termed اَلسَّلْبُ or DEPRIVATION; and اَلتَّعْرِيفُ or EXPOSITION; are both common properties of the conjugation to which it belongs. General usage, therefore, and nothing else, determines, at once, the SIGNIFICANT FORMS of every root; and the PRECISE SENSE in which, alone, those forms can be accurately employed in the Language.

It is a principle of Arabic Grammar, that augmented verbs of

every



every class should generally denote SOMETHING MORE than the bare sense of the roots from which they are formed; for if the radical *فَعَلَ* were generally synonymous with the augmented *أَفْعَلَ* or *فَعَّلَ* for example; it must follow, as a matter of necessity, that the augmented forms would be of no use. Accordingly, the letter *هَمْزَة* of the form *أَفْعَلَ*; and the doubled medial of the form *فَعَّلَ*; (and so also of other conjugations;) are thought, in various examples, to denote one or other of the various properties already ascribed to those conjugations: as *الصَّيْرُورَة*; *التَّعْرِيفُ*; *النَّقْلُ*; (otherwise termed *التَّعْدِيَة*; &c. But as *مَوَانِقَة* is a property of most conjugations, it must be admitted that augmented verbs are sometimes (perhaps not unfrequently) used in a sense exactly corresponding with that of the root. In this case, it may be affirmed, on general principles, that the radical form should receive the preference; for, *cæteris paribus*, there can be no reason why the radical should give place to its own derivative, when both are really synonymous terms. Yet if general usage be more favorable to the latter, it will commonly supercede the radical form; for the dominion of usage cannot be controlled, though its influence I think, in many cases, may be reasonably accounted prejudicial to the true perfection of speech.

Thus usage, for example, as we have already seen, condemns the formation of *أَخَانَ* from the root *خَانَ*; and sanctions the  
formation



formation of **أَعْلَمَ** from the root **عَلِمَ**; yet **أَخَالَ** would signify “He caused to suppose:” as **أَعْلَمَ** signifies “He caused to know;” and every Arab would so understand it. The tendency of usage, in this and a multitude of other cases, is therefore to cramp the comprehensive genius of the Arabic Language, which provides amply for the formation of derivatives of every kind; and as analogy is permitted, in other instances, to operate in defiance of general usage, so Grammarians, perhaps, would have done well to affirm instead of rejecting the opinion of **أَخَفَشَ**, by whom **أَخَالَ** has been supported.

THE influence of usage, on the properties of the conjugations, has been also, I think, highly unfavorable to the theoretic excellence of the Arabic Language: for the theory of the Language seems to be that the properties of every conjugation should be entirely peculiar to itself. The corruption of the theory, incident to practice, and in Language perhaps inseparable from it, has probably occasioned, in process of time, the assumption of properties by one conjugation, which were originally intended to belong to another; and thus it happens that the same properties are now more or less common to many conjugations, though the original properties peculiar to each, may yet be traced by adverting to the comparative frequency of their occurrence.

In the formation of a perfect system of speech, the properties of  
the



the conjugations would doubtless be carried to a great extent; because nothing can be more finely imagined, or more conducive to brevity and force of expression, than that comprehensive system by which we are enabled, as it were, to derive from every root a hundred verbs, significant of as many actions, somehow or other connected with the root. But in order to derive the utmost possible advantage from the system, it should seem that the same properties ought not to be applicable to more than one conjugation; and that the number of conjugations ought to be multiplied (among the Arabs a very simple operation,) rather than that of the properties applicable to each\*.

In this case, the number of both being nearly commensurate, each conjugation would be restricted to ONE, or at least to a FEW definite properties, entirely peculiar to that conjugation; and applicable to it by the force of analogy, rather than the arbitrary authority

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\* THE reader is aware that the inflexions of all Arabic verbs are precisely the same; because the distinction between one conjugation and another, is very happily thrown, not on the inflexions, but on the form or body of the verb itself. The Measure *تَفَعَّلَ*, for example, presents the form of an existing conjugation; and by changing the letter *ت* for *ث* or any other letter of the alphabet, as *تَفَعَّلَ*; &c. the Arabs might have formed, if necessary, more than twenty new conjugations, not one of which is to be found in the Language as it now exists. It is plain therefore, as stated in the text, that they might, and in my opinion they ought, to have multiplied the number of existing conjugations; assigning but a few properties to each, and not permitting the same properties to be expressed by more than one conjugation.



of usage, which is often at variance with general principles, because it proceeds on no principle but that of caprice.

If these observations be founded in truth, it follows that the properties of the conjugations, as they now exist in the Arabic Language, are subject to the imputation of important defects; yet we cannot refuse to admire a system of speech which, like this of Arabia, will be always found to aspire at the highest order of excellence; and to point out, even in its very failures, the means by which it may be attained.

## CHAPTER SEVENTH.

### SECTION FIRST.

#### DEFINITION OF THE INFINITIVE.

THE INFINITIVE is known in Arabic Grammar by the term **الْمَصْدَر**

THE SOURCE; because it is, in fact, the great source of derivation; without which, there would be no such thing as VERBS, PARTICIPLES and other ATTRIBUTIVES. It is defined by Grammarians to be THE NAME OF AN EVENT; **إِسْمٌ حَدَثٌ**; and may assume a great variety of measures or forms, many of them common to other nouns. It is impossible therefore, in many cases, to discover an infinitive by adverting to its FORM; and those who desire to recognise its occurrence, must be compelled to determine the question by having recourse to this definition.



THE NAME OF AN EVENT is properly opposed to THE NAME OF A SUBSTANCE; known in Grammar by the term *أسماء جامدة* FROZEN or CONGEALED. And so comprehensive are these terms, that with a few exceptions, they will be found to embrace ALL the possible substantive nouns that can be imagined to exist in speech. The exceptions to which I allude, chiefly or entirely consist of nouns significant of the names of any portion of TIME OR SPACE: as A MONTH; A YEAR; A MILE; &c. or of objects, the nature of which, though we know their existence, is placed beyond the reach of our faculties; as MIND; SOUL; SPIRIT; &c. Such nouns are not properly the names of events; nor can they be accurately included under the term substance; (though we sometimes speak of spiritual substance;) yet they are well described by the term *أسماء حادثة* FROZEN or CONGEALED, because they do not generally give birth to derivatives of any kind. There is another species of practical substantive nouns, which I shall shew in the sequel to be real attributives; as FRIEND OR FOE; SERVANT; SLAVE; TYRANT; VICTIM; &c. &c. but with these and other similar exceptions, I may venture, I think, to assume the proposition that “a great majority of all the substantives of every Language, if not significant of the name of a substance, must denote the name of an event\*.”

THE name of a substance may be generally known as the

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\* Nouns have been divided in Europe into two classes, termed “*Notæ rerum quæ permanent;*” and “*Notæ rerum quæ fluunt;*” two phrases unquestionably, I think, intended to designate the name of a SUBSTANCE, as contradistinguished from the name of an EVENT.



direct object of some of the senses : as MAN ; HORSE ; TOWN ; CITY ; GOLD ; IRON ; AIR ; SILVER ; &c. And the name of an event is known, on the contrary, merely by the observation of its occurrence : as LOVE OF HATRED ; JOY OF GRIEF ; VIRTUE ; VICE ; HUNGER ; &c. In either case, we have nothing more than a simple substantive ; but the former has a steady, insulated or independent existence in nature ; whereas the latter is often transitory, and can, at any rate, have no existence, except in combination with those objects from which in nature it is wholly inseparable, though the case is otherwise in human speech.

The EXPLOSION OF GUN-POWDER for example, is an event obviously of a transitory nature ; the occurrence of which, suddenly perceived, is instantly followed by its extinction. And though LOVE and HATRED may acquire the permanency of fixed habits, and consequently operate on the mind for ever ; they are properly assigned to the class of EVENTS, since either may be succeeded by the other, which may in its turn give place to INDIFFERENCE. But the word ETERNITY, which, like other attributes, is plainly the source of a neuter verb, does not apparently denote an event ; and in order to include such nouns in the class of infinitives, it might be well, perhaps, (though I leave the question to be determined by the judgment of the reader,) to extend the Arabian definition of a مَصْدَر, to every noun which is the name of an ATTRIBUTE ; since every attribute is not an EVENT.



THE name of a substance is not necessarily the source of derivation, because it is not necessarily connected with derivatives of any kind. We hear the word HORSE for example, and recognise it as the name of a noble and useful animal, from which certain derivatives might be conveniently formed, such as PONEY; DEALER; JOCKEY; or GROOM. But the HORSE is not the source of the PONEY, nor has either any necessary connexion with the derivatives DEALER; JOCKEY; or GROOM. The primitive, in this case, is therefore connected with its own derivatives, merely by the loose ties of convenience; and as the Arabs refuse to apply the term اشتقاق to this species of derivation, they have therefore defined a جَا مِدَّ to be a word لَا يَشْتَقُّ وَلَا يَشْتَقُّ مِنْهُ, which is itself not derivative, and from which no derivatives are formed."

BUT the name of a substance may become, in time, the name of an event; as "TO FIRE A HOUSE, OR SET IT ON FIRE;" "TO WATER A FIELD, OR IRRIGATE THE SOIL;" &c. and in this case, it acquires all the properties of an infinitive or مَصْدَر, termed by the Arabs مَشْتَقٌّ مِنْهُ or "A word from which derivatives are formed." Now the term EVENT will easily guide us to the nature of the infinitive, and of those derivatives which are formed from it; and being the most important of the parts of speech, it will therefore merit particular attention.

THE name of an event, considered without reference to its oc-



currence, is not an infinitive properly speaking, but an **اسْمٌ مَصْدَرٌ**  
 “ A verbal noun ;” or “ Noun from which the infinitive proceeds.” The infinitive itself, is the same, or sometimes another form of the noun, employed to denote “ the OCCURRENCE of the event ;” and having, therefore, the same government which may happen to belong to the corresponding verb. In the case of a neuter verb for example, the infinitive may accurately govern the nominative ; and the accusative also, if the verb be transitive : as **ضَرْبُ زَيْدٍ عَمْرًا** “ The beating of AMR by ZYDE ;” &c. But though the nouns ZYDE and AMR here assume the same cases which would be required by the corresponding verb : as **ضَرَبَ زَيْدٌ عَمْرًا** “ ZYDE beat AMR ;” yet one or other of these nouns (it matters not which,) is commonly put into the genitive case : as **ضَرْبُ زَيْدٍ عَمْرًا** “ The beating of AMR by ZYDE ;” **ضَرْبُ اللَّصِّ اَلْجَلَّادُ** “ The beating of the thief by the executioner ;” &c.

BUT as the other noun, being the AGENT, always retains the nominative case, it is clear that the infinitive governs the nominative ; and as the other noun, being the OBJECT, always retains the accusative case, it is clear that it governs the accusative too. And though, as a common substantive noun, it also governs the genitive case, yet this circumstance does not at all affect the accuracy of the preceding observation, namely, that “ every infinitive, as an infinitive, has the same government with its own verb”. The **اسْمٌ مَصْدَرٌ** or NOUN OF THE INFINITIVE, considered



ed as distinct from the infinitive itself, has, on the contrary, no government but that of the genetive case, which belongs to all substantive nouns; and thus, the difference between them is plainly that which exists between the substantive LOVE, and the infinitive LOVING; or TO LOVE; either of which may accurately govern the accusative case, and might have reasonably governed the nominative too, had not the idiom of our Language determined otherwise.

I HAVE stated that the infinitive, among the Arabs, is sometimes distinguished by its form from the **اسْمٌ مَصْدَرٌ**; as **حَلْفٌ** SWEARING and **حَلْفٌ** AN OATH; but more commonly, the same form of the noun is indifferently employed in both senses: as **ضَرْبٌ** "BEATING OR A BLOW;" &c. And as it may be connected, by means of the relation of the genetive case, with the AGENT OR OBJECT of its own verb; so the phrase **ضَرْبُ زَيْدٍ** "The beating of ZYDE," clearly admits of two senses; *first*, the sense of the active voice, when it so happens that ZYDE is the agent OR BEATER; and, *secondly*, the sense of the passive voice, (THE BEING BEATEN OF ZYDE,) when ZYDE happens to be the object or person BEATEN.

To determine which of these two senses may be intended on a given occasion, we must therefore have recourse to the context alone; for if I speak, for example, of "the love of women;" it will



will depend entirely on the subsequent use of the prepositions *for* or *by* their sweet-hearts, &c. whether they are the agents or objects of the verb. And this aptitude of an Arabic infinitive (and of the verbal nouns in every other tongue) to assume an active sense when connected with an agent, and a passive sense when connected with an object, (in the absence of an agent,) by means of the relation of the genitive case, is the true reason why the Arabs have invented no distinctive form to express the infinitive in the passive voice; insomuch that ضَرْب signifies

“BEATING OR BEING BEATEN;” قَتْل “SLAYING OR BEING SLAIN;”  
&c.

If these observations shall be well understood, the reader will easily comprehend the true nature of an Arabic infinitive, which has no inflexions of tense or time, and consequently does not, like the various tenses of a Latin infinitive, refer the occurrence of a given event to past, present, or future time. And though many of the derivatives formed from it, are practically speaking substantive nouns, they are really attributive in my opinion, and by a necessary consequence a species of adjective nouns. The word مَقْتَل “The time or place of slaughter,” for example, is practically speaking a substantive noun; yet it is not properly an arbitrary name, but plainly, I think, a descriptive epithet; indiscriminately applicable to any time or place in which SLAUGHTER may be committed.



AND though it becomes a substantive in the usage of Speech, by the necessary omission of the substantive noun to which, as an attributive, it must be applicable, the reason of the fact will be obvious to those who consider that the expression of the substantive must be generally superfluous, *first*, because we know, a priori, that it must be significant of a given TIME or PLACE, in which slaughter may have been committed; and, *secondly*, because the context, in the absence of the substantive noun, will generally enable us to determine between them.

IF we except, therefore, the single case of the derivation of one infinitive from another: as اخْرَاجَ EXPULSION, derived from the primitive خَرُوجَ GOING OUT, I am disposed to believe that all derivatives formed from an infinitive are really attributive by their own nature; and consequently, VERBS, PARTICIPLES, or EPITHETS; though not ADJECTIVE NOUNS, for reasons to be fully detailed hereafter. From the infinitive قَتَلَ SLAUGHTER, for example, we derive the active participle قَاتِلَ A SLAYER, which is an attributive applicable to the agent of the verb; the passive participle مَقْتُولَ SLAIN, which is an attributive applicable to the object of the verb; the verb itself, through all its forms: as قَتَلَ HE SLEW; قُتِلَ HE WAS SLAIN; &c. which is plainly attributive, since it imputes the commission or sufferance of slaughter to a given object or substantive noun; the اِسْمُ الظَّارِفِ or NOUN OF TIME OR PLACE; and the اِسْمُ الْآلَةِ or NOUN OF INSTRUMENT; as مَقْتَلُ "The time or place of slaughter;"



مُتَقَاتِل “The instrument of slaughter;” two practical substantive nouns, but real attributives by their own nature, because they are plainly descriptive of a given time, place or instrument, IN, or WITH which, slaughter may have been committed.

It appears, therefore, that all derivatives formed from an infinitive, impute the sense of that infinitive to a given object or substantive noun with which it is somehow or other connected; and the relation between the one and the other seems to be that of necessary connexion, since all are mutually implied by each. We can have no idea of the event signified by the word قَتَلَ without reference to ALL the derivatives here formed from that little word; and, on the contrary, we can have no idea of the sense of any one of its derivatives, unless we understand the primitive too. And though, in the case of a JAMID, as فَرَس A HORSE, from which we derive فَرَسَان A HORSEMAN, the sense of the derivative certainly includes that of the primitive, without reference to which it would be unintelligible, the converse of the proposition cannot be maintained; since the idea entertained of the word HORSE is perfectly intelligible without reference to any other word. Here, then, we have an obvious distinction between the two kinds of derivation to which I have adverted; namely, that traced to the name of an EVENT; and that traced to the name of a SUBSTANCE; but though the term اشتقاق is commonly applicable to the former alone, it is sometimes employed in the more extended sense of the term صَوْن to indicate “Derivation of any kind.”

HAVING



HAVING now defined the nature of the idea signified by an Arabic infinitive, it is obvious to remark that the accidental form of a given infinitive may, in a given Language, prevent its becoming the source of a verb. The Arabs, for example, have no verbs of the quinqueliteral class; whence it follows that no quinqueliteral noun can be the source of an Arabic verb. A quinqueliteral noun significant of the name of an event or the name of an attribute, though an infinitive on principles of General Grammar, will not, therefore, be an infinitive in the technical Language of Arabic Grammar, since it cannot possibly be the source of a verb. And if there be no infinitive or مَصْدَر of the quinqueliteral class, it follows, a fortiori, that there can be no مُشْتَقَّ of the same class, (in the ordinary sense of the term مُشْتَقَّ,) since the latter is always derived from the former.

ACCORDINGLY all quinqueliteral nouns have in fact been assigned to the class termed جَامِد, without the least reference to the sense which they are formed to denote; and though some of them, for aught I know to the contrary, may be found to possess the sense of infinitives, as others are certainly simple attributes; yet they are most generally significant of the name of a substance; and consequently JAMIDS, not merely in the technical Language of Arabic Grammar, but with reference to the reason and common sense of the case. I now proceed to detail the rules and measures applicable to the formation of primitive infinitives of the triliteral radical class.

## SECTION



## SECTION SECOND.

الْمُضَدُّ الرَّائِي مِّنَ الثَّلَاثِيَّ الْمُجَرَّد

THE MUSDUR TERMED MEEMEE OF TRILITERAL  
RADICAL VERBS.

THE six conjugations of triliteral radical verbs have two kinds of the infinitive; the first being termed *مِيمِي*, because it must begin with the letter *ميم*; and the second being simply termed the infinitive or *مُضَدُّ*, because it has no characteristic of this nature. Both are of equally common occurrence in the Language, but while the form of the latter depends on the authority of prescription alone, that of the former is determined by the following general rules.

## R U L E F I R S T.

THE infinitives of this class are generally formed on the Measure *مَفْعَلٌ* (or sometimes *مَفْعَلَةٌ*;) applicable, by analogy, to the six conjugations of all triliteral radical verbs; with the exception, only, of those noticed in the following rules. Examples: *مَقْتُلٌ* SLAYING; *مَضْرَبٌ* BEATING; *مَفْرَرٌ* (originally *مَفَرَرٌ*) FLEEING; &c. &c.

## R U L E S E C O N D.

VERBS of the class termed *مِثَال*, having the letter *واو* for the primal radical, will form this species of the infinitive on the

Measure



Measure مَفْعِل or sometimes مَفْعَلَة; *first*, if the final radical be not infirm; and, *secondly*, if it be not homogeneous with the medial radical. Examples: مَوْعِد or مَوْعِدَة PROMISING; مَوْجِل FEARING; مَوْضِع PLACING; &c. But if the final radical shall be an infirm letter, or if it shall happen to be homogeneous with the medial radical, the infinitive will then be formed on مَفْعَل or sometimes مَفْعَلَة: as مَوْعِي COMMITTING TO MEMORY; مَوْلِي BEING NEAR; مَوَدَّة (originally مَوَدَّة) FRIENDSHIP; &c.

### R U L E T H I R D.

IN the case of a مِمَّا having the letter واو for the primal radical, that letter may or may not fall out in the aorist. It will generally fall out on the Measure يَفْعَل: as يَعِد (originally يَوْعِد) “He does or will promise;” but not so, on the Measure يَفْعَل: as يَوْجِل “He does or will fear;” &c. If it fall out, then the infinitive termed مِمِّي, will be formed according to the preceding rule. If it shall not fall out, then either of the Measures مَفْعَل or مَفْعِل may be formed with equal accuracy; but the former alone has the sense of the infinitive, the latter being the مَوْجِل or NOUN OF TIME OR PLACE. Examples: مَوْجِل FEARING; مَوْحِل BEING MUDDY; مَوْحِل “The time or place of fear;” &c. This rule has received the sanction of the Grammarian جَوْهَرِي the author of the صَحَاح; but other Grammarians form the infinitive according to the preceding rule, whether the letter واو falls out in the aorist or not.



## R U L E F O U R T H.

IN the general opinion of the Learned, an أَجُوف having the letter يا for the medial radical, always forms the infinitive on مَفْعَلٌ, and the اسْمُ الظَّرْفِ on مَفْعِلٌ, if the aorist be formed on يَفْعِلُ. Examples: مَبَاعٌ SELLING; مَبِيعٌ "The time or place of selling;" مَغَابٌ BEING ABSENT; مَغِيبٌ "The time or place of absence;" &c. But some Grammarians maintain that either form may be accurately employed in the sense of the infinitive; and others as أَبُو حَيَّان of Andalusia, believe, that prescription alone determines the question; since we cannot, according to him, substitute مَعِيشٌ for مَعَاشٌ LIVING; nor can we substitute مَحِيطٌ for مَحَاصٌ "The struggling of a deer under the knife of the butcher;" &c. In the opinion of جَوْهَرِي, both forms may be accurately employed in either sense: as مَعِيشٌ or مَعَاشٌ LIVING; or "The time or place of living;" &c.

## C O N C L U S I O N.

CERTAIN infinitives of this class are sometimes irregularly formed on مَفْعَلٌ: as مَكْرَمٌ "Being generous or noble;" مَعُونٌ "Giving assistance;" مَأْلُكٌ "Sending a message;" &c. Or مَفْعِلٌ: as مَكْبِيرٌ "Being great;" مَرْجِعٌ "Returning;" &c. Or مَفْعَلَةٌ: as مَعْرِفَةٌ "Knowing;" مَغْفِرَةٌ "Forgiving;" مَعْدَرَةٌ "Accepting an excuse or apology;" &c. Or مَفْعَالٌ: as مَقْدَارٌ synonymous with مَقْدَرَةٌ "Power;"



er;" &c. Others are formed, indifferently, on مَفْعَلٌ or مَفْعِلٌ;  
 or مَفْعَلَةٌ or مَفْعِلَةٌ: as مَحْمَدَةٌ " Praising;" مَدَسَةٌ " Cen-  
 suring;" مَعْجَزَةٌ or مَعْجِرَةٌ " Being weak or helpless;" مَظْلَمَةٌ  
 " Committing tyranny;" مَعْتَبَةٌ " Conceiving anger;" مَحْسَبَةٌ  
 " Supposing;" مَضِنَّةٌ " Parsimony;" &c. There are yet  
 others, in which the medial radical admits, indifferently, any one  
 of the three vowel points: as مَهْلِكٌ or مَهْلِكَةٌ " Perishing;"  
 مَقْدَرَةٌ or مَأْرَبَةٌ " Power;" &c. &c.

I SHALL only farther observe that the presence or absence of the  
 final ت in the Measures مَفْعَلٌ or مَفْعِلَةٌ; مَفْعَلَةٌ or مَفْعِلَةٌ;  
 is not supposed to alter these Measures; because ت, in theory  
 at least, seems to be a mere termination which may be retained  
 or rejected at pleasure. But though this is perhaps the true  
 original theory of the Language, the retention or rejection of  
 the letter ت seems, at this day, in many examples, to depend  
 on the authority of prescription alone, insomuch that it can nei-  
 ther be accurately retained nor rejected in opposition to the dic-  
 tates of that arbitrary power. I now proceed to detail the  
 Measures applicable to the formation of the simple infinitive  
 of verbs of the triliteral radical class.



## SECTION THIRD.

أَوْزَانُ الْمَصَادِرِ مِنَ الثَّلَاثِيِّ الْمَجْرُودِ

*MEASURES OF THE SIMPLE INFINITIVE OF TRILITERAL RADICAL VERBS.*

THESE Measures are very numerous, insomuch that there are more in the Language, in all probability, than have been hitherto noticed by any Grammarian. They are divided into two classes; namely, those which denote, simply, the occurrence of a given event; and those which denote the EXCESSIVE occurrence of a given event; being therefore termed *أَوْزَانُ التَّمْبَالِغَةِ* or “Measures of the infinitive in the superlative degree.” The difference between them, though clearly established in many examples, has been contested in many others; insomuch that the same form of the infinitive which is accounted superlative by certain Grammarians, is not, by others, admitted to belong to the superlative class. I shall therefore distinguish three classes of triliteral infinitives; the FIRST comprising those which are simple according to the opinion of all Grammarians; the SECOND comprising those which are simple according to the general opinion of the Learned, opposed, however, by the opinion of certain Grammarians of eminence who believe them to belong to the superlative class; and the THIRD comprising those assigned to the superlative class by the concurring testimony of all the Arabs.



ALL the forms of each class which I have been able to collect in the Language will be found, accordingly, in the following tables; together with a single example of each form, which the reader will do well to commit to his memory. For though some of the forms are very rarely observed to occur, insomuch that they may never meet the eye of the Learner in any other than a Grammatical treatise, there are others of constant use in the Language, such as نَعْلُ; نَعْلُ; نَعْلُ; &c. of which the examples are almost innumerable. To multiply the number of such examples would therefore be a task of no difficulty; but one illustration is as good as many, and in this work, I have no room for any unnecessary illustrations at all.

As many of the forms about to be detailed are common to infinitives and other nouns, as فَرَسٌ A HORSE, which is a JAMID formed on the Measure كَرَمٌ GENEROSITY, an infinitive of the triliteral radical class; it is obvious to observe that the mere form of a noun will often furnish a very imperfect criterion by which to determine its place among the parts of Speech. On the contrary, the man who desires to analyse accurately, must be always guided, as an ultimate criterion, by a reference to the sense as well as the form; and if the measure and the sense shall be found at variance, the former must always give way to the latter, because the distinctive nature of the parts of Speech would still continue to be unquestionably true, though the distinctions of form were altogether lost. The following are the three tables of triliteral infinitives of the radical class.



## TABLE FIRST.

## SIMPLE INFINITIVES.

| MEANING.               | EXAMPLES. | MEASURES. |    | MEANING.                | EXAMPLES. | MEASURES. |    |
|------------------------|-----------|-----------|----|-------------------------|-----------|-----------|----|
| Shewing the right way. | هُدًى     | فَعْلٌ    | 12 | Slaughter.              | قَتَلَ    | فَعْلٌ    | 1  |
| Shewing mercy.         | رُحْمٌ    | فَعْلٌ    | 13 | Sinning against God.    | فَسَقٌ    | فَعْلٌ    | 2  |
| Being good.            | صَلَاحٌ   | فَعَالٌ   | 14 | Expressing gratitude.   | شَكَرٌ    | فَعْلٌ    | 3  |
| Standing.              | قِيَامٌ   | فَعَالٌ   | 15 | Shewing mercy.          | رَحْمَةٌ  | فَعْلَةٌ  | 4  |
| Asking.                | سُؤَالٌ   | فَعَالٌ   | 16 | Seeking any thing lost. | نَشْدَةٌ  | فَعْلَةٌ  | 5  |
| Having a fine face.    | صَبَاحَةٌ | فَعَالَةٌ | 17 | Being turbid.           | تُدْرَةٌ  | فَعْلَةٌ  | 6  |
| Worship.               | عِبَادَةٌ | فَعَالَةٌ | 18 | Being joyful.           | فَرَحٌ    | فَعْلٌ    | 7  |
| Arriving suddenly.     | فَجَاءَةٌ | فَعَالَةٌ | 19 | Playing.                | لَعِبٌ    | فَعْلٌ    | 8  |
| Walking gently.        | نَبِيبٌ   | فَعِيلٌ   | 20 | Prevailing.             | غَلَبَةٌ  | فَعْلَةٌ  | 9  |
| Deception.             | خَدِيعَةٌ | فَعِيلَةٌ | 21 | Stealing.               | سَرِقَةٌ  | فَعْلَةٌ  | 10 |
| Expecting.             | رَقُوبٌ   | فَعُولٌ   | 22 | Being little or young.  | صِغَرٌ    | فَعْلٌ    | 11 |

MEASURE 22 فَعُولٌ. This is a very rare form of the infinitive, insomuch that the Shykh **الرَّضِىُّ** has declared it to be applicable only to five Examples: namely, رَقُوبٌ Expecting, **وَتَوَدُّ** The being lighted of a fire. To these **سَيِّبُوِيَّةٌ** has added a sixth, namely, قَبُولٌ Acceptance.



| MEANING.                                       | EXAMPLES.     | MEASURES.     |    | MEANING.                    | EXAMPLES. | MEASURES.    |    |
|------------------------------------------------|---------------|---------------|----|-----------------------------|-----------|--------------|----|
| Causing one to despair of obtaining any thing. | حَرَمَانٌ     | فَعْلَانٌ     | 35 | Entrance.                   | نُ حَوُلٌ | فَعُولٌ      | 23 |
| Shewing gratitude.                             | شُكْرَانٌ     | فَعْلَانٌ     | 36 | Necessity.                  | ضُرُورَةٌ | فَعُولَةٌ    | 24 |
| Leaping.                                       | نَزَوَانٌ     | فَعْلَانٌ     | 37 | Difficulty.                 | صُعُوبَةٌ | فَعُولَةٌ    | 25 |
| Knowing or Distinguishing.                     | عِرْفَانٌ     | فَعْلَانٌ     | 38 | Worship.                    | عِبَادَةٌ | فَعُولِيَّةٌ | 26 |
| The enmity of a wife to her husband.           | فِرْكَانٌ     | فَعْلَانٌ     | 39 | Complaining.                | شَكْوَى   | فَعْلَى      | 27 |
| Understanding.                                 | فَهَامِيَّةٌ  | فَعَالِيَّةٌ  | 40 | Remembering.                | ذِكْرَى   | فَعْلَى      | 28 |
| Living.                                        | عَيْشُوشَةٌ   | فَعْلُولَةٌ   | 41 | Returning.                  | رُجْعَى   | فَعْلَى      | 29 |
| Being eternal.                                 | دَائِمِيَّةٌ  | فَيَعْلُولَةٌ | 42 | Walking fast, (as a camel.) | خَطْفَى   | فَعْلَى      | 30 |
| Hesitation of Speech.                          | لُكْنُونَةٌ   | فَعْلُولَةٌ   | 43 | Walking fast.               | خَيْطَفَى | فَيَعْلَى    | 31 |
| Living pleasantly.                             | رَفَهْنِيَّةٌ | فَعْلَنِيَّةٌ | 44 | Walking heavily.            | خَوَزَلَى | فَوَعْلَى    | 32 |
| Walking heavily.                               | خَيْرَلٌ      | فَيَعْلٌ      | 45 | Being unfaithful.           | خَنْسَرَى | فَنَعْلَى    | 33 |
| Being a chief.                                 | سَوْدٌ        | فَعْلٌ        | 46 | Shewing enmity.             | شَنَانٌ   | فَعْلَانٌ    | 34 |

MEASURE 23 فَعُولٌ. This is a common Measure of the infinitive, but the vowel Zumma of the primal radical is sometimes converted into Kusra, in the case of an أَجُوف having the letter يَ for the medial radical: as رِيُوحٌ originally رِيُوحٌ Removing to a distance, &c.

Measure 42 فَيَعْلُولَةٌ. The Example دَائِمِيَّةٌ was originally دَائِمِيَّةٌ.



| MEANING.           | EXAMPLES.   | MEASURE.    |    | MEANING.               | EXAMPLES.   | MEASURE.    |    |
|--------------------|-------------|-------------|----|------------------------|-------------|-------------|----|
| Perishing.         | تَهْلِكَةُ  | تَفْعُلَةٌ  | 54 | Being steady or grave. | تَيَقُّورٌ  | فَيْعُولٌ   | 47 |
| Perishing.         | تَهْلُوكٌ   | تَفْعُولٌ   | 55 | Being mad.             | عَلَوُزٌ    | فَعُولٌ     | 48 |
| Repelling.         | تُدْرَأُ    | تُفْعَلُ    | 56 | Separation.            | هَجْرٌ      | فِعْلٌ      | 49 |
| Standing.          | قَائِمٌ     | فَاعِلٌ     | 57 | Being angry.           | أَزْدٌ      | أَفْعَلٌ    | 50 |
| Speaking nonsense. | لَاغِيَةٌ   | فَاعِلَةٌ   | 58 | Censuring.             | إِرْزِيزٌ   | إِفْعِيلٌ   | 51 |
| Knowledge.         | مَشْعُورٌ   | مَفْعُولٌ   | 59 | Taking pleasure.       | أُزْبِيٌّ   | أَفْعُولٌ   | 52 |
| Lying.             | مَكْذُوبَةٌ | مَفْعُولَةٌ | 60 | Playing.               | أَلْعُوبَةٌ | أَفْعُولَةٌ | 53 |

Measure 47 فَيْعُولٌ. The Example تَيَقُّورٌ was originally وَيَقُّورٌ; the letter Wao being changed into Ta

Measure 52 أَفْعُولٌ. The Example أُزْبِيٌّ was originally أَرْبُوبِيٌّ; the letter Wao being changed into Ya, and the vowel ZUMMA into KUSRA.



## R E M A R K S.

THESE are all the measures I have been able to collect for the first table ; but the four last measures, namely, *فَاعِلٌ*, *فَاعِلَةٌ*, *مَفْعُولٌ*, *مَفْعُولَةٌ*, exhibit forms more generally applicable to the participles, active and passive, than they are to the infinitive mode of the verb. It becomes necessary, therefore, to offer a few observations on each of these measures ; with regard to which, Grammarians have entertained various opinions.

THE word *قَائِمٌ* STANDING, the only example ever adduced of an infinitive formed on the Measure *فَاعِلٌ*, has been cited by *قُمْ قِيَامًا* for *قُمْ قَائِمًا* : as *أَبُو حَيَّانٍ* : “ Stand a standing ;” the verb being here followed by ITS OWN COGNATE, (termed by the Arabs *مَفْعُولٌ مُطْلَقٌ*), which is the infinitive used as a substantive noun : as when we say in English “ He dreamt a dream ;” “ He rode a ride ;” “ He died an ignominious death ;” &c. But as there is no other example of an infinitive formed on this measure, Grammarians are generally unwilling to assign *قَائِمٌ* to the class of infinitives ; and have therefore very generally declared it to be an active participle, used however in the sense of the infinitive, as the latter, in its turn, may be often observed, in every Language, to supply the place of the active participle. Thus A DRUDGE, in English, commonly means “ one who performs offices of drudgery ;” as A PURGE, means “ that which occasions purg-



ing ;” whereas both nouns, in their literal sense, are plainly the names of the actions themselves, here used to supply the place of the agents or active participles, regularly formed by adding *n*: as DRUDGER; PURGER; &c. So, also, in the Arabic Language, the infinitives عَدْلُ JUSTICE, and صَوْمُ FASTING, may supply the place of the active participles: as زَيْدٌ عَادِلٌ for زَيْدٌ عَادِلٌ “ZYDE is just;” عَمْرٌو صَائِمٌ for عَمْرٌو صَائِمٌ “AMR is fasting;” &c. But though the examples of this nature are very numerous, their accuracy is determined, in every instance, by the arbitrary authority of prescription alone; whence it follows that we cannot use عَشِقُ LOVE, in the sense of عَاشِقٌ A LOVER, because we have not the authority of general usage in our favor.

THE Measure نَا عَلَّةٌ is the regular form of the active participle in the feminine gender; but many infinitives appear to occur on this measure, besides that cited in the text: as لَا غِيَةَ “Speaking nonsense;” بَا قِيَّةٌ “Duration;” قَا ذِيَّةٌ “Following a person;” عَا نِيَّةٌ “Being in safety;” نَا صِلَّةٌ “Separation;” نَا اِلَّةٌ (originally نَا اِلَّةٌ) “Shewing the road;” &c. Two of these occur in the following examples drawn from the KOOR-AN: namely, هَلْ تَرَى لَهُمْ مِنْ بَاقِيَةٍ meaning “Do you see any such thing as life or duration for them;” هَلْ تَرَى لَهُمْ مِنْ بَقَاءٍ meaning “There is no falshood with regard to its occurrence;” namely, the occurrence of the day of judgment;



ment; or, in other words, "it will certainly occur." But some Grammarians maintain the participial character of these nouns, in which case, *مِنْ نَفْسٍ بَا قِيَّةٍ* means "Do you see any one of them alive?" as *كَانَ بَعْدَ* means "There is no falsifier of its occurrence."

THE Measures *مَفْعُولٌ* and *مَفْعُولَةٌ* exhibit the regular forms of both genders of the passive participle; but in the opinion of the Grammarians *أَخْفَشَ* and *فَرَّأَ* they are often infinitives: as *كَذَبَ مَكْذُوبًا* "He knew a knowing;" *شَعَرَ مَشْعُورًا* "He lied a lying;" &c. each verb being here followed by its own cognate, according to the preceding explanation of that term. In the opinion of *سَيِّبَوِيَّة* they are not infinitives, but rather a species of adjective nouns, descriptive of a given TIME in which the event signified by the infinitive may happen to occur. In this case *شَعَرَ زَمَانًا مَشْعُورًا* means "He knew at the time of knowing;" or *شَعَرَ زَمَانًا يُشْعَرُ فِيهِ* "He knew at the time of knowing;" as *كَذَبَ زَمَانًا يَكْذَبُ فِيهِ* means "He lied at the time of lying;" &c. It is only necessary to add that the infinitive, in every Language, is often used in the sense of the passive participle; as PAINTING for a PICTURE or THING PAINTED; BUILDING for a HOUSE or SOMETHING BUILT; &c. So, also, the Arabs say *دِرْهَمٌ ضَرْبٌ* "A coined Dirhum;" where *ضَرْبٌ* occurs in the sense of *مَضْرُوبٌ*; but though the examples of this kind are pretty numerous, their accuracy must be supported, in every



every instance, by a reference to the authority of general usage.

We cannot therefore use *عشق* Love, in the sense of *مَعشُوق* LOVED, because it is not supported by general usage; but an English lover may apply the term "My love" to his mistress, because, with us, the infinitive Love has acquired the sense of the passive participle.

## TABLE SECOND.

*SIMPLE INFINITIVES ASSIGNED BY SOME GRAMMARIANS  
TO THE SUPERLATIVE CLASS.*

| MEANING.                                                         | EXAMPLES.    | MEASURES.    |    | MEANING.                                            | EXAMPLES.  | MEASURES.  |   |
|------------------------------------------------------------------|--------------|--------------|----|-----------------------------------------------------|------------|------------|---|
| Swinging the hands in walking; or The excess of it.              | مَطِيطَى     | فَعِيلَى     | 7  | Passing bounds; or The excess of it.                | غُلُوَاءُ  | فُعَلَاءُ  | 1 |
| Swinging the hands in walking; or The excess of it.              | مُطِيطَى     | فُعِيلَى     | 8  | Expectation or Delay; or The excess of either.      | طُلُوَاءُ  | فُعَلَاءُ  | 2 |
| Speaking nonsense; or The excess of it, in delirium or in sleep. | اَهْجِيرَى   | اَفْعِيلَى   | 9  | Firmness in battle; or The excess of it.            | بَرَاكَاءُ | فَعَالَاءُ | 3 |
| Speaking nonsense; or The excess of it, in delirium or in sleep. | اَهْجِيرَاءُ | اَفْعِيلَاءُ | 10 | Firmness in battle; or The excess of it.            | بَرُوكَاءُ | فَعُولَاءُ | 4 |
| Rejoicing; or The excess of it.                                  | سَارُورَاءُ  | فَاعُولَاءُ  | 11 | Swinging the hands in walking; or The excess of it. | مَطِيطَاءُ | فَعِيلَاءُ | 5 |
| Knowing; or The excess of it.                                    | مَشْعُورَاءُ | مَفْعُولَاءُ | 12 | Swinging the hands in walking; or The excess of it. | مُطِيطَاءُ | فُعِيلَاءُ | 6 |



| MEANING.                                  | EXAMPLES.   | MEASURES.   |    | MEANING.                                     | EXAMPLES.    | MEASURES.    |    |
|-------------------------------------------|-------------|-------------|----|----------------------------------------------|--------------|--------------|----|
| Being great;<br>or The ex-<br>cess of it. | جَبْرِيَّةٌ | فَعْلِيَّةٌ | 18 | Being an-<br>gry; or<br>The excess<br>of it. | بَغْضَةٌ     | فَعْلَةٌ     | 13 |
| Being great;<br>or The ex-<br>cess of it. | جَبْرَوْتٌ  | فَعْلَوْتٌ  | 19 | Being an-<br>gry; or<br>The excess<br>of it. | بَغْضَاءٌ    | فَعْلَاءٌ    | 14 |
| Being great;<br>or The ex-<br>cess of it. | جَبْرَوْتٌ  | فَعْلَوْتٌ  | 20 | Being great;<br>or The ex-<br>cess of it.    | جَبْرَوْرَةٌ | فَعْرَلَةٌ   | 15 |
| Being great;<br>or The ex-<br>cess of it. | جَبْرَوْتِي | فَعْلَوْتِي | 21 | Being great;<br>or The ex-<br>cess of it.    | جَبْرَوْرَةٌ | فَعْلَوْرَةٌ | 16 |
| Being great;<br>or The ex-<br>cess of it. | جَبْرِيَاءٌ | فَعْلِيَاءٌ | 22 | Being great;<br>or The ex-<br>cess of it.    | جَبْرِيَّةٌ  | فَعْلِيَّةٌ  | 17 |

## TABLE THIRD.

## أَوْزَانُ الْمُبَالَغَةِ

MEASURES OF THE INFINITIVE IN THE SUPERLATIVE  
DEGREE.

| MEANING.                          | EXAMPLES.  | MEASURES.  |    | MEANING.                              | EXAMPLES.  | MEASURES.  |   |
|-----------------------------------|------------|------------|----|---------------------------------------|------------|------------|---|
| The excess<br>of prevail-<br>ing. | غَلَبِيٌّ  | فَعْلِيٌّ  | 6  | Excessive<br>exercise.                | تَجَوَّالٌ | تَفَعَّالٌ | 1 |
| The excess<br>of prevail-<br>ing. | غَلَبَةٌ   | فَعْلَةٌ   | 7  | The excess<br>of shewing<br>the road. | دَلِيلِيٌّ | فَعِيلِيٌّ | 2 |
| The excess<br>of prevail-<br>ing. | غَلَبَةٌ   | فَعْلَةٌ   | 8  | The excess<br>of distin-<br>guishing. | خَصِيصَاءٌ | فَعِيلَاءٌ | 3 |
| Coming ve-<br>ry sudden-<br>ly.   | بَغْتَةً   | فَعْلَةً   | 9  | The excess<br>of cutting.             | تَقْطَاعٌ  | تَفَعَّالٌ | 4 |
| The excess<br>of silence.         | سَاكُوتَةٌ | فَاعُولَةٌ | 10 | The excess<br>of falshood.            | كَذَّابٌ   | فَعَّالٌ   | 5 |



## REMARKS ON TABLE THIRD.

MEASURE 1st. تَفْعَالٌ. In the opinion of سَيِّبَوِيَّة, this Measure is applicable, by analogy, to all infinitives of the triliteral radical class, whenever they are used in a superlative sense: as تَهْدَارٌ "The excess of speaking nonsense;" تَلْعَابٌ "The excess of playing;" تَرْدَادٌ "The excess of repulsion;" &c. The Shykh الرِّضِيِّ, on the contrary, though he admits the frequency of its occurrence in the Language, maintains that the authority of prescription is indispensably necessary to the accuracy of its employment in every instance. The Grammarian فَرَّاء and the schools of KOOFA, believe, on the other hand, that تَفْعَالٌ is another form of تَفْعِيلٌ, the regular infinitive of the second conjugation of augmented triliterals, of which مَبَالِغَةٌ or Excess, is one of the properties; as the reader will perceive on reverting to the chapter in which those properties are treated. In this case, تَرْدِيدٌ is the original form of تَرْدَادٌ; as تَكْرِيرٌ is the original form of تَكْرَارٌ; &c.

There is another Measure, not included in the Table, namely, تَبْيَانٌ: as تَفْعَالٌ: EXPLANATION; which is believed by سَيِّبَوِيَّة to be an irregular form of the Measure تَفْعِيلٌ, of the second conjugation of augmented triliterals. In this case, تَبْيِينٌ is the regular form of the infinitive تَبْيَانٌ; and as excess is a property of that conjugation, it may possibly signify "The excess of explanation."



nation." ABOO HY-YAN believes تَبْيَانٌ and تَلْقَاءُ to be simple substantive nouns, used however in the sense of infinitives; and the Grammarian عَلَمٌ is of opinion that they are irregular forms of the Measure تَفْعَالٌ in the preceeding table; and ought therefore to have been تَبْيَانٌ and تَلْقَاءُ; had not the authority of usage determined otherwise.

THE Measure تَفْعَالٌ with كَسْرَةٌ is of rare occurrence in the Arabic Language; insomuch that Grammarians have discovered but SIXTEEN words of any kind, commonly formed on that Measure: namely, تَبْيَانٌ EXPLANATION; تَلْقَاءُ MEETING; نَهْوَاءُ A PORTION OF THE NIGHT; تَمْسَاحٌ A CROCODILE; or FLATTERER; تَلْغَافٌ A GARMENT FOLDED ABOVE; تَلْقَامٌ A HASTY SWALLOWER; تَجْفَافٌ AN IDOL; or PICTURE; تَجْفَافٌ A RUBBING CLOTH; employed to wipe off the perspiration of horses; تَمْرَانٌ A PIGEON HOUSE; تَقْصَارٌ A NECKLACE; or COLLAR; تَلْعَابٌ A GREAT PLAYER; تَنْبَالٌ SHORT or DWARFISH; تَبْرَاكٌ; تَعَشَارٌ; تَرْبَاعٌ The names of three places; تَضْرَابٌ an attributive descriptive of the TIME in which the event signified by its primitive ضَرْبٌ may fitly occur: as أَتَتْ النَّاقَةَ عَلَى تَضْرَابِهَا "The camel came at a time when she was fit to be leaped by the male." To these examples may, however, be added the word تَمْشَاءُ WALKING, on the authority of the قَامُوسٌ.

MEASURE 2d. فَعِيلِي. This Measure sometimes denotes the excess,



excess, not of its primitive, but of the derivative formed on the Measure *تَفَاعُلٌ*, which is the infinitive of the fifth conjugation of augmented trilaterals. Thus *رَمِيًّا* signifies *كثْرَةُ التَّرَامِي* “The excess of shooting arrows at each other;” as *حَجَّيْرِي* signifies *كثْرَةُ التَّحَا جِرٍ* “The excess of mutually refraining from the fight.” They say, *كَأَنْتَ بَيْنَ الْقَوْمِ رَمِيًّا ثُمَّ صَارُوا إِلَيَّ حَجَّيْرِي* meaning “The tribe shot arrows at each other in great abundance, and afterwards refrained very much from the fight.” The words *فَخَّيْرِي* “The excess of boasting;” and *قَتَيْتِي* “The excess of tale-bearing;” furnish examples of the Measure *فَعِيلِي* which is of rare occurrence in the Language, and applicable by the authority of prescription alone. Yet some few Grammarians maintain the accuracy of its application by analogy to all the infinitives of the trilateral radical class. Some of its examples receive with equal accuracy, the letter ALIF, MUMDOODA or MUKSOORA: as *خَصِيصًا* or *خَصِيصِي* “The excess of distinguishing;” and *كِسَائِي*, in opposition to the general opinion, admits the substitution of Alif *مَمْدُودَةً* for Alif *مَقْصُورَةً* in all the examples of the superlative class: as *فَخَّيْرَاءُ* or *فَخَّيْرِي*; *قَتَيْتَاءُ* or *قَتَيْتِي*; *دَلِيلَاءُ* or *دَلِيلِي* &c.



## SECTION FOURTH.

*RULES APPLICABLE TO THE FORMATION OF SIMPLE INFINITIVES OF THE TRILITERAL RADICAL CLASS.*

THE occurrence of an infinitive on any one or more of the numerous measures which have just been detailed, is very generally determined by the authority of prescription ; and the Dictionary, therefore, will furnish a better criterion for the decision of all such questions, than the resources of Grammar can possibly supply. The usual industry of the writers on Arabic Grammar has, nevertheless, been directed to the elucidation of this subject with some tolerable share of success ; and the result of their enquiries has furnished the matter from which I have compiled the following rules.

## RULE FIRST.

VERBS significant of ARTS, TRADES, PROFESSIONS, OR STATION, &c. to whichever of the six conjugations they may happen to belong, will generally form the infinitive on the Measure *فَعَالَةٌ*. Examples : *تَجَارَةٌ* “ Trading as a merchant ;” *عِبَارَةٌ* “ Interpreting dreams ;” *زِرَاعَةٌ* “ Cultivating the soil ;” *كِتَابَةٌ* “ Writing ;” *خِيَاطَةٌ* “ Practising the trade of a goldsmith ;” *صِيَاغَةٌ* “ Practising the trade of a taylor ;” *إِمَارَةٌ* “ Being a chieftain ;” *سَيَادَةٌ* “ Being a chieftain ;” &c. But some of them admit



وَلَايَةٌ “Ob-  
taining power.” And so, also, according to the opinion of  
some Grammarians, of نَقَابَةٌ “Being a ruler;”  
“Being a chieftain;” &c. Nay both forms are applicable to  
all the examples of this class according to the authority of  
سَيِّبَوِيَّة who maintains that فَعَالَةٌ is the form of the infinitive  
or مَصْدَرٌ; whereas فَعَالَةٌ is the form of the اِسْم or “Simple  
substantive noun.”

### R U L E S E C O N D.

VERBS significant of SOUND sometimes form the infinitive on  
the Measure نَبَاحٌ as صَيَّاحٌ “Calling aloud;”  
barking of a dog; or lowing of a deer;” &c. But more com-  
monly on the Measure فُعَالٌ as صَرَاحٌ “Calling aloud;”  
“The barking of a dog;” بُغَامٌ “The lowing of a  
camel, bull, or deer;” نُعَاقٌ “The croaking of a raven;”  
نُهَاقٌ “The braying of an ass;” &c. Or on the Measure  
فَعِيلٌ as ضَجِيحٌ “Crying aloud;” هَدِيرٌ “The lowing of a  
camel;” صَهِيلٌ “The neighing of a horse;” صَفِيرٌ “The  
singing of a bird;” نَعِيبٌ “The crowing of a cock or a  
raven;” &c.

### R U L E T H I R D.

VERBS significant of FLIGHT or EXCITEMENT pretty generally form  
the infinitive on the Measure فَعَالٌ. Examples: شَرَادٌ “Run-  
ning



ning away;" ضَرَابٌ "The coition of camels or other animals;" طِمَاحٌ "The being restive of cattle;" حِرَانٌ "The being restive of cattle;" &c.

#### R U L E F O U R T H.

VERBS significant of PAIN OR DISEASE pretty generally form the infinitive on the Measure نَعَالٌ if the past tense be not formed on نَعِلَ. Examples: سَعَالٌ "Coughing;" دَوَارٌ "The swimming of the head;" &c. But if the past tense be formed on نَعِلَ, the infinitive will then be فَعْلٌ: as وَرَمٌ "Swelling;" وَجَعٌ "Suffering pain;" &c. The Measure نَعَالٌ, applicable to verbs significant of SOUND, PAIN, OR DISEASE, is sometimes convertible with the Measure نَعَالٌ: as نَحْوَاتٌ "Crying for assistance;" سُوَابٌ "Being sick or unwell;" &c.

#### R U L E F I F T H.

VERBS significant of COLOR generally form the infinitive on the Measure نَعْلَةٌ: as خَضَرَةٌ "Being green;" حُمْرَةٌ "Being red;" كُدْرَةٌ "Being turbid or muddy;" سَمَرَةٌ "Being straw colored;" &c. And verbs significant of MOTION, PERTURBATION, AGITATION, &c. form the infinitive on نَعْلَانٌ: as خَفَقَانٌ "Palpitation of the heart;" or "The irregular motion of a species of vapour often mistaken for water at a distance;" دَوْرَانٌ "Running;" جَرِيَانٌ "Flowing;" غَلِيَانٌ "Boiling;" نَزْوَانٌ "Leaping;" &c.



## R U L E S I X T H.

TRANSITIVE verbs not significant of any of the senses adverted to in the preceding rules, are most likely to form the infinitive on **فَعْلٌ** if the past tense be formed on either of the Measures **فَعَلَ** or **فَعِلَ**. Examples: **ضَرَبٌ** "Beating;" **قَتْلٌ** "Slaughter;" **حَمْدٌ** "Praise;" &c. And intransitive verbs, under the same circumstances, will commonly form the infinitive on the Measure **فُعُولٌ** if the past tense be **فَعَلَ**. Examples: **دُ خُولٌ** "Entrance;" **جُلُوسٌ** "Sitting;" **سُجُودٌ** "Prostration;" **رُكُوعٌ** "Bending the body;" &c. Or on the Measure **فَعْلٌ** if the past tense be **فَعِلَ**. Examples: **فَرَحٌ** "Rejoicing;" **طَرَشٌ** "Deafness;" **مَرَضٌ** "Sickness;" &c.

## R E M A R K S.

THE preceding rule, though generally received, and confirmed by the authority of **SEEBUWYH** and **AKHFUSH**, is not implicitly admitted by **أَبُو الْعَبَّاسِ ابْنِ الْحَاجِّ** who believes that **فَعَلَ**, being intransitive, and having an infirm letter either as the medial or final radical, will rarely form its infinitive on the Measure **فُعُولٌ** and more commonly on the Measure **فَعْلٌ**: as **صَوْمٌ** "Fasting;" **مَشْيٌ** "Walking;" &c. Or **فَعَالٌ**: as **قِيَامٌ** "Standing;" &c. Or **فَعَالٌ**: as **نَمَاءٌ** "Growing;" &c. For though the Measure **فُعُولٌ** is sometimes, in this case, observed to occur: as **غُيُوبٌ** "Absence;" **دُنُوٌ** "Proximity;" &c.



he remarks that it is awkwardly applicable to such nouns, and therefore generally superceded in the Language. FURRAA, on the other hand, states that whether the verb be transitive or neuter, the past tense being **فَعَلَ**, and the Measure of the infinitive unknown to the speaker, he will be justified in forming the latter on **فَعَلَ** by the dialect of HIAZ; and on **فَعُولٌ** by the dialect of NUJD.

#### R U L E S E V E N T H.

THE past tense of the verb being **فَعَلَ**, the prevailing form of the infinitive is **فَعَالَةٌ**: as **كِرَامَةٌ** “Generosity;” **شَرَانَةٌ** “Nobility;” **خَبَائِثَةٌ** “Baseness;” **قَبَاحَةٌ** “Vice; or Ugliness;” **فَصَاحَةٌ** “Eloquence;” &c. Yet **فَعَالٌ** and **فَعْلٌ** are, in this case, very frequently observed to occur: as **جَمَالٌ** “Beauty;” **حُسْنٌ** “Beauty;” **كَرَمٌ** “Generosity;” **عِظَامٌ** “Greatness;” &c.

#### R U L E E I G H T H.

THE past tense being **فَعَلَ**, the infinitive is never formed on the Measures **فَعْلٌ** or **فَعْلٌ**; except in the case of verbs termed **نَاقِصٌ**, having the letters WAO or YA for the final radical, which generally form the infinitive on one or other of these two Measures. Examples: **هَدَى** “Shewing the road;” **سَرَى** “Travelling by night;” **فَرَى** “Hospitality;” **قَلَى** “Enmity;” &c.



## R U L E N I N T H.

THE past tense being **فَعَلَ** and the Measure of the infinitive **فَعْلٌ**, the Aorist must be generally **يَفْعُلُ** : as **طَلَبٌ** “ Asking ;” Verb **طَلَبَ** ; **يَطْلُبُ** ; &c. But there are some exceptions to this rule : as **جَلَبَ** ; from **الْجَرْحُ** “ The wound began to heal ;” Aorist **يَجْلِبُ** : **غَبِنُ** “ Cheating a purchaser ;” or “ Stupidity of understanding ;” Aorist **يَغْبِنُ** : **غَلَبُ** “ Prevailing ;” Aorist **يَغْلِبُ** ; &c. The word **غَلَبُ** occurs in the following verse of the KOORAN : **هُم مِّنْ بَعْدِ غَلَبِهِمْ سَيَغْلِبُونَ** “ They (the Persians,) after prevailing over them (the Grecians,) will soon be conquered in their turn ;” if we read **سَيَغْلَبُونَ** : or “ They (the Grecians,) after being conquered by them (the Persians,) will soon prevail in their turn ;” if we read **سَيَغْلِبُونَ** in the active voice. FURRAA, however, thinks it probable that **غَلَبُ** is here a contraction for **غَلَبَةٌ** which is the more ordinary form of the infinitive ; as **عَدُ** is a contraction of **عِدَّةٌ** “ A promise,” in the following verse.

إِنَّ الْخُلَيْطَ أَجَدُّ وَالْبَيْنَ فَا نَجَرُونَ  
وَأَخْلَقُواكَ عَدَا الْأَمْرِ الَّذِي وَعَدُوا

“ VERILY these insincere friends were determined to leave thee, and now they are gone ! They have broken the pledge of their faith to thee.”



## SECTION FIFTH.

الْمَرَّةُ وَالنَّوْعُ مِنَ الثَّلَاثَةِ الْمَجَرَّدِ

## THE INFINITIVE RESTRICTED TO UNITY OR SPECIES.

THE preceding infinitives are capable of restriction to the sense of UNITY; in which case they are termed *المَصْدَرُ لِلْمَرَّةِ* or "The infinitive of UNITY;" as *ضَرَبْتُ ضَرْبَةً* "I struck ONE blow." Or they may be so restricted as to denote the event under SOME ONE of many specific forms in which it may be occasionally observed to occur; being termed, in this case, *المَصْدَرُ لِلنَّوْعِ* or "The infinitive of SPECIES;" as *جَلَسْتُ جَلَسَةً* "I sat down in a CERTAIN SPECIFIC POSTURE;" &c. The following rules regulate the formation of the infinitive employed in either of the senses to which I have now adverted.

## RULE FIRST.

THE infinitive, being restricted to the sense of UNITY, must be formed on the Measure *فَعْلَةٌ* (whatever may have been its original form;) provided the last letter shall not be *ت* servile. From *ضَرَبٌ* "Beating," we have therefore *ضَرْبَةٌ* "A blow;" or "One beating;" from *شُغْلٌ* "Employment," *شُغْلَةٌ* "A single employment;" from *دُخُولٌ* "Entering," *دُخْلَةٌ* "A single entrance;" from *اْتِيَانٌ* "Coming," *اْتِيَةٌ* "A single coming;" &c. Examples: *دَخَلْتُ دُخْلَةً* "I entered once;"

خُرُوجَةٌ



أَتَيْتُهُ أَتِيَةً "I came to him once;" خَرَجْتُ خُرْجَةً "I went out once;" لَقِيتُهُ لَقِيَةً "I met him once;" &c. But the two last examples are very commonly, perhaps generally, superceded by the phrases أَتَيْتُهُ أَتِيَانَةً "I came to him once;" لَقِيتُهُ لَقِيَانَةً "I met him once;" in which, the infinitives أَتِيَانٌ and لَقِيَانٌ are irregularly permitted to retain the original forms.

### R U L E S E C O N D.

THE preceding rule is applicable, in the general opinion, even to those infinitives which end in the letter ت servile: as دَرَيْتُ دَرِيَةً "I comprehended, one comprehending;" كَرَّمَ كَرَمَةً "He was generous on one occasion;" بَغَى بَغِيَةً "He desired (it) one desiring;" كُدِرَ كُدْرَةً "It was dirty or muddy for once;" &c. But the celebrated إِبْنُ الْحَاجِبِ and others, have directed us, in this case, to retain the original form of the infinitive, without alteration of any kind; in which case, دَرَايَةٌ; نَشَدَةٌ; كَرَامَةٌ; must supercede the form فَعْلَةٌ in the preceding examples, to which many others might be easily added.

### R U L E T H I R D.

THE مَرْوَةٌ being formed on فَعْلَةٌ, the نَوْعٌ must be formed on فَعْلَةٌ: as جَلَسَةٌ "One sitting;" جَلَسَةٌ "A peculiar mode of sitting;" and thus we say جَلَسَةُ الْمُلُوكِ "The sitting or posture of kings," for example. And the مَرْوَةٌ being left to retain



retain its original form, the **نَوْع** must retain its original form; in which case, the forms of all being precisely the same, the context must determine the difference of sense. Example: **رَحِمَ رَحْمَةً** "He shewed mercy;" the word **رَحِمَ** being the simple infinitive, because there is no context from which to infer the **نَوْع** or the **مَرَّة**. **رَحِمَ رَحْمَةً وَاحِدَةً** "He shewed mercy on one occasion;" **رَحِمَ رَحْمَةً حَسَنَةً** "He shewed a beautiful or pleasing species of mercy;" &c.

## SECTION SIXTH.

مَصَادِرُ الرُّبَاعِيِّ الْمَجْرَدِ وَغَيْرِهِ

### TRILITERAL OR QUADRILITERAL INFINITIVES NOT HITHERTO TREATED.

I PROPOSE, in this section, to consider the formation of all the infinitives not hitherto treated: and these comprise: FIRST, infinitives of the quadriliteral radical class; SECONDLY, those triliteral infinitives of the class termed **مُلْحَق**, which assume the form of quadriliteral radicals; THIRDLY, the various classes of augmented quadrilaterals; FOURTHLY, the trilaterals which assume the forms of these; and, FINALLY, the various classes of augmented trilaterals. It would be very tedious, however, to adopt this arrangement in treating the rules applicable to the formation of the infinitive in each class; for though the measure of the infinitive differs in each, there are many classes, triliteral



and quadriliteral, in which it is formed by the application of the same rule. It will be convenient, therefore, to forget for the present, the distinction of classes to which I have adverted; and to consider all the infinitives in question, as distinguished from each other, merely by the number of letters that may happen to occur in the past tense of their respective verbs.

Now the past tense may comprise FOUR LETTERS, which forms the FIRST division; or it may comprise MORE than four letters, in which case the first letter must be *lā* servile, which forms the SECOND division; or *هَزَزَهُ* *اَلْوَصَلَ*, which forms the THIRD and LAST. The verbs comprised under the first division, are, *first*, quadrilaterals of the radical class: as *دَحَرَجَ* “He circulated;” Measure *نَعَلَلَّ*: *secondly*, trilaterals of the class termed *مُلْحَق*, which have the quadrilateral radical form: as *حَوَّثَلَ* “He was old and impotent;” Measure *فَوَّعَلَ*: and, *finally*, augmented trilaterals, termed *مُطَّلَق*, of the first, second, and third conjugations: as *عَلَّمَ* “He instructed;” Measure *أَنَعَلَ*: *أَكْرَمَ* “He honored;” Measure *فَعَّلَ*: and *قَاتَلَ* “The tribe committed mutual slaughter;” Measure *فَاعَلَ*. The following rules will shew the regular form of the infinitive in each of these classes, as well as those irregular forms on which some of them are occasionally found to occur.



FIRST DIVISION.

R U L E F I R S T.

QUADRILITERAL radicals and those trilaterals termed مُلْحَق which assume the quadrilateral radical form, have the infinitive regularly derived from the past tense, simply by adding the letter ت. It follows, therefore, that فَعَّلَ will make the infinitive فَعْلَةٌ: as فَعَّلَ makes فُعْلَةٌ: فَيَعْلُ; فَيُعْلَةُ; فَعْنَلُ; فَعْنَلَةُ: فَوَعْلُ makes فَوْعْلَةٌ: فَوِيْعَلُ; فَوِيْعَلَةُ: &c. &c. Examples: دَحْرَجَةٌ "Circulating;" حَوَقَلَةٌ "Being old and impotent;" بَيَّطَرَةٌ "Practising the trade of a farrier or cattle doctor;" تَلَنَسَةٌ "Putting on a cap;" جَعَبَاةٌ "Throwing;" &c. This rule is universally applicable to all the verbs comprised under it; but some of them have other forms of the infinitive, irregularly applicable, by the authority of prescription, to those examples in which they are found to occur. The following are some of the forms to which I allude:

فَعَلَّالٌ فَعَلَّالٌ فَعَلَّالٌ فَعَلَّالٌ

All these forms may be illustrated by the verb زَلَزَلَ "He shook any thing severely;" which forms its infinitive زُلْزَالٌ and زَلْزَلَةٌ\*. It is to be observed, however, that the form

\* According to the authority of the **اَرْتَشَافَ** the verb **زَلَزَلَ** has yet another irregular form of the Infinitive, namely **زِلْزِيلٌ**, Measure **فِعْلِيلٌ** but this form is not recorded in the **قَامُوسٌ**.

فعلال



فَعْلَالٌ is of rare occurrence; and فَعْلَالٌ is chiefly applicable to verbs of the class termed مَضَاعِف; as زَلَزَلَ; of which the characteristic is, that the FIRST radical is homogeneous with the THIRD; as the SECOND is, with the FOURTH radical. That it is not entirely restricted to verbs of that class, may be evinced by the examples دَحْرَجٌ “Circulating;” حَيْقَالٌ “Being old and impotent;” سَوَّهَافٌ “Nourishing a child;” or “Providing it with good food;” &c. In the opinion of جَوْهَرِي the form فَعْلَالٌ is properly the infinitive; as opposed to فَعْلَالٌ which is the substantive noun: as تَلْقَالٌ “Agitating violently;” تَلْقَالٌ “Violent agitation;” &c. This proposition, so far as I know, has not been sanctioned or condemned by any other Grammarian. As another example of the form فَعْلَالِي, the word قَرَقَرِي “The cooing of a dove;” or “The rumbling of the belly;” may be adduced.

THERE are yet other forms of the infinitive, which these verbs are sometimes irregularly found to assume: namely:

فَعْلَالِي

فَعْلَالِي

All these forms may be illustrated by the verb قَرَضَ followed by its own COGNATE, which the reader knows to be the infinitive used in the sense of a substantive noun; as when we say in English “He dreamt a dream;” &c. Example: قَرَضَ الْقُرُوضَا or قَرَضَ الْقُرُوضَا “He sat on his hips; his knees, encircled by his arms, being close up to his belly.” The cognate is left untranslated by me, because it adds nothing to the sense of the sentence, and cannot be translated

without



without violation to the idiom of the English Tongue. It will be observed that any one of the three vowel points may be here applied to the first letter; but there are many examples in which only one vowel point is admissible: as *قَرَطَبِي* "Throwing a man on his back;" *تَهَقَّرِي* "Retreating backwards without wheeling round;" &c. The same vowel point which is given to the first, must be also given to the third letter; and the use of Alif *مَقْصُورَةٌ* or *مَمْدُودَةٌ* is determined by the authority of prescription alone.

## R U L E S E C O N D.

THE form of the past tense being *أَفْعَلَ* that of the infinitive must be *أَقْبَلَ*: *أَكْرَمَ* as *أَفْعَالٌ*: "He honored;" "He approached;" *أَسْلَمَ*: *أَقْبَلَ* "He embraced the Moohum-mudan faith;" *أَقْرَأَ* "He confirmed;" *أَقْرَأَ* &c. To this rule there are no exceptions; or to speak more accurately, the infinitive, in this class, has no irregular forms at all, unless the following shall be so considered: *أَقْرَأَ* *تَقَرَّرَ* "He confirmed a confirming." It will be observed that the verb *أَقْرَأَ* is here followed by its own cognate; namely: *تَقَرَّرَ* or *تَقَرَّرَ*: and as the verb and the cognate are generally formed on the same conjugation, these forms, namely: *تَقَرَّرَ* (originally *تَقَرَّرَ*) Measure *تَفْعِلَةٌ*; and *تَقَرَّرَ*, Measure *تَفْعَالٌ*; have been thought, by some Grammarians, to belong irregularly to this conjugation. I am of opinion that they belong to the conjugation *فَعَّلَ* of which I shall presently have occasion to treat; and it is



certain, at least, that though the verb and the cognate generally belong to the same conjugation, the contrary is often observed to occur: as **أَعْطَى** عطاءاً “He gave a giving;” **أَنْبَتَ** نباتاً “It grew a growing;” **أَقْرَضَ** قرضاً “He lent a lending;” (of money;) **تَبَتَّلَ** إِلَيْهِ تَبَتُّلاً “He shut a shutting;” **أَغْلَقَ** غلقاً “He relinquished the world and devoted himself to God;” &c.

### R U L E T H I R D.

THE form of the past tense being **فَعَّلَ** that of the infinitive is regularly **تَفْعِيلٌ**; provided the final radical shall neither be **WAO**, **YA**, nor **HUMZA**. Examples: **صَرَّفَ** “He inflected;” **تَصْرِيفٌ**; **بَدَّلَ** “He exchanged;” **بَدَلٌ**; **عَظَّمَ** “He honored;” **تَعْظِيمٌ**; **مَثَّلَ** “He exemplified;” **تَمْثِيلٌ** &c. But if the final radical be **WAO** or **YA**; the infinitive, in this conjugation, is regularly formed on **تَفْعِلَةٌ**: as **تَزْكِيَةٌ** “Purification;” **تَثْنِيَةٌ** “Doubling;” &c. And if the letter **HUMZA** be the final radical, either measure may be regularly employed with equal accuracy, according to the general opinion of Grammarians: as **تَخْطِئُ** or **تَخْطِئَةٌ** “Accusing any one of error;” **تَهْنِئُ** or **تَهْنِئَةٌ** “Congratulating;” &c. But **SEEBUWYH** believes the Measure **تَفْعِلَةٌ** to be alone regular in this case; and therefore condemns the general use of the other Measure, namely: **تَفْعِيلٌ**; whereas **تَفْعِيلٌ** has, in its turn, received the sanction of certain Grammarians who think it inadmissible, except by the authority of prescription, to apply the Measure **تَفْعِلَةٌ** to any infinitive of this class, having the letter **HUMZA** for the final radical.

BUT



BUT the Measure *تَفْعِيلٌ* sometimes, though rarely, gives place to *تَفْعَالٌ* : as *تَمْثِيلٌ* or *تَمْثَالٌ* ; *تَكْرِيرٌ* or *تَكَرَّارٌ* ; &c. And it is sometimes applied irregularly, to the formation of infinitives having the letters WAO or YA for the final radical : as *تَأْتِيٌ* for *تَنْزِيَةٌ* “ Making an outlet for water ;” *تَنْزِيٌ* for *تَنْزِيَةٌ* “ Causing motion ;” &c. The word *تَنْزِيٌ* occurs in the following verse :  
*فَهِىَ تَنْزِيٌ دَلُّوْهَا تَنْزِيًا كَمَا تَنْزِيٌ شَهْلَةٌ صَبِيًا* “ She (the camel) dandles the bucket (on her back,) as an old woman dandles a child.”

THE Measure *تَفْعِلَةٌ* is not very uncommonly, though irregularly, applicable to infinitives of this class which have neither WAO, YA, nor HUMZA for the final radical : as *تَكْرِمَةٌ* “ Honoring ;” *تَقْرِقَةٌ* “ Putting to the proof ;” *تَقْدِمَةٌ* “ Giving precedence ;” *تَغْرِغَةٌ* “ Falling into danger or ruin ;” &c.

THERE is yet another Measure, namely *فَعَّالٌ*, on which these infinitives are sometimes formed : as *كَلَمْتُهُ كَلَامًا* “ I conversed with him ;” *حَمَلْتُهُ حِمَالًا* “ I bore up the load ;” *كَذَّبُوا بِآيَاتِنَا كِذَابًا* (or, as some read it *كَذَّبُوا*) “ They have ascribed falshood to my word ;” or “ denied the truth of it,” a quotation which the reader will easily refer to the KOORAN.



## R U L E F O U R T H.

THE form of the past tense being **فَاعَلَ** that of the infinitive is regularly **مُفَاعَلَةٌ** as **قَاتَلَ** “The tribe committed mutual slaughter;” **خَاَصَمَ** : **مُفَاعَلَةٌ** “The tribe evinced mutual enmity;” **مُضَارَبَةً** : **مُضَارَبَةٌ** “The tribe beat each other;” **وَاصَلَ** : **مُوَاصَلَةٌ** “The tribe met or joined each other;” &c.

But the verbs of this class have FOUR irregular forms of the infinitive; namely :

**فَعَالٌ      فِعْعَالٌ      فَيْعَالٌ      فَعَّالٌ**

The form **فَعَالٌ** is of common occurrence: as **قَتَّالٌ** “Mutual slaughter;” **مِرَّاءٌ** “Disputing together;” **ضَرَّابٌ** “Beating each other;” **جَوَّارٌ** “Residing in the neighbourhood of each other;” &c. But it is rarely applicable to any verb having the letter YA for the primal radical, though some examples of the kind may be found in the Language: as **يَاوَمَ يَوْمًا** “He furnished such a one with a daily subsistence;” &c. The remaining forms may be illustrated by the words **قَيْتَالٌ** “Mutual slaughter;” Measure **مِرَّاءٌ** : **فَيْعَالٌ** “Disputing together;” Measure **جَوَّارٌ** : **فِعْعَالٌ** “Residing in the neighbourhood of each other;” Measure **جَوَّارٌ** : **فَعَّالٌ** as **جَاوَرُ مَجَاوَرَةً وَجَوَّارًا وَجَوَّارًا** “The tribe resided in the neighbourhood of each other;” &c. It is to be observed, however, that **جَوَّارٌ** is here more elegant than **جَوَّارٌ**; and that all the three Measures to which I have now adverted, may be considered as of rare occurrence.



## SECOND DIVISION.

I now proceed to consider the infinitives of the SECOND DIVISION ; of which the characteristic is, that they have MORE than four letters in the past tense; the first being the letter ت servile. Under this class are comprised, FIRST, augmented quadrilaterals of the first conjugation: as تَدَحَّرَجَ “It revolved;” Measure تَفَعَّلَ: SECONDLY, augmented trilaterals of the class termed مُلْحَق, which are found to assume the form of this conjugation ; and of these, the reader will remember that there are EIGHT or NINE classes: as تَجَلَبَبَ “He wore a sheet;” Measure تَفَعَّلَ: تَجَوَّرَبَ “He wore socks;” Measure تَفَوَّعَلَ: &c. and, FINALLY, the third and fourth conjugations of augmented trilaterals of the class termed مُطْلَق: as تَعَلَّمَ “He acquired knowledge;” Measure تَفَعَّلَ: تَجَاهَلَ “He pretended ignorance;” Measure تَفَاعَلَ: &c.

The Measure تَفَعَّلَ has ONE or perhaps TWO irregular forms of the infinitive; namely تَفِعَّالٌ: as تَكَلَّمَ تِكَلَّامًا “He conversed;” تَحَمَّلَ تَحَمُّلًا “He bore up the load;” &c. and فَعَّلَ (according to the opinion of ABOO HY-YAN:) as تَخَيَّرَ خَيْرَةً “He chose a chusing;” تَطَيَّرَ طَيْرَةً “He took a bad omen;” &c. The Measure تَفَاعَلَ has one irregular form of the Infinitive; namely تَفَاعُلٌ: as تَطَاعَنَ طِعْنَانًا “He



“He threw a spear;” &c. to which it may be added that the verb تَفَاوَتْ “It was distant,” forms its Infinitive تَفَاوُتٌ; the letter Wao being indifferently moveable by any one of the three vowel points; a circumstance entirely peculiar to that verb, in which Wao should be regularly moveable by the vowel ZUMMA alone.

In all the verbs of this division, the infinitive is regularly formed from the past tense, simply by rendering the penultimate moveable by the vowel ضَمَّة: as تَدَحَّرَجَ “It revolved;” تَدَحْرُجٌ; تَجَلَّيَبَ “He wore a sheet;” تَجَلَّيِبٌ; تَجَوَّرَبَ “He wore socks;” تَجَوَّرِبٌ; تَعَلَّمَ “He acquired knowledge;” تَعَلَّمٌ; تَجَاهَلَ “He pretended ignorance;” تَجَاهُلٌ &c. And there are no irregular forms of the infinitive applicable to the verbs of this class, with the exception of those which have just been detailed.

### THIRD DIVISION.

THE infinitives of the THIRD DIVISION are those which, having هَمْزَةٌ الْوَصْلُ for the first letter, have MORE than four letters in the past tense; and under this class are comprised, FIRST, augmented quadrilaterals of the second conjugation: as اِحْرَنْجَمَ “The tribe assembled;” Measure اِنْعَنْجَلٌ; SECONDLY, the triliteral correlatives of that conjugation: as اِقْعَنْسَسَ “He receded or retired;” Measure اِنْعَنْجَلٌ; THIRDLY, augmented quadrilaterals



quadrilaterals of the third conjugation: as اُقْشَعَرَ "His hair erected itself;" Measure اِفْعَلَّ: FOURTHLY, the trilateral correlatives of that conjugation: as اَبْيَضَّ "He became white;" Measure اِفْعَلَّ: FIFTHLY, the sixth and all subsequent conjugations of augmented trilaterals of the class termed مُطْلَق: as اِكْتَسَبَ "He labored to acquire any thing;" Measure اِفْتَعَلَ; &c. and, FINALLY, a few verbs of uncertain classification: as اِسْتَلَمَ "He kissed the stone;" Measure اِفْتَعَلَ: or formed on Measures peculiar to themselves: as اِفْهَيْجَ "He walked pompously or proudly;" Measure اِفْعَيْلَ: &c.

IN all these, the infinitive is regularly formed from the past tense, simply by giving the vowel KUSRA to the third letter; and by introducing a quiescent ALIF before the last letter: as اِحْرَنْجَمَ "The tribe assembled;" Infinitive اِحْرَنْجَامُ: &c. But though the rule is very simple in itself, the variety of classes to which it is applicable, may possibly be the occasion of some perplexity; and I think it necessary, therefore, to break it into the following rules of detail, in order to abridge the labor of my readers,

#### R U L E F I R S T.

THE verb اِحْرَنْجَمَ of the second conjugation of augmented quadrilaterals, makes its Infinitive اِحْرَنْجَامُ; Measure اِفْعِنْدَلُ. And the following are examples of its correlatives: namely اِقْعِنْسَسَ "He receded;" Infinitive اِقْعِنْسَسُ; Mea-



sure  $\text{اِسْلَنْقَى}$  :  $\text{اِنْعِنَدَلْ}$  "He slept on his back;" Infinitive  
 $\text{اِحْوَنَصَلْ}$  :  $\text{اِنْعِنَدَلْ}$  ; Measure  $\text{اِسْلَنْقَاءُ}$  "The crop or stomach of  
the bird protruded;" Infinitive  $\text{اِحْوَنَصَالُ}$  ; Measure  $\text{اِنْفُونَعَالُ}$  ;  
 $\text{اِحْبَنْطَا}$  "The animal's belly swelled;" Infinitive  $\text{اِحْبَنْطَا}$  ;  
Measure  $\text{اِحْبَنْطَا}$  : &c. To which some have added  $\text{اِخْرَسَ}$  ;  
" He was silent;" Infinitive  $\text{اِخْرَسَ}$  :  $\text{اِخْرَسَا}$  ; Measure  $\text{اِخْرَسَا}$  ;  
" He or It entered  
something so as to be entirely concealed in it;" Infinitive  
 $\text{اِخْرَسَا}$  ; Measure  $\text{اِخْرَسَا}$  ; " He walked fast;" Infinitive  $\text{اِخْرَسَا}$  ;  
all formed on the Measure  $\text{اِنْعِنَدَلْ}$  ; perhaps originally  
 $\text{اِخْرَسَا}$  . It is to be observed, however, that the word  $\text{اِخْرَسَا}$  ;  
sometimes irregularly forms its Infinitive  $\text{اِخْرَسَا}$  ; Measure  
 $\text{اِخْرَسَا}$  ; &c.

## R U L E S E C O N D .

THE verb  $\text{اِكْفَهَرَ}$  of the third class of augmented quadrili-  
terals, makes the Infinitive  $\text{اِكْفَهَرَا}$  ; Measure  $\text{اِنْعِنَدَلْ}$  . And  
the following are examples of its correlatives : namely  $\text{اِبْيَضَّ}$  ;  
" He became white;" Infinitive  $\text{اِبْيَضَّ}$  ; Measure  $\text{اِنْعِنَدَلْ}$  ;  
" He was tranquil;" Infinitive  $\text{اِطْمَئَنَّ}$  ; Measure  $\text{اِنْعِنَدَلْ}$  ;  
" He  
conducted the affair with dispatch;" Infinitive  $\text{اِعْتَوَجَّ}$  ;  
Measure  $\text{اِنْعِنَدَلْ}$  ; " He was enraged;" Infinitive  
 $\text{اِسْتَلَّامَ}$  ; Measure  $\text{اِنْعِنَدَلْ}$  ; " He kissed the  
stone;" Infinitive  $\text{اِسْتَلَّامَ}$  ; Measure  $\text{اِنْعِنَدَلْ}$  ; &c. But verbs  
of



of this class sometimes form the infinitive irregularly, on the Measure *فُعْلِيلَةٌ* as *اُقْشَعِرْ اُرْ* or *قُشَعِرِيْرَةٌ* “The being erect of the hair;” *اُطْمِئِنَّانْ* or *طُمَائِنَةٌ* “Tranquillity;” *اُشْرِبَابْ* or *شُرَابِيْبَةٌ* “Stretching the neck to look at any thing;” &c.

### R U L E T H I R D.

AUGMENTED triliterals having five letters in the past tense, are those of the SIXTH, SEVENTH, and EIGHTH conjugations; and of these, the infinitive is invariably formed according to rule: as *اِقْتَدَرَ* “He possessed power;” Infinitive *اِقْتَدَرَ*; Measure *اِنْطَلَقَ*; “He went or walked;” Infinitive *اِنْطَلَقَ*; Measure *اِنْفَعَالُ*; “He was very red;” Infinitive *اِنْفَعَالُ*; Measure *اِنْفَعَالُ*; &c. To these examples may be added *اِنْتَجَعَ* (originally *اِنْتَجَعَ*) “He entered any thing and was concealed in it;” Infinitive *اِنْتَجَعَ*; Measure *اِنْتَجَعَ*; and *اِجْأَوْى* “He was dark brown;” Infinitive *اِجْأَوْى*; &c. The verb *اِنْتَجَعَ* is supposed by some, to constitute a separate conjugation, formed on the Measure *اِنْفَعَالُ*; Infinitive *اِنْفَعَالُ*; and not an example of the SIXTH conjugation, formed on the Measure *اِنْفَعَالُ*; Infinitive *اِنْفَعَالُ*. So, also, the verb *اِجْأَوْى*, generally believed to belong to the EIGHTH conjugation *اِنْفَعَالُ*; Infinitive *اِنْفَعَالُ*; has been supposed, by some Grammarians, to constitute a separate conjugation, formed on the Measure *اِنْفَعَالُ*; Infinitive *اِنْفَعَالُ*.



## R U L E F O U R T H.

AUGMENTED triliterals, having six letters in the past tense, are those of the 9th, 10th, 11th, and 12th conjugations; and of these, the infinitive is invariably formed according to rule: as

استنصر "He demanded assistance;" Measure  
اجلوا "He travelled expeditiously;" Measure  
اجلوا "He reached a place of remarkable verdure;" Measure  
اجلوا "He was very red;" Measure &c.

## R U L E F I F T H.

THERE are yet other verbs, not easily classed, of which the infinitive is formed by the operation of the same rule: as

اهبى "He walked pompously or proudly;" Measure  
اهبى "He was ornamented;" Measure  
اهبى "It was lighted;" Measure  
اهبى and اهبى; Measure  
اهبى "He suffered hardship;" Measure  
اهبى and اهبى; Measure  
اهبى "He hastened;" Measure  
اهبى "He wrapt himself up in a garment;" Measure  
اهبى "The party studied together;" Measure  
اهبى; Measure &c.



&c. It is to be observed, however, that **أَرْمَلٌ**; Measure **أَفْعُلٌ**;  
and **أَرَسٌ**; Measure **أَفْعُلٌ**; are also infinitives of these  
two verbs; and that circumstance has given rise to an opinion  
that the letter HUMZA is here in exchange for **تَا**; in which case,  
the original forms must have been **أَرْمَلٌ** and **أَرَسٌ**; Meas-  
sures **أَفْعُلٌ** and **أَفْعُلٌ**. The verb **أَهْبَيْخَ**, noticed above,  
has one irregular form of the infinitive: namely **أَهْبَيْخِي**; Meas-  
sure **أَفْعِيلِي**.

## SECTION SEVENTH.

**الْمَصْدَرُ الْمِيمِيُّ وَالنَّوْعُ وَالْمَرْثَةُ مِنَ تَحْيِيرِ التَّلَاثِي الْمَجْرُورِ**

WE are yet to treat of three kinds of the Infinitive, indifferently derived from all verbs; but formed, in the case of triliteral radicals, by certain rules which have already been detailed. It remains, therefore, to detail the rules applicable to these infinitives when derived from verbs not of the triliteral radical class; and as the rules are fortunately very simple, they may be acquired with very little trouble.

### RULE FIRST.

THE form of the passive participle of every verb not being of the triliteral radical class, may be accurately employed in the sense of the infinitive; in which case, it is termed **مَصْدَرٌ مِيمِيٌّ** or “An infinitive of the class termed **مِيمِيَّة**,” because it

must



must begin with the letter **MEEM**. The forms of the passive participle of all such verbs will be made known hereafter; and in the mean time, I think it necessary to observe that every verb, whether active or neuter, admits the form, (though not the sense of the passive participle;) and consequently the **مَصْدَرٌ** termed **MEEMEE**, as just now explained. Examples: **اَكْرَمَ** "He honored;" Infinitive **مُكْرَمٌ**; **صَرَّفَ** "He inflected;" Infinitive **مُصَرَّفٌ**; **قَاتَلَ** "The tribe committed mutual slaughter;" Infinitive **مُقَاتَلٌ**; **انْطَلَقَ** "He went;" Infinitive **مُنْطَلَقٌ**; **دَحَرَ** "He turned something round;" Infinitive **مُدْحَرَجٌ**; **تَدَحَّرَجَ** "It revolved;" Infinitive **مُتَدَحَّرَجٌ** &c. &c. The form of the passive participle, as we shall see in the sequel, may be also used as a NOUN OF TIME OR PLACE; whence it follows that **مُكْرَمٌ** may signify "The time or place of honoring;" and so, also, of every other example of the same nature.

#### R U L E S E C O N D.

THE infinitives of UNITY and SPECIES, being formed from verbs not of the triliteral radical class, are obtained by adding the letter **تَا** to the regular form of the simple infinitive. Examples: **تَدَحَّرَجَ** "It revolved once; or in a certain way;" **اَكْرَمَ اِكْرَامَةً** "He honored once; or in a certain way;" **انْطَلَقَ اِنْطِلَاقَةً** "He went once; or in a certain way;" &c.

But if the simple infinitive shall happen to end in the letter **تَا** it will exhibit no variety of form, either in the case of the **نَوْع**



or the مَرَّة; and the difference of sense must then be determined, merely by adverting to the context alone. Examples: دَحْرَجَ دَحْرَجَةً "He turned something round; or turned it once round; or turned it round in a certain way;" قَاتَلَ مَقَاتِلَةً "The tribe committed mutual slaughter; or did so once; or did so in a certain way;" &c. But the infinitive of SPECIES is sometimes irregularly formed on the Measure فَعَلَةٌ; even when derived from verbs not of the triliteral radical class: as اَعْتَمَّ عِمَّةً for اِخْتَمَرَتْ خِمْرَةً "He wore a turban;" اِخْتَمَرَتْ اِخْتِمَارَةً for اِخْتَمَرَتْ اِخْتِمَارَةً "She wore a veil;" &c.

### CONCLUSION.

I HAVE now detailed, at great length, all the rules that relate to the formation of Arabic infinitives of every kind; yet before I relinquish the subject entirely, I am compelled to solicit the reader's attention to a very few miscellaneous observations on some of the measures applicable to the formation of triliteral infinitives of the radical class. The reader is aware that most of those measures are common to infinitives and other nouns; but THREE of them are regularly applicable by analogy to nouns of a certain species; and these, therefore, I am now to detail.

فُعَالٌ      فُعَالَةٌ      فُعَالٌ

THE Measure فُعَالٌ is commonly applied to THE BROKEN PORTIONS OR FRAGMENTS OF ANY THING: as فُتَاتٌ "A fragment;"



حُطَامٌ “ A fragment;” دُتَاتٌ “ A fragment;” &c. The Measure ذُعَالَةٌ is applicable by analogy, and commonly applied, *first*, to nouns significant of nastiness : as نَحْأَسَةٌ “ Snot;” &c. and, *secondly*, to small portions separated from any larger body : as قَلَامَةٌ “ A nail pairing;” قَطَارَةٌ “ The droppings of a barrell;” قَطَاعَةٌ “ The chippings of any thing;” قِرَاضَةٌ “ Filings;” سَلَالَةٌ “ The selected part of any thing;” &c. The Measure فِعَالٌ is very generally employed to signify A MARK OR BRAND set on any part of the body of an animal; as عَلَاطٌ “ A broad mark on the neck of a camel;” كَشَاحٌ “ A mark applied to an animal behind the short ribs;” جَنَابٌ “ A mark on the side of an animal;” عِرَاضٌ “ A broad mark on the hips of an animal;” &c. The same measure is also occasionally observed to denote the TIME of the occurrence of a given event signified by the primitive; in which case, it is often convertible with the Measure فِعَالٌ : as صِرَامٌ “ The time of cutting dates;” قِطَافٌ “ The time of cutting grapes;” &c. I now proceed to detail, in their order, the DERIVATIVE NOUNS of the Arabic Language, known in Grammar by the term مُشْتَقَّاتٌ, because they are usually derived from an Arabic Infinitive.



## CHAPTER EIGHTH.

## SECTION FIRST.

## أَلْمُشْتَقَّاتُ O R D E R I V A T I V E S.

THE term مُشْتَقٌّ is properly opposed to the term مَصْدَرٌ, being applicable to every derivative formed from the latter. These derivatives are generally divided into NINE CLASSES; of which, three are verbs; because every tense or mode of the verb, namely, the PRETERITE, AORIST, and the IMPERATIVE, is thought to form a class by itself. Of derivative nouns there are SIX CLASSES, all properly formed from the infinitive; and two of these have certain CORRELATIVES, known in Grammar by the term مُلْحَقَاتُ. The correlatives in question are so termed, because they coincide, in point of form, with those derivatives to which they are annexed; and thus فَارِسٌ A HORSEMAN, being derived from the name of a substance, by a rule applicable to the formation of the active participle or name of the agent, from verbs of the triliteral radical class, is therefore correlative with that participle, of which it is found to assume the form.

I SHALL detail, in various sections of this chapter, the rules applicable to the formation of each class of derivative nouns, and of those correlatives to which I have adverted; but before I pro-

ceed



ceed to furnish the details in question, I think it necessary to offer a few observations on the nature of an <sup>اسم</sup> or SUBSTANTIVE, as opposed to ATTRIBUTIVES of every kind.

## SECTION SECOND.

### ON THE ATTRIBUTIVE CHARACTER.

I know no definition of a substantive noun, except that it denotes the arbitrary name of an object; the term "object," being employed in its most comprehensive sense, so as to include every object, whether of sense or mental contemplation, to which it is possible to assign a name.

According to this definition of the term, the word FOUR is a substantive noun; for though employed as an adjective in our Language, it is merely the arbitrary name of a certain number of units; just as the word POUND for example, is the arbitrary name of as many ounces as go to a pound. It is accordingly employed by the Arabs as a substantive noun: as <sup>أربعة رجال</sup> "Four (of) men;" a form of construction applicable, also, to some of the higher numbers of our own Language: as "a million of men;" "a billion of men;" and other examples of the same nature.

THERE are yet other words, employed as attributives in many Languages, which seem to be real substantive nouns: such as



ALL; EACH; EVERY; MANY; MUCH; FEW; SOME; &c. For if it be asked what is the meaning of the word FEW? I believe it must be answered that this word is an indefinite term; a substantive noun or name applicable sometimes to a larger, and sometimes to a smaller number of units; as SEVEN; EIGHT; or NINE for example. Accordingly, the nouns of this class are often practically treated as substantive nouns: as in the Latin phrase MULTUM PECUNIE "Much ( of ) money;" and other examples of the same nature.

With the exception of these and other nouns of which the character may be disputed, common substantives are divided into those which denote the name of a substance: as MAN; STONE; CITY; HORSE; MARE; SAND; &c. and those which denote the name of an attribute or an event: as VICE or VIRTUE; LOVE or HATRED; PAINTING; SCULPTURE; BUILDING; &c. And in either case, it seems to me that there is nothing attributive in a real substantive, which is merely the arbitrary name of an object, without reference to its qualities at all.

For though the word MARE, for example, is the name of a SHE-HORSE, and therefore conveys to the mind of the hearer the idea of an attributive, namely SHE or FEMALE; it seems to me that this attributive is not *expressed* by the word MARE, but merely *results*, in the nature of things, from our knowledge that the



term **MARE** is not the arbitrary name of horses in general, but only the arbitrary name of that part of the species which may happen to belong to the female sex. So, also, the word **MAN** conveys by inference a great many attributes: namely, all the attributes imputable to man; such as that he is an animal; endued with reason; responsible for his actions; &c. &c. yet the word **MAN** is merely the arbitrary name of the animal, and the attributes in question are not signified by that word, but only inferred from our knowledge of the nature and character of man.

An attributive, under which term I include verbs, participles, adjectives, and epithets, must be **DERIVATIVE** by its own nature, though it may be a **PRIMITIVE** in any given tongue. The word **WISE**, for example, happens to be a primitive in our Language, but as it is equivalent to the genitive case of the substantive **WISDOM**, as “A wise man” or “A man of wisdom;” so, it denotes a more complex idea than that signified by the substantive **WISDOM**, from which, therefore, it should be derived.

An attributive is derived, first, from the name of a substance: as **فارس** A **HORSEMAN**, formed from its primitive **فرس** A **HORSE**; and, secondly, from the name of an event: as **عاشق** A **LOVER**, formed from its primitive **عشق** **LOVE**. An attributive derived from the name of a substance, will be found, in various examples, to denote a considerable number of specific relations



relations to the primitive ; such as that of an OWNER to his PROPERTY ; a DEALER to the article in which he DEALS ; a HERDSMAN to the FLOCK committed to his charge, &c. There is nothing in the nature of these attributives by which they can be distinguished from the corresponding nouns of our own Language ; and I proceed, therefore, to consider the more important class of verbs, participles, adjectives, and epithets, which trace their origin to the name of an event.

OF all the attributives employed in Speech, it seems to me that the VERB is the first in the order of reason : for it must be true that a man *is* good, before he can merit the appellation of “ a good man ;” and there can be no such thing as a lover and his mistress, until either LOVES or IS LOVED by the other. It behoves us, therefore, before we consider the nature of other attributives, to discover the true definition of a verb.

Now the definition of a verb is very simple in my opinion, notwithstanding the arguments held on the subject ; for there is nothing essential to the verbal character but merely this : that “ it shall be derived from a given infinitive, for the purpose of imputing the sense of the infinitive to a given object or substantive noun, in such a manner as to form a predication or perfect sentence, whether conveying assertion or not :” as JAMES LOVETH ; OR DOES HE LOVE ? JOHN SLEEPETH ; OR DOES HE SLEEP ? and other examples of the same nature.

I HOLD



I HOLD therefore (in opposition to the opinion of Arabian writers,) that TIME IS ACCIDENTAL NOT ESSENTIAL to the verb; yet verbs have everywhere assumed the accident of time, because it is indispensably necessary, in the case of a proposition which is sometimes true and sometimes false, (as "JAMES sleepeth;" &c.) to mark the PERIOD of its truth or falshood, by having recourse to the various tenses of the verb. But in the case of a proposition eternally true, as "The whole is greater than a part;" &c. the restrictions of time are of no use; nay, they are positively injurious in my opinion, because they lead to a suspicion that the proposition is not eternally true. No man says that the whole is NOW greater than a part, because the whole is ALWAYS greater than a part; and this is the true meaning of the simple proposition "The whole is greater than a part," in which the word *is*, is not understood to have an exclusive reference to present time.

THAT predication is essential to the verbal character is a fact which admits of no dispute; but the attributive character is also essential to the nature of a perfect verb, as when we say of the DEITY that HE IS or EXISTS. In this example, the word *is*, forms the predicate of the proposition HE IS; the force of which might be otherwise expressed by means of the phrase "He is extant." The word *is*, therefore, sometimes does, and sometimes does not comprise the force of the adjective EXTANT; and in the latter case,



case, it is termed by the Arabs AN IMPERFECT VERB, because it has obviously lost the attributive character which is essential to the nature of a perfect verb.

THE office which it performs is plainly that of a mere connective, or mark of predication; and like other connectives, it must be assigned to the class of particles; of which the characteristic is, that they perform the connective offices of speech, and cannot, therefore, be accurately assumed as the subject or the predicate of any proposition. As the word *وَ* marks the relation of the genetive case, (“ a man of wisdom ;” “ a man of virtue ;” &c.) so, the word *يَا* is, in all the examples of this nature, marks the relation of simple predication; but it retains the same reference to TIME, NUMBER, and PERSON, which belonged to its character as a perfect verb; and is therefore termed by Logicians *أَنَّ* or “ A particle having a reference to past present or future time ;” as opposed to other particles, which have not, generally, any reference to time.

VERBS are either transitive or neuter; and a transitive verb, in the active voice, predicates the TRANSITION of its own infinitive from a given agent to a given object: as “ JAMES loveth JOHN ;” &c. The same verb, in the passive voice, predicates the transition of its own infinitive to a given object, which then supplies the place of the agent, since it becomes the nominative to the



passive verb : as "JOHN is loved ;" or "JOHN is loved by JAMES ;"

&c. This predication having taken place, either noun is immediately vested with a new character ; namely that of the AGENT or OBJECT of the verb. And as the operations of Language will often require that this character should be described, so, it is described accordingly, by the active participle LOVER, a term applicable to the agent of the verb ; or by the passive participle LOVED, a term applicable to the object of the verb.

HERE, then, we have a true account of the nature of active and passive participles, to which there is nothing essential but merely this, that they shall be descriptive of the agent or object of a transitive verb. But time, though not essential, is, or might be accidental to all active and passive participles ; because it is easy to conceive three inflexions of the word LOVER, for example, (and so also of the word LOVED,) significant of past, present and future time.

A NEUTER verb predicates the EXISTENCE of its own infinitive in a given object assumed as the nominative ; as when we say of a man, that HE IS JUST ; WISE ; VIRTUOUS ; &c. And this predication having taken place, the nominative acquires a new character, described by the simple adjective noun : as when we speak of "a just, wise, or virtuous man ;" &c. It may be inferred, therefore, that simple adjectives are, to neuter verbs, what the active and passive participles are to verbs of the transitive class ; and with this exception, it seems



to me that there is no reasonable distinction between them. For there is no tense of a transitive verb, which might not possess a corresponding participle active or passive ; nor any tense of a neuter verb, which might not possess a corresponding simple adjective noun. As we have past, present and future participles, we might, therefore, have past present and future adjectives ; for though I know of no Language, in which adjectives have been inflected into the past, present and future tenses, it is easy to conceive three inflexions of the word **GOOD**, for example, significant of **GOOD NOW** ; **GOOD FORMERLY** ; and **GOOD at any FUTURE** period of time.

If the division of verbs into **NEUTER** and **TRANSITIVE** were completely satisfactory, it would be wholly unnecessary, in my estimation, to offer any farther observations on the character by which we distinguish a participle, as opposed to a simple adjective noun. For the distinction between them is always determined by the nature of the verbs from which they are derived ; insomuch that a perfect classification of verbs, implies, also, a perfect classification of all participles and adjective nouns. But unfortunately, we have no perfect classification of verbs ; since each of the terms **NEUTER** and **TRANSITIVE** is plainly applicable to a great multitude of verbs essentially distinguished by their own nature.

We derive transitive verbs for example, not only from nouns significant of **ACTIONS** performed, as **BEATING** ; **BUILDING** ; **PAINTING** ; &c. but



but also from PASSIONS or mere affections of the mind : as LOVE ; HATRED ; or ESTEEM ; &c. But the nominative to a verb of the first class performs, not suffers the sense of the infinitive : as “ I beat JOHN ;” or *inflict* on JOHN the action signified by the verb TO BEAT ; whereas the nominative to a verb of the second class feels or suffers the sense of the infinitive : as “ I love JOHN ;” or *feel* for JOHN, the sensation signified by the verb TO LOVE. The epithets LOVER and BEATER, though active participles, are not, therefore, active participles of the same class ; just as the verbs TO LOVE and TO BEAT, though both transitive, are not transitive in the same sense.

So, also, we apply indiscriminately the term NEUTER to many verbs essentially distinguished by their own nature ; some being significant of ACTIONS performed ; as TO BREATHE ; TO GAMBLE ; &c. and others, of PASSIONS and STATES or modes of existence : as “ To be just ; wise ; virtuous ; angry ;” &c. the word ANGRY being obviously derived from the substantive ANGER, which, (like the substantive LOVE,) is significant, not of an ACTION performed ; but of a PASSION or mere affection of the mind.

Now the term LOVER, as I have already noticed, is very plainly distinguished from the term BEATER ; though both, being derived from transitive verbs, are therefore said to be active participles ; but there is no obvious distinction between the term LOVER which is an active participle, and the term ANGRY which is an adjective noun,

because



because both, being derived from passions or mere affections of the mind, are equally descriptive of him who feels them. A **LOVER**, means a man who feels the sensation of love; as **AN ANGRY MAN**, means a man who feels the sensation of anger; and though I do not mean to affirm that they are absolutely nouns of the same class, I am clearly of opinion that the distinction between them is merely that which exists between **AN EPITHET** and **AN ADJECTIVE NOUN**, to be fully explained in the course of this chapter.

If the preceding observations be founded in truth, it may be inferred, therefore, first, that the distinction between two active participles is often *more* obvious than the distinction between an active participle and an adjective noun; secondly, that this distinction always depends on the nature of the events signified by the primitive from which either may have been derived; thirdly, that the classification of events into neuter and transitive is really imperfect in its own nature, being founded chiefly on the usage of Speech, with little regard to the nature of things; and, finally, that it would be desirable (if it shall be found practicable,) to supercede this classification by means of another, to be determined, not by a reference to the arbitrary usage of a given Language, but merely on principles of abstract truth.

It would require, however, a very labored, and perhaps a very metaphysical disquisition, to arrange verbs into their proper classes,



considered with reference, merely, to the nature of the ideas which they are formed to denote ; and though I am of opinion that such an arrangement can alone determine the true nature of all participles, as contradistinguished from each other, as well as from simple adjective nouns, I dare not venture to undertake the task. It is sufficient, under the disadvantage of conscious inability, to have proposed the enquiry to the attention of others ; and I proceed, therefore, to a more important branch of the present discussion, namely, that which relates to the **DISTINCTIVE CHARACTER** of an **EPITHET**, as contradistinguished from an **ADJECTIVE NOUN**.

#### ***OF EPITHETS AS OPPOSED TO ADJECTIVE NOUNS.***

AN EPITHET is, to an adjective noun, what the word **FOOL** is, to the word **FOOLISH** ; and every adjective in our Language might have possessed a corresponding epithet. For **WISISH** might have been opposed to **FOOLISH**, as **WISE** might have been opposed to **FOOL** ; and in this case, the word **WISE**, being an epithet, not an adjective noun, would have been therefore applicable to **MEN** and **WOMEN**, but not certainly to **THINGS** or **ACTIONS**, any more than the word **FOOL**. And though the word **WISE** is no epithet, but an adjective directly opposed to **FOOLISH**, and consequently applicable, with equal accuracy, to men, women, and things or actions, a little attention to the nature of epithets, as contradistinguished from adjective nouns, will clearly demonstrate the truth of the proposition maintained by me : namely, that “every adjective

jective



jective (and every participle) in our Language might have possessed a corresponding epithet."

THE epithet FOOL is constantly employed as a substantive noun; insomuch, that we never speak of "a fool man" or "a fool woman," though we say of men and women that they are fools. But it is really attributive by its own nature, since it imputes folly to MEN and WOMEN; and the substantive noun, which is necessarily omitted after this epithet, may be accurately inserted after many others: as when we speak of A SAILOR BOY; A SERVANT GIRL; or, in the Language of SHAKESPEAR, "THE REMAINDER BISCUIT after a voyage."

THE necessary omission of the substantive noun after many epithets, as FOOL; KNAVE; TRAITOR; &c. must be ascribed, therefore, to the arbitrary dominion of general usage: for the insertion of the substantive, were it consistent with the idiom of our Language, would often tend to dispel obscurity by restricting the epithet to either sex. There is no reason therefore, but that of usage, why we might not speak of A FOOL MAN OR A FOOL WOMAN; and assuming the accuracy of these phrases, I shall endeavour to determine the nature of the distinction which would still exist between the epithet and the corresponding adjective noun.

Now the distinction between them, though very material, would certainly be reduced to this point: namely, that both being indifferently



ently applicable to MEN and WOMEN, the adjective alone would still continue to be accurately applicable to THINGS or ACTIONS. In other words, it would be optional with us to speak of FOOL MEN or FOOL WOMEN; or FOOLISH MEN or FOOLISH WOMEN; but we must still continue to speak of FOOLISH THINGS or ACTIONS, not of FOOL THINGS or ACTIONS, because there is nothing in the nature of the epithet FOOL, to authorise its application to ACTIONS at all. We cannot say of actions that they are FOOLS, though it may be that they are very FOOLISH; and if we say of men and women that they are FOOLS, the imputation of folly is certainly stronger than if they were stated to be merely FOOLISH.

THESE are the only circumstances by which the epithet FOOL is essentially distinguished from the adjective FOOLISH; and they amount merely to this, that the *relation* to folly, which is completely *indefinite* in the adjective noun, becomes *specific* in the corresponding epithet. Thus FOLLY has one relation to men and women, and another relation to things or actions; but the adjective FOOLISH is equally capable of conveying either, because it does not *define* the nature of the relation expressed by itself, and is consequently applicable to all nouns having any imaginable relation to folly. The epithet FOOL defines, on the contrary, the nature of the relation expressed by itself; which is that of the *existence* of folly in a given object or substantive noun; and if we desire to determine the substantive nouns to which this epithet

may



may be applied, we have only to ask the simple question, where is folly observed to exist?

BUT folly can have no existence in THINGS or ACTIONS, because these are mere inanimate nouns, equally incapable of wisdom or folly, since either attribute implies intelligence. And as intelligence, an attribute of rational beings, has no existence, in this earth, except in the minds of intelligent agents; that is to say, of MEN and WOMEN; so, it follows, that the epithet FOOL can be applicable only to men and women, which is exactly consistent with the facts of the case.

So applied, it indicates the *existence* of folly in their minds, as *extension* exists in material objects; and is therefore distinguished from the adjective FOOLISH, in which, the relation to folly is left undefined. The adjective FOOLISH is consequently applicable, with equal accuracy, first, to MEN and WOMEN, in whose minds folly may be observed to exist; and, secondly, to ACTIONS and other inanimate nouns, which indicate the folly of intelligent agents. And though I have admitted that the epithet FOOL conveys a stronger and harsher imputation of folly than can be conveyed by the adjective FOOLISH, considered as applicable to men and women; the reason of the fact is plainly to be found in the *specific* or *indefinite* nature of the relation signified by either noun.



BUT since the difference between them consists merely in the nature of the relation expressed by either, there is no doubt that every adjective in our Language might have possessed a corresponding epithet; for it is easy to conceive the transmutation of every adjective into a real epithet, significant of that specific relation implied by the *existence* of a given attribute in its proper object or substantive noun.

YET it is not necessary to the character of an epithet that the relation signified should be that of *EXISTENCE*; for, on the contrary, if the relation signified be truly *specific*, not *indefinite*, it will still be an *EPITHET*, not an *ADJECTIVE*, of whatever nature the relation may be. If we suppose the word *FOOLISH*, for example, to be exclusively applicable to *HUMAN ACTIONS*, and never applicable to *MEN* and *WOMEN*; then, I say that it must be an *EPITHET*, like the word *FOOL*, which is exclusively applicable to *MEN* and *WOMEN*, and cannot be applied to actions at all. And the reason is obvious: namely, because the relation to folly, though different in kind, is equally *specific* in either case. Do we consider folly under the relation which it bears to *MEN* and *WOMEN*? Then, in the case which I have supposed, we must necessarily employ the word *FOOL*. Do we consider folly under the relation which it bears to *HUMAN ACTIONS*? Then, in the case which I have supposed, we must necessarily employ the word *FOOLISH*. It is plain, therefore, not merely that every adjective in our Language might have pos-

sessed



essed a corresponding epithet ; but that the *same* attribute which gives birth to an adjective, (as WISDOM or FOLLY, for example,) might give birth to a *numerous family* of epithets ; each epithet being employed to denote some one or other of those *specific* relations, which are left by the adjective entirely undefined.

Now a perfect family of such epithets would certainly supersede the use of the adjective noun ; for we should never speak of AN ANGRY MAN on the one hand, and AN ANGRY OBSERVATION on the other hand, were it not for the poverty of our Language, which does not furnish *two* epithets significant of the different *specific* relations of anger to *each* of these two substantive nouns. And though it is probable that the relations of this nature are more numerous than the epithets by which they are typified in any Language, or, in other words, that no Language possesses, universally, a perfect family of such epithets ; yet the absence of these does not imply the *necessity* of having resource to adjective nouns, because the want of adjectives, in a given Language, might be compensated by other means.

SUPPOSE, for example, the adjective WISE were an epithet, directly opposed to the epithet FOOL. Then, I say, that we could no more speak of A WISE LAW, than we can now speak of A FOOL LAW ; but we might still speak of A LAW OF WISDOM, which is exactly equivalent to A WISE LAW ; because the re-

lation



lation signified by the genitive case is completely *indefinite* in every Tongue. It is plain, therefore, that the business of Language might still go on, first, though all adjectives were converted into epithets; and, secondly, though epithets were not sufficiently numerous, (as perhaps they cannot be sufficiently numerous in any Language,) to express every *possible* specific relation that can be conceived to exist between the primitive and other substantive nouns.\*

LET us now suppose, for the sake of argument, the sudden conversion of all the adjectives of our Language into epithets, significant of that specific relation implied by the *existence* of a given attribute in its proper object or substantive noun. In this case, it would be nonsense to speak of A WISE LAW, for the reasons which have already been fully explained; but we might still speak of A GOOD LAW; OR A GOOD MAN; A GOOD DINNER; OR

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\* I cannot undertake to determine *all* the means by which the use of adjectives might be superceded in a given Language. The expedient of having recourse to the genitive case, would certainly answer in many cases; but it is yet probable that the universal application of that expedient would be attended with much inconvenience. Accordingly, the Persians, who have very few adjective nouns, seem to have supplied the absence of these by having recourse to the invention of COMPOUND EPITHETS; but the Arabs have scarcely any compound epithets, and very few adjective nouns. The Arabs, however, have, or might have, a great multitude of simple epithets, all derived from the same root; for as every root is susceptible of every possible form of inflexion, so, it may give birth to a great multitude of verbs. And as many of these as may be significant, will necessarily give birth to the usual attributives; each attributive being significant of a given specific relation to the root. These circumstances render it probable that there are ample means in the Arabic Language, to compensate the absence of adjective nouns.



A GOOD HOUSE; &c. because the primitive GOODNESS does not exclusively signify VIRTUE, which constitutes the goodness of rational beings; but denotes, on the contrary, the desirable qualities of *any* given object, of whatever nature the object may be.

It is plain, therefore, that the sense of the adjective GOOD is always determined by that of the following substantive noun; or, in other words, that the adjective GOOD is a general term; under which is comprised an unlimited number of specific adjectives; as COMMODIOUS, when we speak of "a good house;" PALATABLE, when we speak of "a good dinner;" VIRTUOUS, when we speak of "a good man;" BEAUTIFUL, when we speak of "a good face;" and sometimes RESPONSIBLE in the Language of merchants, who certainly commit no error at all, when they speak of "a good man upon change."

THE word GOOD, whether considered as an adjective or an epithet, will be therefore applicable to the *same* substantive nouns: first, because "a good action" may signify an action which indicates the GOODNESS or VIRTUE of the agent, in which case, GOOD is an adjective; and, secondly, because it may signify the *existence* of goodness in the action itself; in which case, GOOD is an epithet, applicable to every action which has a tendency to promote the welfare of Society; that being the circumstance in which the *goodness* of an action consists.



AND, on the same principle, the word NOBLE, whether considered as an epithet or an adjective, would still be applicable to the same substantive nouns. For as we speak of NOBLE BIRTH; NOBLE MINDS; NOBLE POEMS; NOBLE BUILDINGS; &c. so, it must be obvious that the idea signified by the term NOBLE is of a very indefinite and general nature; insomuch that the NOBLENESSE applicable to the mind of a man, has no apparent connexion at all, with that which is imputed to a fine building.

It may be inferred, therefore, that in proportion as the sense of an adjective is more *indefinite* and *general*, the effect of its conversion into an epithet will be less obvious; or wholly imperceptible; first, because it will continue, in either character, to be applicable to the same substantive nouns; and, secondly, because the omission of the substantive, for the sake of brevity, must be condemned as wholly inadmissible; since its insertion, on the contrary, is clearly necessary to determine the sense of the adjective noun. Take away the substantive which ought to accompany the adjective GOOD (whether considered as an epithet or not,) and it will be quite impossible to determine what *species* of goodness the speaker has in view; whether the goodness peculiar to MAN, which is VIRTUE; or that peculiar to any other object, such, for example, as the food which he consumes.

BUT I have already shewn that many adjectives are significant  
of



of *specific* attributes, such as can have no existence except in certain specific objects. Thus, PREGNANCY, for example, is an attribute entirely peculiar to the female sex, which can have no existence in men and things. WISDOM, on the contrary, is an attribute common to both sexes, but then it is peculiar to rational beings, and can have no existence but in their minds. And BLACK is an attribute applicable to every substance in which that color may be observed to exist.

Now the word PREGNANT, like *all* adjectives, has been rendered grammatically applicable to MEN, WOMEN, and THINGS; but its conversion into an epithet would necessarily destroy its application to MEN and THINGS, and leave it applicable to WOMEN only, or at least to ANIMALS of the female sex. The word PREGNANT, considered as an epithet, would therefore loose *two* of the three genders which it possesses in virtue of its character as an adjective noun; and the word WISE, for reasons precisely similar, would necessarily loose the *neuter* gender, and become exclusively applicable to MEN and WOMEN; as it happens in the case of the word FOOL. The word BLACK, considered as an epithet, would still be applicable to MEN, WOMEN, and THINGS; or, in other words, to material objects, of what nature soever they might happen to be.

AND as men are great economists of speech, omitting as  
superfluous



superfluous in the expression of their thoughts, every word which circumstances will enable the hearer to supply; there is no doubt that the substantive which ought to accompany every epithet, as well as every adjective noun, would be omitted in every practicable case; that is to say, as often as the omission might not tend to create obscurity in the structure of a sentence.

ON this principle, the substantive is now very commonly omitted after many adjective nouns: as ROMAN; GRECIAN; GERMAN; &c. but it must be inserted after many others: as WISE and VIRTUOUS; JUST and MERCIFUL; merely *because* they are adjective nouns; and, in that character, applicable to a great multitude of substantives, the omission of which, would inevitably tend to create obscurity in the structure of a sentence.

BUT if WISE were converted into an epithet, it would be exactly opposed to the epithet FOOL; and the inconvenience resulting from the omission of the substantive would be exactly the same in either case. And as the substantive is in fact omitted after the epithet FOOL, though at the expence of some trifling inconvenience, since it leaves the *SENSE* entirely undefined; so, it may be assumed as a fact, not only probable but nearly certain, that if WISE were an epithet, not an adjective, the substantive would be very generally omitted. And as the slight inconvenience to which I have adverted, might be easily removed by vest-

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ing the imaginary epithet *wise* with *terminations* to mark the distinctions of sex or gender; so, it might then be used as a substantive noun with less inconvenience than the epithet *fool*; and with as little as we now experience in the case of *Actor*; *Actress*; *God* and *Goddess*; *Prince* and *Princess*; *King* and *Queen*.

It is plain, therefore, that though the conversion of certain adjectives into epithets, as *good* and *bad*; *black* and *white*; &c. would be followed by little or no perceptible change in the practical application of those adjectives; there is, nevertheless, a very numerous body of simple attributives, as *wise*; *foolish*; *pregnant*; &c. on which, the effect of this transmutation would be to convert them into *practical* substantive nouns. Nor is it necessary to the production of this effect that the relation signified should be that of *existence*; for, on the contrary, if it be truly *specific*, not *indefinite*, the effect will very commonly follow, of whatever nature the relation may be. If the word *foolish*, for example, were exclusively applicable to *human actions*, and never applicable to *men* and *women*; it would be an epithet for the reasons formerly stated; and for any thing I can perceive to the contrary, it might be employed as a substantive noun with as little inconvenience as the word *fool*.

But the consequences resulting from the conversion of adjectives



tive nouns into epithets, would be obvious, also, in the application of VERBS ; since *all* verbs comprise attributives, which may be epithets or adjective nouns. For if we could not speak of “ a wise law,” as we cannot speak of “ a fool law ;” it would be absurd to affirm that “ the law *is* wise,” as it is absurd to affirm that “ the law *is* a fool ;” and thus, the practical application of the verb TO BE WISE, *must* be determined by that of the attributive WISE, which forms a component part of the verb. The attributive comprised in the sense of an English verb is very generally an adjective noun ; but if there be any Language in which EPITHETS take place of adjective nouns, we shall be sure to find the character of an epithet, in that Language, predominate even in the verb itself. It is impossible, therefore, to imagine a more important distinction than that which I have pointed out between epithets and adjective nouns ; because it plainly involves the practical application of ALL ATTRIBUTIVES, to whatever class they may happen to belong.

### O F M E T A P H O R S.

I HAVE now to remark that the use of METAPHOR, which is of common, and even of necessary use in every Language, would not be at all affected by the conversion of our adjective nouns into epithets ; because there is nothing in the nature of an EPITHET, any more than of a simple adjective noun, by which the use of metaphor can be condemned. The poet, under a

system



system of epithets, would still be at liberty to *fancy* the existence of many attributes in nouns to which they are utterly inapplicable in the nature of things; and might therefore continue to speak, as he has done hitherto, of THE SMILING MORN; THE BREATHING SPRING; &c. though SMILING is naturally an attribute peculiar to rational beings; and BREATHING, in the strict and literal sense of the term, obviously implies animation and life, without reference to which it can have no existence.

Yet if the adjective BREEZY were converted into an epithet, significant of the *existence* of its primitive in a given object or substantive noun, we should no longer be at liberty to speak of "The BREEZY CALL of incense-breathing morn;" because, though the MORN, by a very natural and beautiful metaphor, may be easily supposed to breathe incense, it would be a very absurd figure of Speech, to suppose the *existence* of breezes in A CALL. In fact, the word BREEZY, in this line, (remarkable for beauty and splendor of diction,) presents to the mind no metaphor at all; being, on the contrary, a simple adjective, employed to indicate the OCCURRENCE in the morning, (or at the CALL of the morning, which is itself a metaphor,) of those breezes by which we know it to be usually ushered in.

But though the use of metaphor is not inconsistent with the character of an epithet, any more than of a simple adjective  
noun,



noun, it is of importance to observe that the *course* of metaphor, in every Language, is chiefly determined by adventitious circumstances; insomuch, that the same metaphor which is familiar to the usage of one Language, will be generally unintelligible in many other Tongues. For as imagination, the most capricious of all the mental faculties, is the source to which we must trace our metaphors; so, the operations of this faculty are likely to be affected by every circumstance in the state of Society, which tends to suggest peculiar modes and habits of thinking; to engender, in short, any imaginable association of ideas which is not common to all mankind.

ACCORDINGLY, I have no doubt that an extensive knowledge of the course of metaphor which may happen to prevail in a foreign Language, is always one of the latest acquirements of those who undertake to master the Language; for as it can be known only by observation and experience, so, there is always much to learn on that subject, even in the case of those Languages which are spoken by nations nearly allied in manners to ourselves. Yet the resemblance of manners between two nations, powerfully tends to the assimilation of Tongues; and of course to the assumption of corresponding metaphors; and as the European nations, notwithstanding the varieties of character peculiar to each, are nearly as much alike in manners as in dress; so, I am persuaded that this resemblance has very generally given birth,

in



in each nation, to the employment of metaphors common to them all.

AND this is one among many reasons, why there is, comparatively speaking, so little difficulty in translating from one European Language into another; whereas the difficulties which encumber INTEL-LIGIBLE, not to speak of ELEGANT translation from the European Languages into the Eastern Tongues, if not often insuperable, are at least incomparably superior in degree. The European whom I have occasion to address, may be of a country foreign to my own; but if I can *think* in English, and translate the terms, rendered mechanically word for word, and sentence for sentence, preserving every metaphor as it may happen to occur, and slightly changing the order of arrangement, to suit the idiom of the foreign Language, I may fail of elegance, or even of accuracy; but should not expect to be told by my hearer that my Language was utterly unintelligible to him.

THAT he does understand me, may be often, however, regarded as a proof of the *similarity* of the Languages spoken by either; a similarity extending, not merely to Languages derived from the same parent stock, though in these it will be necessarily more conspicuous; but embracing ALL or MOST of the European Tongues; formed, as they are pretty nearly, on the same principles; spoken by nations professing various modifications of the same religion; go-



verned nearly by the same laws ; cultivating the same arts, and the same branches of science and literature ; advanced to the same point of civilization ; and conducting the pursuits of war and of peace by the same maxims and general principles ; the result, not so much of the progress of knowledge in any one country, as of the aggregate acquirements of Europe itself !

THE facilities of translation which result from the combination of all these circumstances, have never been fully appreciated in Europe ; and perhaps they never will be fully appreciated, unless the progression of knowledge, in the Oriental Tongues, shall render familiar to literary men, the contrasted difficulties which embarrass the transfusion of European sentiments into the Languages of the East. In that case, the attention of scholars will be at length turned to THE PRINCIPLES OF TRANSLATION ; and we may possibly discover, in process of time, the true reasons why an Oriental Scholar is so often compelled to wave the translation of terms entirely ; and to find out the means by which a given sentiment may be accurately preserved, while the words in which it was originally conveyed, are altogether discarded, as unfit to convey it to the mind of any Oriental hearer.

SOME of these reasons are, indeed, sufficiently obvious in the structure of many Oriental Tongues ; such, for example, as the Arabic Language ; which is almost exclusively conducted by the means of

EPITHETS,



EPITHETS, having scarcely any ADJECTIVE NOUNS. For though the noun termed <sup>مَنْسُوبٌ</sup> or RELATIVE; as <sup>هِنْدِيّ</sup> INDIAN; <sup>رُومِيّ</sup> GRECIAN; &c. is a *real* adjective, denoting an *indefinite* and *general* relation to the primitive, it is regularly formed from those nouns only, which are significant of PERSONS; PLACES; COUNTRIES; or TRIBES; and, with the single exception of this noun, it may be affirmed, with certain accuracy, that ALL the attributives of the Arabic Language are EPITHETS, not ADJECTIVE NOUNS.

ALL the consequences which I have stated as likely to ensue in our Language from the conversion of English adjectives into epithets, may be therefore considered as so many PRINCIPLES, literally verified in the Arabic Language, to which the use of adjectives is almost unknown. And as I have already remarked that the consequences in question extend to the practical application of VERBS; PARTICIPLES; and OTHER ATTRIBUTIVES of every species; so, the reader will do well to ponder the subject, until it shall be completely familiar to his mind.

FOR it will require no inconsiderable exertion of thought, to get rid of the prejudice in favor of the *necessary* use of adjectives, which results from the universal reception of these into the structure of every European Tongue; yet if the reader will fairly put the question to himself, why it happens that ALL adjectives have three genders, he ought, I think, immediately to perceive that the fact

is



is utterly unaccountable, otherwise than by adverting to that INDEFINITE and GENERAL relation, which every adjective is formed to denote.

For as "a melancholy man" means a man who *feels* the sensation of melancholy; so, "a melancholy spectacle" means a spectacle which *excites* the sensation of melancholy; and as these are two very different ideas, we need not surely be at all surprised that there *are* Languages, in which they must be differently expressed. Here, then, we have one great principle of Arabic Grammar, which cannot fail to embarrass the trans- fusion of European sentiments into the Arabic Language; for as it embraces, equally, the practical application of ALL attributes, to whatever class they may happen to belong; so, it operates with the watchful care of an ARGUS, against the possibility of rendering intelligible a mere verbal translation of terms.

BUT besides the difficulties arising from this prolific source of embarrassment, the English translator into the Arabic Language has to encounter other impediments, of equal, nay, of much greater magnitude. For if we compare the number of our ideas with that of the terms employed to express them, the richest Language will seem to be poor; insomuch that it may be thought a matter of reasonable wonder, how we are able to express them at all.



BUT we could not express them, if the terms of Speech were never employed in any other than the literal sense; and hence arises the use of metaphor; or let me substitute, rather, THE EXTENSION OF TERMS, which conveys a more comprehensive idea; and, generally speaking, all those expedients, described under term IDIOM, to which, in Language, we must have recourse. And as nothing is necessarily common to all Languages, but merely our right to employ words in the *literal* sense which they may have acquired; so, the extensions and idioms of one Language are likely to differ from those of another. And this variation, founded as it is on the different combinations of human society, will be conspicuous even in the dialect of Yorkshire, as opposed to that of London or Middlesex; and must be carried to a prodigious extent in the case of two foreign Languages, originally constructed on different principles; spoken by nations assimilated by no habits of mutual intercourse; and in fact distinguished from each other by all those circumstances in the state of society, that tend to modify the human character into that endless diversity of forms, which it is found to assume in the civilized regions of modern Europe, or the sandy plains of an Arabian desert, thinly peopled by its wandering tribes.

THESE circumstances duly considered, it seems to me that we have more reason to admire the facility with which a Frenchman is able to understand a verbal translation from the English Tongue, than



cause to wonder that such a translation should be generally unintelligible to the ear of an Arab ; but the subject is too interesting and too important to be treated incidentally at the end of a chapter, and it will depend on my ability, which I much doubt, whether it shall be resumed in any subsequent part of my work.

It involves an essay on the principles of translation ; and such an essay has been long, and very justly considered as a great desideratum by Oriental Scholars, though its importance may not be duly appreciated in Europe, where the office of intelligible, I do not speak of elegant translation, is generally and not unjustly held to be little more than a mechanical exercise. My own ambition is limited to an exposition of the sources of those difficulties which embarrass the transfusion of European sentiments into the Languages of the East ; but if successful in the accomplishment of that object, a more arduous task will remain for my successors ; namely, that of pointing out the means by which those difficulties may be diminished.

I now proceed to detail, in their order, the various classes of DERIVATIVE NOUNS to which I adverted in the preceding section of this chapter.



## SECTION THIRD.

اسْمُ الْفَاعِلِ مِنَ الشَّيْءِ الْمَجْرُودِ

*FORMATION OF THE ACTIVE PARTICIPLE OR NAME  
OF THE AGENT, FROM VERBS OF THE TRILITERAL  
RADICAL CLASS.*

THE *اسْمُ الْفَاعِلِ* OR NAME OF THE AGENT has been defined, by Arabian writers, to be “ a noun derived from the infinitive, for the purpose of describing the agent of a transitive verb.” And as transitive verbs are generally significant of actions performed, many of which are of a transitory nature, forgotten, perhaps, as soon as accomplished ; so, the attributive character of this noun is not generally of a permanent nature, though it may become permanent by the repetition of the action. The WINNER of a game at billiards, for example, is plainly the AGENT of the verb TO WIN ; but the epithet WINNER, which is the *اسْمُ الْفَاعِلِ*, confers no permanent attribute on the party to whom it may be applied ; since a change of fortune, in the next game, may quickly transfer it to the adverse party. So, also, the epithet WRITER, which is an *اسْمُ الْفَاعِلِ*, confers no permanent attribute on the nominative or agent of the verb TO WRITE ; but the attribute may become permanent by the repetition of the action, as when we speak of A WRITER by PROFESSION ; &c.



THIS transitory nature of the attribute signified by the *اِسْمُ الْفَاعِلِ*, when derived from nouns significant of actions performed, is probably the true reason why the Arabian Grammarians have declared the difference between the *اِسْمُ الْفَاعِلِ* and the simple attributive ( *الْصِّفَةُ الْمَوْشَبَةُ* ) to consist merely in this: namely, that the former denotes the OCCURRENCE, whereas the latter denotes the EXISTENCE of a given attribute in its proper object or substantive noun. But if we admit the accuracy of this definition, it certainly follows that many nouns having the form of the *اِسْمُ الْفَاعِلِ*, must be assigned to the class of simple attributives: as *ضَامِرٌ* LEAN; *شَا زِبٌ* LEAN; &c. since these nouns unquestionably denote the EXISTENCE, not the OCCURRENCE of a given attribute in its proper object or substantive noun. And perhaps it is true that these nouns, being derived from verbs of the intransitive class, are in reality simple attributives; since it is not improbable, and has been maintained by many Grammarians, that the Measure *فَاعِلٌ*, on which the *اِسْمُ الْفَاعِلِ* is regularly formed, is also common to simple attributives.

BUT the word *مَعْشُوقٌ* A LOVER is directly opposed to *مَعْشُوقٌ* LOVED; and seems, therefore, to be an *اِسْمُ الْفَاعِلِ* in the strict and proper sense of the term. Yet the attribute signified by the word LOVE is less transient, by its own nature, than that signified by the word ANGER; whence we derive the adjective ANGRY, a simple attributive, employed to denote the EXISTENCE,  
not



not the OCCURRENCE of anger, in its proper object or substantive noun. If the word LOVER be an **اِسْمُ اَلْفَاعِلِ**, it follows, therefore, that the attribute signified by this noun is not necessarily of a transient character; since LOVE may continue to endure for ever.

BUT I am unwilling to enter into this argument, having already stated my opinion that the classification of verbs into neuter and transitive is really imperfect in its own nature; being founded, chiefly, on the usage of Language, with little regard to the nature of things. And if it be true, as I believe, that there are as many species of the **اِسْمُ اَلْفَاعِلِ** as there are species of transitive verbs; and as many species of the simple attributive, as there are species of intransitive verbs; it follows that an improved classification of verbs can alone determine the true nature of the distinction between the **اِسْمُ اَلْفَاعِلِ** and the simple attributive, which I confess that I am unable to resolve.

THE **اِسْمُ اَلْفَاعِلِ** differs from the active participles of our Language, merely as the word LOVER differs from the word LOVING; that is to say, as AN EPITHET differs from AN ADJECTIVE NOUN. We cannot speak of A LOVER ACTION, because an action is utterly incapable of love or hatred; but we may speak of A LOVING ACTION, meaning "an action which indicates the love of the agent." It is plain, therefore, that the relation signified by



the **اِسْمُ الْفَاعِلِ** is really SPECIFIC by its own nature ; whereas the relation signified by the active participles of our Language is really INDEFINITE, like that of the simple adjective nouns.

YET the word **شَاعِرٌ** A POET ; which is an **اِسْمُ الْفَاعِلِ** derived from the infinitive **شَعَرَ** WRITING OR COMPOSING POETRY, is sometimes used in the sense of POETICAL : as **شَعْرٌ شَاعِرٌ** “ A poetical verse.” This word seems, therefore, to have acquired a character approaching to that of our ADJECTIVES ; that is to say, it seems, at least in this example, to indicate an *indefinite* and *general* relation to the primitive. And, on the contrary, the word SICK, in our Language, has really acquired the character of AN EPITHET ; since we seldom or never speak of A SICK SEASON, but generally substitute the adjective SICKLY. Such examples are comparatively speaking of rare occurrence in either Language, and are plainly *anomalous* to the general system which prevails in each ; serving merely to demonstrate the truth of an old axiom : namely, that “ there is no rule without an exception.” The following is the rule applicable to the formation of the **اِسْمُ الْفَاعِلِ** derived from verbs of the triliteral radical class.

#### R U L E.

THE **اِسْمُ الْفَاعِلِ**, being derived from verbs of the triliteral radical class, is invariably formed on the Measure **فَاعِلٌ** : Feminine



minine <sup>فَا عَلَّةٌ</sup> : which is applicable, by analogy, to all active verbs whether transitive or intransitive ; and by the authority of prescription, to many neuter verbs : in which case, it must be often translated by the simple adjective noun. Examples :

<sup>ضَارِبٌ</sup> ; <sup>ضَارِبَةٌ</sup> ; A BEATER : <sup>قَاتِلٌ</sup> ; <sup>قَاتِلَةٌ</sup> ; A SLAYER : <sup>نَائِمٌ</sup> ; <sup>نَائِمَةٌ</sup> ; A SEEKER : <sup>طَالِبٌ</sup> ; <sup>طَالِبَةٌ</sup> ; <sup>عَاشِقٌ</sup> ; <sup>عَاشِقَةٌ</sup> ; A LOVER : <sup>ضَامِرٌ</sup> ; <sup>ضَامِرَةٌ</sup> ; A SLEEPER : <sup>شَارِبٌ</sup> ; <sup>شَارِبَةٌ</sup> ; SLENDER : <sup>شَارِبَةٌ</sup> ; LEAN : &c. The examples of this noun might be easily

multiplied without end, but every reader will be able to form an ample collection for himself. It is to be observed that the word <sup>ضَامِرٌ</sup> and <sup>عَاشِقٌ</sup> are common to both genders, and do not therefore require, though they admit the termination <sup>تَا</sup> of the feminine gender.

### أَبْنِيَّةُ الْمُبَالَغَةِ

#### INTENSIVE SUPERLATIVE OF THE ISMOOL FA-IL.

THIS noun differs from the <sup>اسْمُ الْفَاعِلِ</sup> merely in the SUPERLATIVE SENSE which it is formed to denote : but the measures of its formation are very numerous, and, with one exception, they must be supported, in each example, by the authority of prescription or general usage. The exception to which I allude is the Measure <sup>فُعَلَّةٌ</sup> ; on which, Grammarians have authorised the universal formation of this noun, without regard to prescription at all : as <sup>ضَرَبَةٌ</sup> A GREAT BEATER ; <sup>طَلَبَةٌ</sup> A GREAT SEEKER ; <sup>تَوَلَّى</sup> A GREAT SPEAKER ; <sup>لَوَمَةٌ</sup> A GREAT REPROACHER ; &c.

The



The noun so formed, is accurately applicable to both genders; and, having no dependence on the authority of prescription, it follows that <sup>عَلَمَةٌ</sup> VERY LEARNED OR KNOWING; <sup>فَرَقَةٌ</sup> VERY FEARFUL, (Primitive <sup>فَرَقٌ</sup> Fear,) &c. must be considered as grammatically accurate, with or without reference to their establishment by the authority of general usage.

BUT I advise the reader not to employ any noun of this class which has not received the sanction of usage; for it is one of the most difficult points of Arabic Grammar to determine where the authority of prescription ends, and where the dominion of analogy begins. The human ear is naturally disposed to receive with distaste every sound to which it is not accustomed in Speech; and there is no doubt that an Arab would reject as inelegant at least, if not inaccurate, a great many inflexions not hitherto employed in the Language, but such as *might* be employed under the sanction of those rules in which analogy is declared to prevail.

THE intensive superlative of the <sup>اسْمُ الْفَاعِلِ</sup> is commonly termed <sup>اسْمُ الْمُبَالَاغَةِ</sup> or A NOUN SIGNIFICANT OF EXCESS; and besides the Measure <sup>فَعْلَةٌ</sup> to which I have already adverted, it has many other measures applicable, as I have stated, by the arbitrary authority of prescription alone. These are detailed in the following table, of which it is necessary to remark that many of the examples not ending in the letter *ū* servile, are frequent-



ly observed to receive that letter, which does not affect the gender of the noun, but renders the superlative still more intense:

as <sup>عَلَامٌ</sup> VERY WISE; <sup>عَلَامَةٌ</sup> MOST EXCEEDINGLY WISE: <sup>فَارُوقٌ</sup>

A GREAT SEPARATOR; <sup>فَارُوقَةٌ</sup> A VERY GREAT SEPARATOR:

<sup>فَرُّوقٌ</sup> VERY FEARFUL; <sup>فَرُّوقَةٌ</sup> MOST EXCEEDINGLY FEARFUL: &c.

| MEANING.                                   | EXAMPLES.               | MEASURES.           |    | MEANING.            | EXAMPLES.             | MEASURES.            |    |
|--------------------------------------------|-------------------------|---------------------|----|---------------------|-----------------------|----------------------|----|
| Very fearful.                              | <sup>هَيِّبٌ</sup>      | <sup>فَعِيلٌ</sup>  | 13 | A great eater.      | <sup>لَهْمٌ</sup>     | <sup>فَعَلٌ</sup>    | 1  |
| A great bawler.                            | <sup>صَيْدَحٌ</sup>     | <sup>فَعِيلٌ</sup>  | 14 | A great eater.      | <sup>لَهْمٌ</sup>     | <sup>فَعِلٌ</sup>    | 2  |
| Well versed in the vicissitudes of things. | <sup>مَسَّ قَلْبٌ</sup> | <sup>فَعَلٌ</sup>   | 15 | Very impatient.     | <sup>جَزَعٌ</sup>     | <sup>فَعَلٌ</sup>    | 3  |
| Very impatient.                            | <sup>جَزَاعٌ</sup>      | <sup>فُعَالٌ</sup>  | 16 | Omniscient.         | <sup>عَلِيمٌ</sup>    | <sup>فَعِيلٌ</sup>   | 4  |
| Very mischievous.                          | <sup>شَغَبٌ</sup>       | <sup>فَعَلٌ</sup>   | 17 | Very grateful.      | <sup>شُكُورٌ</sup>    | <sup>فَعُولٌ</sup>   | 5  |
| Very playful.                              | <sup>دُعْبٌ</sup>       | <sup>فُعَالٌ</sup>  | 18 | A great praiser.    | <sup>حَمَادٌ</sup>    | <sup>فُعَالٌ</sup>   | 6  |
| A great bawler.                            | <sup>صَيْدَا حٌ</sup>   | <sup>فُعَالٌ</sup>  | 19 | A great reader.     | <sup>قِرَاءٌ</sup>    | <sup>فُعَالٌ</sup>   | 7  |
| A great eater.                             | <sup>سِرَوَاطٌ</sup>    | <sup>فُعُولٌ</sup>  | 20 | A great knower.     | <sup>عَرِيفٌ</sup>    | <sup>فَعِيلٌ</sup>   | 8  |
| A tempestuous wind.                        | <sup>سَيِّهَوَجٌ</sup>  | <sup>فَعِيلٌ</sup>  | 21 | A great speaker.    | <sup>مِقُولٌ</sup>    | <sup>مِفْعَلٌ</sup>  | 9  |
| A great separator.                         | <sup>فَارُوقٌ</sup>     | <sup>فَاعُولٌ</sup> | 22 | A great benefactor. | <sup>مِنْعَامٌ</sup>  | <sup>مِفْعَالٌ</sup> | 10 |
| Very fearful.                              | <sup>فَرُّوقٌ</sup>     | <sup>فَعُولٌ</sup>  | 23 | A great speaker.    | <sup>مِنْطِيقٌ</sup>  | <sup>مِفْعِيلٌ</sup> | 11 |
| A great mixer.                             | <sup>خَلِيطِي</sup>     | <sup>فَعِيلِي</sup> | 24 | Very fearful.       | <sup>هَيِّبَانٌ</sup> | <sup>فَعَلَانٌ</sup> | 12 |



| MEANING.           | EXAMPLES.    | MEASURES.   |    | MEANING.                     | EXAMPLES.       | MEASURES.     |    |
|--------------------|--------------|-------------|----|------------------------------|-----------------|---------------|----|
| Very play-ful.     | تَلْعَابُ    | تَفْعَالُ   | 37 | A great de-ceiver.           | خُلِبُوبُ       | فُعُولُ       | 25 |
| Very play-ful.     | تَلْعَابُ    | تَفْعَالُ   | 38 | Very silent.                 | سَكْتِيْتُ      | فَعْلِيلُ     | 26 |
| A great swallower. | تَلْقَامُ    | تَفْعَالُ   | 39 | Very silent.                 | سَكَيْتُ        | فَعِيلُ       | 27 |
| A great eat-er.    | تَرْهُوْطُ   | تَفْعُولُ   | 40 | A great liar.                | كُذُّبْدُ       | فُعْلَعُلُ    | 28 |
| A great sleeper.   | يَرْقُوْ     | يَفْعُولُ   | 41 | A great liar.                | كُذُّبْدُ       | فُعْلَعُلُ    | 29 |
| A great speaker.   | تَقْوَلَةُ   | تَفْعَلَةُ  | 42 | A great liar.                | كُذُّبْدُ بَانَ | فُعْلَعْلَانُ | 30 |
| A great speaker.   | تَقْوَالَةُ  | تَفْعَالَةُ | 43 | A great liar.                | كُذُّبْدُ بَانَ | فُعْلَعْلَانُ | 31 |
| Very learn-ed.     | تَعْلَمَةُ   | تَفْعَلَةُ  | 44 | A great liar.                | كَيْدُ بَانَ    | فَيْعْلَانُ   | 32 |
| Very play-ful.     | تَلْعِيْبَةُ | تَفْعِيلَةُ | 45 | A great speaker of nonsense. | هَذْرِيَانُ     | فَعْلِيَانُ   | 33 |
| A very itchy dog.  | نَحْوَرِشُ   | نَفْوَعِلُ  | 46 | Very fear-ful.               | هَيْبَانُ       | فَيْعْلَانُ   | 34 |
| Very wrath-ful.    | غَضَبُ       | فُعْلُ      | 47 | Very play-ful.               | أَلْعَبَانُ     | أَفْعَلَانُ   | 35 |
| Very wrath-ful.    | غَضَبَةٌ     | فُعْلَةٌ    | 48 | A great liar.                | مَكْذِبَانُ     | مَفْعَلَانُ   | 36 |

I HAVE no observations to offer on the measures comprised in the preceding table, and will therefore proceed to consider the formation of the ISMOOL FA-IL, derived from other verbs, besides those of the triliteral radical class.



اسْمُ الْفَاعِلِ مِنْ غَيْرِ الثَّلَاثِي الْمَجْرَدِ

FORMATION OF THE ISMOOL FA-IL, FROM ALL  
VERBS BUT THOSE OF THE TRILITE-  
RAL RADICAL CLASS.

THE *اسْمُ الْفَاعِلِ*, derived from all the verbs in the Ara-  
bic Language, those only excepted which belong to the triliteral  
radical class, is formed from the aorist active, in the third  
person singular; simply by substituting for the letter YA, the  
letter MEEM moveable by the vowel ZUMMA; after which, the  
penultimate letter must receive the vowel KUSRA, if it did not  
previously possess that vowel point. Examples: *يُدَّ حَرَجٌ* He  
CIRCULATES; *مُدَّ حَرَجٌ* A CIRCULATOR: *يَتَدَّ حَرَجٌ* It REVOLVES;  
*مُتَدَّ حَرَجٌ* A REVOLVER: *يُسَلِّمُ* He EMBRACES THE MOOHUMMU-  
DAN FAITH; *مُسَلِّمٌ* A MOOHUMMUDAN: *يَنْطَلِقُ* He WALKS;  
*مُنْطَلِقٌ* A WALKER: *يَتَّجَاهِلُ* He PRETENDS IGNORANCE;  
*مُتَّجَاهِلٌ* A PRETENDER OF IGNORANCE: *يَسْتَقْبِلُ* He GOES TO  
MEET SOMEBODY ELSE; *مُسْتَقْبِلٌ* ONE WHO GOES TO MEET SOME-  
BODY ELSE: &c.

THE simplicity of this rule supercedes the necessity of num-  
erous illustrations; and as it admits of no exceptions whatever,  
the knowledge of it will easily enable every reader to draw out  
for his own benefit, a complete body of active participles, formed  
from all descriptions of Arabic verbs; those only excepted, which  
belong to the triliteral radical class.



مُلْحَقَاتُ اِسْمِ الْفَاعِلِ

CORRELATIVES OF THE ISMOOL FA-IL.

THIS term is commonly applied to certain derivatives, chiefly formed from the name of a substance, but sometimes from the name of an event. Those derivatives generally occur on one or other of the Measures *فَاعِلٌ* or *فَاعِلٌ*; and more rarely on the Measure *فَعْلٌ*. The Measure *فَاعِلٌ* has been thought, by some Grammarians, to be ANALOGOUSLY applicable to the formation of this noun, from any given primitive of the triliteral class; but the better opinion is, that every example of its occurrence, on whatever Measure it may happen to be formed, must be supported by the sanction of general usage. The noun, so formed, will be found, in various examples, to indicate a considerable number of *specific* relations to the primitive: such as that of A VENDER; DEALER; POSSESSOR; or USER; &c. to the thing which he VENDS; DEALS IN; POSSESSES; or USES. The following are examples of its occurrence on each of the Measures to which I have adverted.

MEASURE *فَاعِلٌ*.

THIS Measure may be illustrated by the words *سَيَّافٌ* "A swordsman; or maker of swords;" Primitive *سَيْفٌ* "A sword:"  
*تَرَّاسٌ* "A maker of shields;" Primitive *تُرْسٌ* "A shield:"  
*بَعَّالٌ* "A vender of dates;" Primitive *تَمْرٌ* "A date:"  
*حَدَّائٌ* "A mule driver;" Primitive *بَغْلٌ* "A mule:"  
*حَدَّيْدٌ* "Iron;" &c. Primitive *حَدَّيْدٌ* "A blacksmith;"



## مُقَابِلَةٌ M E A S U R E .

THIS measure occurs in the words مُقَابِلٌ "A vender of arrows;" Primitive مُقَابِلٌ "An arrow;" مُقَابِلٌ "A wearer or vender of armour;" Primitive مُقَابِلٌ "Armour;" (like قَابِلٌ) "A possessor of clothes;" Primitive مُقَابِلٌ "Clothes;" مُقَابِلٌ "Inhabited; as مُقَابِلٌ أَهْلٌ An inhabited place;" Primitive مُقَابِلٌ "People;" مُقَابِلٌ, synonymous with مُقَابِلٌ or مُقَابِلٌ "Man" مُقَابِلٌ مِنْ مَاءٍ دَائِقٍ أَيْ مَذْفُوقٍ as دَائِقٌ : دُودٌ مُقَابِلٌ "was created of the seminal fluid;" literally "of water poured out;" Primitive مُقَابِلٌ "To pour out water:" &c.

To this class the Grammarian KHULEEL has assigned the words مُقَابِلٌ, synonymous with مُقَابِلٌ طَائِلٌ, "A divorced woman;" and مُقَابِلٌ حَائِضٌ, synonymous with مُقَابِلٌ حَائِضٌ, "A menstruous woman;" &c. because, though exclusively applicable to the female sex, they do not admit of the termination تَا of the feminine gender; whereas the ISMOOL FA-IL not only admits, but generally requires that termination, when applicable to nouns of the feminine gender. SEEBUWYH is of opinion that they are ISMOOL FA-ILS, having no verbal reference to gender at all, though restricted, by sense, to the feminine gender. And the Schools of KOOFA maintain that they are ISMOOL FA-ILS exclusively applicable to the FEMALE SEX, and therefore independent, by sense, of the termination تَا, which answers no useful purpose in Language, but that of distinguishing the sexes, in the case of an attributive applicable by sense to BOTH genders. It



It is argued in reply to the Schools of Koorā, that the words حَامِلَةٌ "Pregnant," and مَرْضِعَةٌ "A milk nurse," though exclusively applicable to the female sex, do, nevertheless, admit the termination تَا of the feminine gender; whereas مُحِبٌّ "A lover," عَا شِقُّ "A lover," and ضَامِرٌ "Lean," &c. though naturally common to both genders, do not admit, or at least do not require that termination: as نَاقَةٌ ضَامِرَةٌ "A lean she camel;" اِمْرَأَةٌ مُحِبَّةٌ وَعَا شِقُّ لِرِزْوَجِهَا "A woman fond of her husband;" &c. Whence it follows, or is thought to follow, that the omission of the termination تَا, in the examples طَالِقٌ and حَائِضٌ, is determined by the arbitrary authority of general usage; not by the restriction of either epithet to the female sex, according to the opinion maintained at Koorā. THE decision of SEEBUWYH has therefore obtained the general concurrence of the Learned, in opposition, equally, to the decision of KHULEEL, or the Schools of Koorā.

### M E A S U R E مَعْلُومَةٌ.

THE occurrence of this measure will be sufficiently illustrated by the words نَهْرٌ "A day laborer;" Primitive نَهَارٌ "A day:" حَارِجٌ "A habitual fornicator;" Primitive حَارِجٌ "Pudendum mulieris:" and سَتَعٌ "A sodomite;" Primitive سَتَعٌ or سَتَعٌ "The rectum;" &c.

### C O N C L U S I O N.

BESIDES the measures to which I have now adverted, the Gram-  
marian KHULEEL admits the formation of this noun, on the mea-  
sure



sure of any given ISMOOL FA-IL, to whatever conjugation it may happen to belong: as *مُطْفِلٌ*, synonymous with *ذَاتُ طِفْلٍ* "A female having children;" Measure *مُفْعِلٌ* or *مَنْفَطَارٌ*; in the phrase *السَّمَاءُ مَنْفَطِرَاتٌ ذَاتُ أَنْفَاطَارٍ* "The heavens have windows;" or literally, "are possessed of rents or fissures;" &c. This rule, however, is peculiar to KHULEEL, and has not been generally sanctioned by the Learned, who consider the examples adduced, as real ACTIVE PARTICIPLES, not CORRELATIVES of the active participle; though neither example requires the insertion of the termination *تَا*, which ought to distinguish the feminine gender.

THE Grammarian *ابْنُ الْحَاجِبِ* has assigned the CORRELATIVES of the active participle, to the class termed *مَنْسُوبٌ* or RELATIVE NOUNS; and it seems to me that they do, in fact, form a species of the relative noun; of which the characteristic is, that like an English adjective, it denotes an *indefinite* and *general* relation to the primitive. But in the case of an English adjective, the relation *continues* indefinite and general; otherwise the word ANGRY for example, would not be at once applicable to MEN, WOMEN, and THINGS; since the relation of anger to MEN and WOMEN, is different from the relation of anger to THINGS. Whereas the relation signified by the CORRELATIVES of the ISMOOL FA-IL is generally *specific* in each example; and its indefinite character is therefore determined by comparing one example with another.



another. It resembles the relation signified by those nouns of our own Language, which are formed from the primitive by adding ER : as PRISONER ; JAILER ; &c. For if we consider the word PRISONER alone, it will clearly appear that the relation signified is truly *specific* : namely, “ that of a *captive* to the *prison* in which he is confined.” And if we consider the word JAILER alone, it will still appear that the relation signified is truly *specific* : namely, “ that of a *governor* to the *prison* in which he commands.” But these are *two* specific relations, both signified by the termination *er* ; for JAIL and PRISON are synonymous terms, and if the relation were the same in either case, JAILER and PRISONER would be so too.

It is plain, therefore, that the termination *er* denotes, in various examples, a considerable number of specific relations, essentially distinguished by their own nature ; whence it follows that the relation signified by that termination must be naturally *indefinite* in a certain degree ; since it is equally capable of expressing *all* those specific relations, which, in various examples, it is found to denote. And as the usage of Language alone determines the difference of sense between JAILER and PRISONER, either of which might have assumed the sense of the other, had it been so determined by general usage ; it may be therefore inferred, with certain accuracy, that the *indefinite* character of the relation signified by the termination *er*, is rendered *specific*,

in



in each example, by the arbitrary authority of prescription alone. And so it is in the case of the CORRELATIVES of the ISMOOL FA-IL, since these naturally denote an *indefinite* and *general* relation to the primitive, though that relation very commonly becomes *specific*, in each example, by the arbitrary influence of general usage.

#### SECTION FOURTH.

اسْمُ الْمَفْعُولِ مِنَ اللَّاتِي الْمَجْرُورِ

THE NAME OF THE OBJECT, OR PASSIVE PARTICIPLE, DERIVED FROM VERBS OF THE TRILITERAL RADICAL CLASS.

THE PASSIVE PARTICIPLE is defined to be a noun derived from the infinitive, for the purpose of describing the object of a transitive verb; and those of the triliteral radical class are regularly formed on the Measure مَفْعُولٌ; Feminine مَفْعُولَةٌ; which is applicable, by analogy, to all the verbs of this class; without so much as a single exception. Examples: مَضْرُوبَةٌ; مَضْرُوبٌ; BEATEN: مَكْتُوبَةٌ; مَكْتُوبٌ; WRITTEN: مَعْلُومَةٌ; مَعْلُومٌ; KNOWN: مَخْدُومَةٌ; مَخْدُومٌ; SERVED: &c. It would be easy, but useless to multiply the examples of this class; and I shall therefore merely observe, that besides the regular form of the passive participle, there are also certain irregular forms of that noun, applicable to the examples in which they occur, by the arbitrary authority of general usage. Examples: قَتِيلٌ SLAIN; Measure قَتِيلٌ; قَبُولٌ



ACCEPTED ; Measure **فَعُولٌ** ; ذَنِجٌ ; SACRIFICED ; Measure **فَعِلٌ** ;  
**نَفَضٌ** ; A leaf fallen from the tree ;” Measure **فَعَلٌ** ; &c. Other  
 measures irregularly applicable to the formation of this noun, though  
 less commonly observed to occur in the Language, will appear here-  
 after, in the chapter that treats of the Measures termed **مُشْتَرَكَةٌ فِيهِ** ;  
 or “ Common to more than one of the parts of Speech.”

### اُبْنِيَّةٌ اِلْمُبَا لَغَةً

#### INTENSIVE SUPERLATIVE OF THE PASSIVE PARTICIPLE.

THE intensive superlative of the PASSIVE PARTICIPLE seems to be  
 rarely formed in the Arabic Language ; yet Grammarians have au-  
 thorised its formation, by ANALOGY, on the Measure **فَعْلَةٌ** ; without  
 regard to prescription at all. Examples : **صَحْكَةٌ** “ Very much  
 laughed at ;” **سُخْرَةٌ** “ Very much ridiculed ;” **لَوْمَةٌ** “ Very much  
 reproached ;” **عَذْلَةٌ** “ Very much censured ;” &c. It follows, there-  
 fore, that **عُشْقَةٌ** “ Very much loved,” must be considered as gram-  
 matically accurate, since it is formed according to the prescribed ana-  
 logy ; but, for my own part, I would not venture to use it, without  
 reference to the sanction of general usage ; by which it may or  
 may not be supported, for any thing I know of the matter. I be-  
 lieve, therefore, that the Measure **فَعْلَةٌ** is applicable to the forma-  
 tion of this noun, not by *analogy*, as Grammarians assert ; but  
 merely by the authority of prescription alone. The other Measures on  
 which it is sometimes observed to occur, are, first, **فَعُولٌ** : as **هَيُوبٌ**

“ Very



“Very much feared;” and, secondly, هَيِّبَانُ : فَعَلَانُ as “Very much feared;” and these are prescriptive, not analogous, according to the opinion of all Grammarians.

اسْمُ الْمَفْعُولِ مِنْ غَيْرِ التَّلَاقِثِ الْمُجَرَّدِ

**PASSIVE PARTICIPLE DERIVED FROM ALL VERBS,  
BUT THOSE OF THE TRILITERAL RADICAL CLASS.**

THE form of the PASSIVE PARTICIPLE of such verbs, differs from that of the ACTIVE PARTICIPLE, merely in having the penultimate moveable by the vowel FUT-HA, instead of KUS-RA, which is applicable to the penultimate of the active participle. It follows, therefore, that مَدَحَرَجٌ will have its passive participle مَدَحَرَجٌ : and so, also, of مُسْتَقْبِلٌ : مُكْرِمٌ ; مُتَدَحَرَجٌ : مُتَدَحَرَجٌ ; مُسْتَقْبِلٌ : مُسْتَقْبِلٌ &c. through every class of the verbs to which I have here adverted.

**SECTION FIFTH.**

اسْمُ التَّفْضِيلِ

**NOUN OF SUPERIORITY.**

THIS noun corresponds with BOTH degrees of comparison in other Tongues: as زَيْدٌ أَعْلَمُ مِنْ عَمْرٍو “ZYDE is more learned than AMR;” زَيْدٌ أَعْلَمُ النَّاسِ “ZYDE is the most learned of men;” &c. It is defined to be a noun derived from the infinitive, for the purpose of comparing two or more objects, and assigning to one of them, a superiority over the others, in the sense of a given attribute



attribute signified by the infinitive. It proceeds, occasionally, from the active participle: as <sup>أَعْلَمُ</sup> “More or most learned;” from <sup>عَالِمٌ</sup> “Knowing or Learned:” or the passive participle: as <sup>أَشْهُرُ</sup> “More or most celebrated;” from <sup>مَشْهُورٌ</sup> “Celebrated:” or the simple attributive: as <sup>أَعْظَمُ</sup> “Greater or Greatest;” from <sup>عَظِيمٌ</sup> “Great:” &c.

THE measure of this noun is invariably <sup>أَفْعَلٌ</sup> for the masculine gender; and <sup>فُعْلَى</sup> for the feminine gender: as <sup>أَكْبَرُ</sup> “Greater or Greatest;” Feminine <sup>كُبْرَى</sup> “More or most learned;” Feminine <sup>أَفْضَلُ</sup> “Braver or Bravest;” Feminine <sup>شَجْعَى</sup> &c. In the general opinion, it can be regularly derived, only from verbs of the triliteral radical class; and in order to the accuracy of its formation, it is necessary, *first*, that these should be <sup>تَامٌ</sup> or PERFECT VERBS: *secondly*, that they should be <sup>مُتَصَرِّفٌ فِيهِ</sup> or “Inflected through all their tenses:” *thirdly*, that they should be capable, by sense, of INTENSION and REMISSION: and, *finally*, that they should not be significant of COLORS or PERSONAL DEFECTS.

It follows, therefore, *first*, that the NOUN OF SUPERIORITY cannot be regularly derived from quadriliteral verbs of any class; or from augmented verbs of the triliteral class: as <sup>تَدَخَّرَجَ</sup>; <sup>نَدَخَّرَجَ</sup>; <sup>اِسْتَدَخَّرَجَ</sup>; &c. *Secondly*, that it cannot be derived from substantive verbs: as <sup>كَانَ</sup> “He was;” <sup>صَارَ</sup> “He became;” <sup>كَانَ</sup> “He was near;” (doing so and so;) &c. because these are termed <sup>نَاقِصٌ</sup> or IMPERFECT, in Arabic Grammar; being deprived



deprived of the ATTRIBUTIVE CHARACTER which is essential to the nature of a perfect verb. *Thirdly*, that it cannot be derived from *نِعَمَ* "He was good;" *بُئْسَ* "He was bad;" &c. because these verbs are *غَيْرُ مُتَصَرِّفٍ فِيهِ* or "Indeclinable;" having no inflexions of tense at all. *Fourthly*, that it cannot be derived from *مَاتَ* "He died;" because the sense of this verb is utterly incapable of INTENSION and REMISSION. And, *finally*, that it cannot be derived from *سَوَادٌ* BLACKNESS; *بَيَاضٌ* WHITENESS; *عَمَى* BLINDNESS; *عُورٌ* BEING BLIND OF AN EYE; &c. because these verbs are significant of COLORS, or PERSONAL DEFECTS.

IF the NOUN OF SUPERIORITY were analogously derived from quadrilateral verbs of any class, or from augmented verbs of the triliteral class, it must be formed on the Measure *أَفْعَلٌ* since there is no other measure of the *اسْمُ التَّفْضِيلِ*. But that measure cannot be formed from such verbs, without rejecting some of the letters, radical or servile, of which they are composed; and this rejection would often tend to disfigure the word, in such a manner as to confound the sense. The verb *دَخَرَ* for example, would form its noun of superiority *أَدَخَرَ*, after the rejection of the letter JEEM; and this noun would seem to be derived, not from the infinitive *دَخْرَجَةٌ*, but from another infinitive, namely *دُحُورٌ* DRIVING AWAY. So, also, the verb *أَخْرَجَ* would form its noun of superiority *أَأَخْرَجَ*, after the rejection of the letter HUMZA; and this noun would seem to be derived, not from *أَخْرَاجٌ* which is an



augmented infinitive of the first conjugation, but from the radical infinitive, namely **خَرَجَ**. I say, after the rejection of the letter HUMZA, because the HUMZA of **أَخْرَجَ** must be *first* rejected, though afterwards replaced in **أَخْرَجَ** by *another* HUMZA, namely, that of the **إِسْمُ التَّفْصِيلِ**.

SUCH are the reasons assigned by Grammarians, why the NOUN OF SUPERIORITY cannot be analogously derived from quadriliteral verbs of any class, or from augmented verbs of the triliteral class; yet they are not unanimous on this subject, for SEEBUWYH has authorised the formation, by analogy, of **أَفْعَلٌ** from **أَفْعَلٌ**; that is to say, he has authorised the formation of the **إِسْمُ التَّفْصِيلِ** from ALL verbs of the first conjugation of augmented triliterals, without regard to prescription at all. And أَبُو حَيَّان is of opinion, (indeed the fact is admitted by all Grammarians,) that there are, in the Language, a multitude of examples in support of the accuracy of SEEBUWYH's decision: as **أَنْتَ أَكْرَمُ لِي مِنْ فُلَانٍ** "You are a greater benefactor to me than such a person;" **هُوَ أَعْطَاهُمْ لِلدِّينِ بَرًا وَأُولَاهُمْ لِلْمَعْرُوفِ** "He is the greatest bestower of money among them, and the most apt to the performance of good actions." For **أَكْرَمٌ** is here supposed to be derived from **أَكْرَمَ** "He favored;" not from **كَرَّمَ** "He was generous;" and so, also, **أَعْطَى** and **أَوْلَى** are supposed to be derived from **أَعْطَا** "To bestow;" and **أَيْلَا** "To approximate;" both verbs of the first conjugation of augmented triliterals. This consideration has induced the Arabian Grammarians



ans in general, to admit the formation of *أَفْعَلٌ* from *أَفْعَلَ* by the authority of PRESCRIPTION, but not by ANALOGY, according to the opinion maintained by SEEBUWYH.

AN opinion yet bolder than that of SEEBUWYH, has been imputed to AKHFUSH and MOOBURRUD: namely, that the NOUN OF SUPERIORITY formed on the Measure *أَفْعَلٌ* may be derived, by analogy, from *all* triliteral verbs of the augmented class, to whatever conjugation they may happen to belong: as *اِنْفَعَلَ*; *اِسْتَفْعَلَ*; *اِفْتَعَلَ*; &c. The Language affords no examples in support of this opinion, which has been therefore rejected by general consent. A philologist, it is thought, has no right to authorise the operation, by analogy, of rules utterly at variance with common usage, even though the perfection of theory may seem to require it; and, in the case before us, the reasons already assigned against the derivation, by analogy, of *أَفْعَلٌ* from *أَفْعَلَ* would operate with tenfold force, against the derivation of *أَفْعَلٌ* from *all* the classes of augmented triliterals.

THERE is no reason, in the nature of things, why the NOUN OF SUPERIORITY might not be derived from *substantive verbs*, termed imperfect in Arabic Grammar, for the reasons which I have just had occasion to state. But the noun of superiority, as *أَكْوَنُ* from *كَانَ* “He was,” *أَصْيَرُ* from *صَارَ* “He became,” has never been derived from such verbs; and is therefore condemned by general usage. And though some Gram-

marians



marians authorise its formation, by analogy, without regard to prescription at all: as هُوَ أَكْوَنُ مِنْكَ مُنْطَلِقًا “He is more of a walker than thee;” هُوَ أَصِيرُ مِنْكَ غَنِيًّا “He is becoming rich faster than thee;” there is no doubt that such phraseology would sound very oddly in the ear of an Arab, who would substitute for it هُوَ أَشَدُّ مِنْكَ انْطِلَاقًا “He is more of a walker than thee;” هُوَ أَشَدُّ مِنْكَ انْتِقًا لَا إِلَى الْغِنَى “He is becoming rich faster than thee;” &c.

BUT I have said that the NOUN OF SUPERIORITY cannot be derived from verbs significant of COLOR; or of PERSONAL DEFECTS; and the reason assigned by the Schools of BUSRA, is, that such verbs form the SIMPLE ATTRIBUTIVE on the Measure أَشْوَدُ as أَفْعَلُ BLACK; أَبْيَضُ WHITE; أَعْمَى BLIND; أَعْوَرُ BLIND OF ONE EYE; &c. If the noun of superiority were also formed on the same measure, as أَشْوَدُ BLACKER; أَبْيَضُ WHITER; &c. it is contended, therefore, that either might be mistaken for the other. But though the fact is true, if we consider them without reference to the context, it is unsatisfactory in my opinion; because this danger does not prevent, in a multitude of other instances, the application of the *same* measure, as فَعَالٌ, for example, to the formation of more than one of the parts of Speech. In the case of MENTAL DEFECTS, the NOUN OF SUPERIORITY is regularly formed on the Measure أَفْعَلُ as أَجْهَلُ “More ignorant;” أَجَبَنُ “More cowardly;” &c. and the reason assigned, is, that

the



the simple attributive, in such verbs, is generally formed on some other measure.

THE Schools of KOOFA, always opposed to those of BUSRA, admit the formation, by ANALOGY, of the *اِسْمُ التَّفْصِيلِ* from all verbs significant of COLOR; and there is no doubt that some few examples of its formation from such verbs do, in reality, occur in the Language: as *اَسْوَدُ* in the phrase *وَلَاَنْتَ اَسْوَدُ فِي عَيْنَيَّ مِنَ الظُّلَمِ* “And verily you are BLACKER in my eyes than tyranny;” or *اَبْيَضُ*, in the following verse of an Arabian Poet:

جَارِيَةٌ فِي دِرْعِهَا الْفَضْفَا ضِ  
اَبْيَضُ مِنْ اُخْتِ بَنِي اِبَا ضِ

“A girl, tricked in her ample shift, FAIRER than the sisters of the tribe of IBAZ.”

MEANS OF EXPRESSING THE SENSE OF SUPERIORITY, IN THE CASE OF ALL VERBS FROM WHICH THE MEASURE *اَفْعَلُ*

CANNOT BE DERIVED.

IN such cases, the sense of SUPERIORITY must be expressed by circumlocution. The learner will first form the measure *اَفْعَلُ* from some word suited to the occasion; and generally significant of BEAUTY OR UGLINESS; STRENGTH OR WEAKNESS; HARDNESS OR SOFTNESS; PAUCITY OR ABUNDANCE; &c. The measure *اَفْعَلُ* so formed, and followed by the infinitive mode of the required verb, which must be put into the OBJECTIVE CASE, will be significant of the sense which is to be expressed: as

*هَذَا اَشَدُّ بَيَاضًا مِنْ ذَلِكَ* “This is whiter than that;”

H h h h

زید



زَيْدٌ أَتْبَحُّ عَوْرًا مِنْ عَمْرِو “ZYDE is blinder of one eye than AMR;”  
 زَيْدٌ أَسْرَعُ انْطِلَاقًا مِنْ عَمْرِو “ZYDE is a faster goer than AMR;”  
 زَيْدٌ أَكْثَرُ دَحْرَجَةً مِنْ عَمْرِو “ZYDE tumbles or turns round such a thing more than AMR;” &c.

## SECTION SIXTH.

### اسْمُ الْأَلَاةِ

#### INSTRUMENTAL NOUN.

THE INSTRUMENTAL NOUN, OR NOUN OF INSTRUMENT, is defined to be a noun derived from the infinitive, for the purpose of describing the INSTRUMENT OR MEANS employed for the attainment of the sense signified by the infinitive: as مِفْتَاحٌ “The instrument of opening;” or “A key;” &c. It is derived, by ANALOGY, from all verbs of the triliteral radical class; and may be formed, indifferently, on any one of the three measures مِفْعَلٌ; مِفْعَلَةٌ; مِفْعَالٌ: though the measure مِفْعَلَةٌ has been thought, by some Grammarians, to be applicable, not by ANALOGY, but only by the authority of PRESCRIPTION alone. Examples: مِفْتَاحٌ or مِفْتَاحٌ “The instrument of opening;” or “A key;” مِصْبَاغٌ or مِصْبَاغٌ “The instrument of marking;” or “A marking iron;” مَكِيلٌ or مَصْيَانٌ “A net; or other instrument of hunting;” مِكْيَالٌ or مِكْيَالَةٌ “A measuring instrument;” مِرْوَحَةٌ “The instrument of sweeping;” or “A besom, or Snow spade;” “The instrument of fanning;” or “A fan;” &c.

AMONG the PRESCRIPTIVE measures of this noun, I have to enumerate, *First*: نِظَامٌ as نِظَالٌ “The instrument of adorning;”

or



or “A string of pearls;” <sup>خِيَاطٌ</sup> “The instrument of sewing;”  
 or “A needle;” <sup>سِرَاقٌ</sup> “The instrument of sewing leather;”  
 or “A saddler’s or shoemaker’s awl;” &c. *Secondly:* <sup>فَعُولٌ</sup>  
 which, being generally significant of a *specific* instrument, not of  
*any* instrument, generally, by which the sense of the infinitive  
 may be attained, is therefore considered as not properly an in-  
 strumental noun, but only <sup>مُلْحَقٌ</sup> or CORRELATIVE to that noun:  
 as <sup>وَقُوتٌ</sup> “Fuel of wood;” which is a specific instrument for  
 lighting a fire; <sup>قَيَّوَةٌ</sup> “An emetic;” which is an instrument  
 of evacuation by the throat; &c. *Thirdly:* <sup>مَفْعَلٌ</sup> or <sup>مَفْعَلٌ</sup>  
 both which are of rare occurrence: as <sup>مَنْقَلٌ</sup> “The instrument of  
 passage;” or “A road in the mountains;” <sup>مَغْزَلٌ</sup> or <sup>مَغْزَلٌ</sup>  
 more commonly <sup>مَغْزَلٌ</sup> “A spindle;” or “The instrument of  
 spinning;” &c. *Fourthly:* <sup>مَفْعَلٌ</sup> or <sup>مَفْعَلَةٌ</sup> which are also  
 thought to denote *specific* instruments, not *any* instruments, in-  
 differently, that may be employed for the attainment of the sense  
 signified by the primitive: as <sup>مَسْعُطٌ</sup> “A box for holding a  
 kind of snuff, termed <sup>سَعُوطٌ</sup> by the Arabs;” <sup>مَنْخَلٌ</sup> “A  
 sieve;” Primitive <sup>نَخَلَ</sup> “To sift;” <sup>مَدْهَنٌ</sup> “An oil cruise;”  
<sup>مَنْقَلٌ</sup> “An instrument for pounding medicines;” <sup>مَنْقَلٌ</sup> “A  
 sword;” <sup>مَنْقَلَةٌ</sup> “A box or instrument for holding colly-  
 rium;” <sup>مَحْرُضَةٌ</sup> “A box for holding alkali or soap;”  
 &c. It is to be observed, however, that the occurrence of  
<sup>مِنْقَلٌ</sup>, the regular instrumental noun, is noticed by AKHFUSH  
 in his book termed <sup>اَوَسَطُ</sup>; and that JOWHURREE, in the



صَحَاح has مُحَرَضَةٌ not مُحَرَضَةٌ; which is also considered as inaccurate by ابْنُ يَعْنِش. To these may be added the measure مَفْعُول; on which, according to the authority of سِيبُورِي, four words only occur in the Language: namely مَغْلُوقٌ “An instrument for shutting the door;” مَغْرُودٌ “A species of mushroom;” مَغْشُورٌ and مَغْفُورٌ “A species of sweet gum resembling honey;” obtained from the tree رَمْت and commonly used as food by the Arabs. The words مَغْفَرٌ and مَغْتَرٌ are used, however, in the same sense, according to the authority of كِسَائِي and others. The instrumental noun is never derived from any verbs but those of the triliteral radical class; and the measure مَفْعَلٌ, rarely applicable to the formation of this noun, is a common form of the اِسْمُ الظَّرْفِ of which I am now about to treat.

### SECTION SEVENTH.

اِسْمُ الظَّرْفِ مِنَ التَّلَاقِثِ الْمَجْرَدِ

*NOUN OF TIME AND PLACE, DERIVED FROM VERBS  
OF THE TRILITERAL RADICAL CLASS.*

THIS is a noun formed from the infinitive, in order to describe the TIME or PLACE of its attainment; and, being derived from verbs of the triliteral radical class, it is formed, by ANALOGY, according to the following rules.

#### R U L E F I R S T.

THE measure of the aorist being يَفْعَلُ or يَفْعُلُ, that of the اِسْمُ الظَّرْفِ will be مَفْعَلٌ. Examples: مَفْتَحٌ “The time

or



or place of opening;" مَشْرَبٌ "The time or place of drinking;" مَقْتَلٌ "The time or place of mounting;" مَضَعٌ "The time or place of slaying;" مَنَصْرٌ "The time or place of assisting;" &c. And if the measure of the aorist be يَفْعَلُ, that of the اِسْمُ الظَّرْفِ will be مَفْعَلٌ. Examples: مَضْرَبٌ "The time and place of beating;" مَحْسَبٌ "The time and place of reckoning;" مَفِرٌ "The time and place of fleeing;" &c. The اِسْمُ الظَّرْفِ, derived from يَفْعَلُ, should have been regularly formed on مَفْعَلٌ; (as يَفْعَلُ gives مَفْعَلٌ; and يَفْعِلُ gives مَفْعِلٌ;) but the fact is otherwise, because the measure مَفْعَلٌ, though sometimes applicable to the formation of the infinitive, as مَكْرُمٌ GENEROSITY; مَعُونٌ ASSISTANCE; &c. is of rare occurrence in the Arabic Language.

### R U L E S E C O N D.

BUT verbs having the letters WAO or YA for the final radical, have the اِسْمُ الظَّرْفِ formed on the measure مَفْعَلٌ, without regard to the form of the aorist; or to the occurrence, or otherwise, of the letters WAO or YA as the primal radical. Examples: مَوْتِي "The time or place of throwing;" مَرْمِي "The time or place of preserving;" &c. The word مَاوِي for مَاوِي in the phrase مَاوِي الْاِبِلِ "The stall or stable of a camel," is a rare exception to this rule.

### R U L E T H I R D.

AND verbs having the letters WAO or YA for the primal radical, form the اِسْمُ الظَّرْفِ on مَفْعِلٌ without regard to



the form of the aorist, if the same letters shall not occur as the final radical. Examples: **مَوْعِدٌ** "The time or place of promising;" **مَوْجِلٌ** "The time or place of fearing;" **مَيْبِسٌ** "The time or place of being impudent;" **مَيْنَعٌ** "The time or place of becoming dry;" **مَيْقُظٌ** "The time or place of the ripening of fruit:" &c. Yet some Grammarians are of opinion that verbs having the letter Yā for the primal radical, come under the operation of the first rule; forming **مَفْعَلٌ** from **يَفْعُلٌ**: as **مَيْسِرٌ** "The time or place of gambling;" &c. and **مَفْعَلٌ** from **يَفْعُلٌ**: as **مَيْقُظٌ** "Being awake;" (as an infinitive,) or "The time or place of being awake;" (as an **اسْمُ الظَّرْفِ**) &c.

### CONCLUSION.

THE preceding are all the rules applicable to the formation of the **اسْمُ الظَّرْفِ** from verbs of the triliteral radical class; but I have still some detached observations to offer on the subject, and these, therefore, I proceed to detail.

SOME verbs having the aorist formed on **يَفْعُلٌ** have the **اسْمُ الظَّرْفِ** irregularly formed on **مَفْعَلٌ** by the arbitrary authority of prescription alone. Examples: **مَشْرِقٌ** "The East;" **مَرْقَبٌ** "The West;" **مَرْفِقٌ** "The elbow; or place on which we sometimes lean for rest;" **مَنْبِتٌ** "The time or place of vegetation;" **مُجْزِرٌ** "The time or place of sacrificing a camel;" **مَسْقُطٌ** "The time or place of falling;" **مَفْرَقٌ** "The place of the separation of two roads;" also "The crown of the head;" where



where there is a division of the scull into two parts; مَسْكَنٌ  
 “The time or place of dwelling;” مَطْلَعٌ “The place of the  
 rising of a star;” مَذْبَحٌ “The place of performing divine  
 worship;” مَنَاجِرٌ “The nostrils; or place of blowing;” مَسْجِدٌ  
 “The time or place of prostration;” &c.

It is to be observed, however, that there are different opinions  
 with regard to the true sense of the word مَسْجِدٌ which is thought  
 by أَبُو عُبَيْدَةَ to signify, generally, “Any place in which the  
 act of prostration may be performed;” and by SEEBUWYH, to  
 signify, exclusively, “A temple of divine worship, in which  
 the act of prostration is performed by appointment.” In the  
 opinion of SEEBUWYH, it is opposed, therefore, to the word  
 مَسْجِدٌ with FUT-HA, which he states to signify, generally,  
 “The place of prostration.” FURRAA also affirms that مَسْجِدٌ  
 مَطْلَعٌ; and مَسْكَنٌ; with FUT-HA, are employed in the sense  
 of the اِسْمُ الظَّرْفِ and coincides in opinion with أَبُو عُبَيْدَةَ  
 and ابْنُ قَتَيْبَةَ who admit the application, by analogy, of the  
 Measure مَفْعَلٌ with FUT-HA, not only to these nouns, but also  
 to all the other examples which I have adduced: as مَشْرِقٌ &c.  
 in which KUS-RA has nevertheless been established by the sanc-  
 tion of universal usage.

THE formation of مَفْعَلَةٌ from يَفْعَلُ is exceedingly rare;  
 yet some examples of its occurrence are to be found in the Lan-  
 guage: as مَظْنَةٌ “The place in which any thing is suspected to  
 be.” The regular form of this noun, namely مَظْنٌ, has never  
 been observed to occur in the Language. THERE



There are several other measures irregularly applicable to the formation of NOUNS OF PLACE; but as the examples of their occurrence are thought to denote *specific places*; not *any place*, generally, in which the sense of the primitive may be obtained; Grammarians have refused to consider them as nouns of the class termed **اسْمُ الظَّرْفِ** in the strict and proper sense of the term. The occurrence of these nouns will be sufficiently illustrated by the following examples: namely, **مَرْبَلَةٌ** “A dung hill;” **مَحْبَرَةٌ** “A melon ground;” **مَحْبَرَةٌ** “An inkstand;” **مَقِيَاةٌ** “A shade; or place to which the sun cannot penetrate;” **مَقْبَرَةٌ** “A burial ground;” **مَشْرِقَةٌ** “A place in which the Arabs bask at sunrise in winter;” as **تَشْرَقُ بِالشَّرِيقَةِ** “He basked in the place appointed for that purpose;” **مَرْبَدٌ** “A place for keeping camels;” &c.

HAD these nouns really belonged to the class termed **اسْمُ الظَّرْفِ** it is thought that they must have been formed on one or other of the regular Measures **مَفْعَلٌ** or **مَفْعِلٌ**: and accordingly, the word **مَقْبَرَةٌ** which is the regular **اسْمُ الظَّرْفِ** significant of *any* place in which a man may happen to be buried, does in fact occur in the following verse:

لِكُلِّ اِنْسَانٍ مَقْبَرَةٌ بَغْنًا يَهُمُّ      فَنَهُم يَنْقُصُونَ وَالتَّقْبُورُ تَزِيدُ

“There is a grave at hand for all mankind: men perish and augment the number of the tombs!”\*

\* The word **فَنَا** signifies “A court yard;” whereas **فَنَاءٌ** signifies “To perish.”

Perhaps, therefore, the sense may be: “There is a grave in death for all mankind.”



SOME Grammarians consider مَقْعَةٌ as regularly significant of a place specifically appropriated to the sense of the primitive: as مَقْبَرَةٌ “A burying ground;” not, *any place*, indifferently, in which a man may happen to be buried. It is an attributive, they say, applicable to the word بَقْعَةٌ “A place;” which is always understood; and this noun being of the feminine gender, the attributive also receives the letter ة.

اسْمُ الظَّرْفِ مِنْ غَيْرِ الثَّلَاثِي الْمَجْرَدِ

NOUN OF TIME OR PLACE DERIVED FROM ALL VERBS BUT

THOSE OF THE TRILITERAL RADICAL CLASS.

THE NOUN OF TIME OR PLACE, derived from all verbs but those of the triliteral radical class, must be invariably formed on the measure of the PASSIVE PARTICIPLE of the verb from which it may be derived: as مَدَّ حَرْجٌ “The time or place of turning any thing round;” مَتَدَّ حَرْجٌ “The time or place of revolving;” مَتَقَبَّلٌ “The time or place of going to meet any person;” مَنَكَسَرٌ “The time or place of being broken;” &c. For in fact, the noun of time or place may be considered as one species of the مَفْعُولٌ; (namely, that species termed by the Arabs مَفْعُولٌ نِيَّةٌ of which I shall have occasion to treat hereafter;) and this is the reason assigned by Grammarians, why it is formed on the measure of the passive participle, when derived from verbs which do not belong to the triliteral radical class.



مُلْحَقَاتُ اسْمِ الظَّرْفِ

CORRELATIVES OF THE NOUN OF TIME OR PLACE.

THE Measure مَفْعَلَةٌ is very generally formed from substantive nouns of the triliteral class, for the purpose of describing *any* place in which the sense of the primitive may happen to abound: as مَكَانٌ مَأْسَدٌ وَمَسْبَعَةٌ “A place abounding in lions or wild beasts;” أَرْضٌ مَذْأَبَةٌ وَمَفْعَاةٌ “A land abounding in wolves or snakes;” &c. Though the examples of this class are very numerous, they must be supported by general usage; and therefore the Grammarian الرَّضِيّ prohibits the formation of مَضْبَعَةٌ “A place abounding in hyenas;” مُقَرَّرَةٌ “A place abounding in monkeys;” &c. because neither of these examples is supported by the authority of general usage.

In the case of quadriliteral or quinqueliteral nouns, this derivative is very rarely formed; yet SEEBUWYH has noticed some examples of its occurrence on the Measure مَفْعَلٌ; Feminine مَفْعَلَةٌ: as أَرْضٌ مَثْعَلِبَةٌ وَمَعْقَرِبَةٌ “A land abounding in foxes or scorpions;” &c. And JOWHURIE remarks that some of the Arabs employ مَثْعَلَةٌ and مَعْقَرَةٌ in the same sense; these nouns being formed on the Measure مَفْعَلَةٌ after rejecting the final radical, namely با, from either of the primitives ثَعْلَبٌ “A fox;” or عَقْرَبٌ “A scorpion;” and thus reducing both to the triliteral class. In the case of quadriliteral or quinqueliteral nouns, it is more common, however, to express ABUNDANCE by circumlocution: as هَذَا الْمَكَانُ كَثِيرُ الْعَقَارِبِ “This place abounds in scorpions;”



ons;” هَذِهِ الْأَرْضُ كَثِيرَةُ اللَّعَالِبِ “This land abounds in foxes;” &c.

THE Measure مَفْعَلَةٌ is also occasionally employed to indicate the CAUSE of the event signified by the primitive from which it is formed : as for example : الْوَلَدُ مَجْبُذَةٌ مَبْخَلَةٌ “Children are the CAUSE of cowardice and parsimony;” because they excite in their parents a fondness for long life and wealth ; هَذَا اطْعَامٌ مُحْسِنٌ لِلْجَسْمِ “This is healthy food ; or food which is the CAUSE of health to the body;” الْوَيْنُ مَطْيِبَةٌ لِلنَّفْسِ “Wine is the CAUSE of joy to the soul;” الْكُفْرُ مَحْبَبَةٌ لِلنَّفْسِ الْمُنْعِمِ أَي مَفْسَدَةٌ “Ingratitude is the cause of estranging the heart of one’s benefactor;” &c.

الْصِّفَةُ الْمُشَبَّهَةُ

### THE SIMPLE ATTRIBUTIVE.

THIS is defined to be a noun derived from the infinitive for the purpose of describing an object in which the sense of the infinitive is observed to EXIST; and is thought to be distinguished from the ISMOOL FA-IL, merely in this, that the latter describes an object in which the sense of the infinitive is observed to occur. I have already called in question the accuracy of this distinction, and have stated my opinion that there are as many species of the ISMOOL FA-IL as there are species of TRANSITIVE VERBS; and as many species of SIMPLE ATTRIBUTIVES as there are species of INTRANSITIVE VERBS.

BE this as it may, the Arabs believe that there is something *permanent* in the nature of the SIMPLE ATTRIBUTIVE; and something *transitory* in the nature of the ISMOOL FA-IL; notwithstanding the

occurrence



occurrence of a few examples of either class, in which the fact appears to be reversed. And though the ISMOOL FA-IL is not permitted, by analogy, to assume the form of a SIMPLE ATTRIBUTIVE, (probably because the form of a simple attributive is determined, not by ANALOGY, but merely by the authority of GENERAL USAGE, without reference to which, its form cannot be certainly known;) yet Grammarians have authorised the assumption of the form of the ISMOOL FA-IL, namely <sup>فَاعِلٌ</sup>فَاعِلٌ, by every SIMPLE ATTRIBUTIVE whatever.

THE word <sup>كَرِيمٌ</sup>كَرِيمٌ “Generous,” for example, is a simple attributive, significant of the *existence* of generosity in a given object or substantive noun. And as there is something *permanent* in the nature of a simple attributive, it is thought to be applicable, in strict propriety, only to men *habitually* generous; not to those who are generous only by *fits* and *starts*. But we may have occasion to describe a man generous by fits and starts, not so by the general habits of his mind; and, in this case, Grammarians authorise the assumption of the form <sup>كَارِمٌ</sup>كَارِمٌ which is supposed to indicate, not the *existence*, but merely the *occurrence* of the attribute, in a given object or substantive noun.

Now there are many attributes of such a nature, that it may be occasionally convenient to describe their OCCURRENCE, and occasionally convenient to describe their EXISTENCE, in a given object or substantive noun; and admitting (which I do not believe,) the accuracy of the Arabian definition of an ISMOOL FA-IL, as contradistinguished from a SIMPLE ATTRIBUTIVE, it might no doubt be considered as a use-



ful refinement of Speech, to vest *either* with an unlimited power of assuming at pleasure the form of the other, for the purpose stated by Arabian writers.

BUT though many simple attributives have also the form of the ISMOOL FA-IL, as <sup>هـ</sup>حَسِين or <sup>هـ</sup>حَا سِن “Beautiful;” &c. I fear the distinction of sense to which I have adverted, exists, at least in many examples, not so much in fact as in theory; for it seems to me that <sup>هـ</sup>حَسِين and <sup>هـ</sup>حَا سِن are commonly used in the same sense. But be this as it may, there is no improbability in supposing the measure <sup>هـ</sup>فَاعِل which is the regular form of the ISMOOL FA-IL to be also applicable, by the authority of prescription, to the formation of many simple attributives; and as this is the opinion of many Grammarians, so I am disposed to believe that <sup>هـ</sup>حَسِين <sup>هـ</sup>حَا سِن <sup>هـ</sup>حَسْن “Beautiful;” are but different forms of the very same noun.

AND this opinion is more probable, because it is certain, I think, that the analogy by which every simple attributive has been vested with a power to assume the form of the active participle, is very imperfect. It may be true that some simple attributives assume that form without reference to prescription at all; but generally speaking, it is also true that the authority of prescription is a necessary condition, without reference to which it cannot be assumed.

I NOW proceed to detail the rules applicable to the formation of the SIMPLE ATTRIBUTIVE; having first premised that they are very imperfect, being liable to the occurrence of endless exceptions.



## R U L E F I R S T.

VERBS having the past tense formed on **فَعَلَ** will pretty generally form the simple attributive on one or other of the measures **فَعْلٌ**: as **عَضْبٌ** "Sharp;" **فَرْدٌ** "Single;" **حَقٌّ** "True;" &c. or **فَاعِلٌ** if the medial radical be Wao or Ya: as **سَيِّدٌ** "A chieftain;" **جَيِّدٌ** "Excellent;" **مَيِّتٌ** "Dead;" **لَيِّنٌ** "Soft;" &c. Yet the measure **فَاعِلٌ** is pretty commonly formed from **فَعَلَ**: as **حَرِيصٌ** "Greedy;" **وَضِيعٌ** "Base;" **صَحِيحٌ** "Whole or Entire;" &c.

## R U L E S E C O N D.

VERBS having the past tense formed on **فَعَلَ** will pretty generally form the simple attributive on **فِعْلٌ**: as **فَرَحٌ** "Joyful;" **عَجَلٌ** "Quick;" **نَطِنٌ** "Intelligent;" **زَمِنٌ** "Aged;" &c. And more rarely on the measure **فَعْلٌ**: as **عَجَلٌ** "Quick;" **نَدَسٌ** "Sagacious;" &c.

## R U L E T H I R D.

VERBS having the past tense formed on **فَعَلَ** will pretty generally form the simple attributive on **فَاعِلٌ**. Examples: **كَثِيرٌ** "Abundant;" **طَوِيلٌ** "Long;" **صَبِيحٌ** "Eloquent;" **فَصِيحٌ** "Beautiful;" **كَرِيمٌ** "Weak;" **ضَعِيفٌ** "Charming;" **مَلِيحٌ** "Generous;" **شَرِيفٌ** "Noble;" &c. And more rarely on other measures: as **شُجَاعٌ** "Brave;" **جَبَانٌ** "A coward;" **خَشِنٌ** "Rough;" &c. **وَقْوَرٌ** "Grave;"

## R U L E F O U R T H.

VERBS significant of colors, very generally form the simple attributive



attributive on **أَفْعَلُ**; Feminine **فَعْلَاءُ**; without regard to the form or measure of the past tense. Examples: **بَيْضَاءُ أَبْيَضُ**

“White;” **أَحْمَرَاءُ أَحْمَرُ** “Red;” **أَخْضَرَاءُ أَخْضَرُ** “Green;”

**سَمَرَاءُ سَمَرُ** “Straw colored;” **سَوْدَاءُ سَوْدُ** “Black;”

&c. And the same measure is generally applicable to the for-

mation of the simple attributive derived from verbs (of whatever

conjugation,) denoting PERSONAL OR MENTAL DEFECTS OR ORNA-

MENTS. Examples: **أَعْمَى** “Blind of an eye;” **عَوْرَاءُ أَعْوَرُ**

**أَبْلَجُ** “Blind from the birth;” **كَمْهَاءُ كَمْهَةٌ** “Blind;” **عَمِيَاءُ**

**رَعْنَاءُ رَعْنُ** “Languid or” **بَلَجَاءُ** “Having open eyebrows;”

Ostentatious;” **أَحْمَقُ** “A fool;” &c. Yet the Gram-

marian **الرَّضِي** considers the measure **فَعْلُ** as most commonly

applicable to attributives significant of MENTAL DEFECTS: as **شَرٌّ**

“Greedy;” **عَمِي** (originally **عَمِي**) “Mentally blind;” &c.

#### R U L E F I F T H.

VERBS significant of HUNGER and THIRST, or the CONTRARY,

most commonly form the simple attributive on **فَعْلَانُ** without

regard to the form or measure of the past tense. Examples:

**شَبَعَانُ** “Satiated” **عَطْشَانُ** “Thirsty;” **جَوْعَانُ** “Hungry;”

with food;” **رَيَّانُ** “Saturated with water;” &c.

\* \* \* \* \*

THESE are all the GENERAL RULES applicable to the

formation of the simple attributive; but that noun is often

formed, either on the preceding or on other measures, without

regard to Grammatical rule. The measures of its formation

are



are perhaps too numerous to be comprised in any Grammatical treatise whatever; but those which are of common occurrence in the Language scarcely exceed the number of THIRTY, comprised in the following table, which the reader will do well to commit to his memory.

## TABLE FIRST.

### ORDINARY MEASURES OF THE SIMPLE ATTRIBUTIVE.

| MEANING.                                        | EXAMPLES. | MEASURES. |    | MEANING.             | EXAMPLES. | MEASURES. |    |
|-------------------------------------------------|-----------|-----------|----|----------------------|-----------|-----------|----|
| Excellent.                                      | جَيِّدٌ   | فَعِيلٌ   | 12 | Difficult.           | صَعْبٌ    | فَعْلٌ    | 1  |
| A coward.                                       | جَبَانٌ   | فَعَالٌ   | 13 | Empty.               | صِفْرٌ    | فِعْلٌ    | 2  |
| A white camel; &c.                              | هَجَانٌ   | فَعَالٌ   | 14 | Hard.                | صَلْبٌ    | فُعْلٌ    | 3  |
| Brave.                                          | شَجَاعٌ   | فَعَالٌ   | 15 | Beautiful.           | حَسَنٌ    | فَعْلٌ    | 4  |
| Shining.                                        | بَرَّاقٌ  | نَعَالٌ   | 16 | Rough.               | خَشِنٌ    | فِعْلٌ    | 5  |
| Having a fine face.                             | وَضَاءٌ   | وَعَالٌ   | 17 | Intelligent.         | نَدَسٌ    | فَعْلٌ    | 6  |
| Noble.                                          | كَرِيمٌ   | فَعِيلٌ   | 18 | Scattered.           | زَرِيمٌ   | فِعْلٌ    | 7  |
| Jealous of honor.                               | غَيُورٌ   | فَعُولٌ   | 19 | Fat; or Gross.       | بِلْمَرٌ  | فِعْلٌ    | 8  |
| Thirsty. (Feminine.)                            | عَطَشِي   | فَعْلِي   | 20 | Cruel to cattle; &c. | حَطَمٌ    | فُعْلٌ    | 9  |
| Pregnant.                                       | حَبْلِي   | فَعْلِي   | 21 | Impure.              | وُجْبٌ    | فُعْلٌ    | 10 |
| An ass bounding at the sight of his own shadow. | حَيْدِي   | فَعْلِي   | 22 | Red. (Masculine.)    | أَحْمَرٌ  | أَفْعَلٌ  | 11 |



| MEANING.                          | EXAMPLES. | MEASURES. |    | MEANING.                                                   | EXAMPLES. | MEASURES. |    |
|-----------------------------------|-----------|-----------|----|------------------------------------------------------------|-----------|-----------|----|
| Intelligent.                      | لَوْنَعُ  | فَوَعْلُ  | 29 | Thirsty.<br>(Masculine.)                                   | عَطْشَانُ | فَعْلَانُ | 23 |
| Great.                            | كَابِرُ   | فَاعِلُ   | 30 | Naked.                                                     | عُرْيَانُ | فُعْلَانُ | 24 |
| A good<br>looking wo-<br>man.     | مِبْهَاجُ | مِفْعَالُ | 31 | Living.                                                    | حَيَوَانُ | فَعْلَانُ | 25 |
| Poor.                             | مِسْكِينُ | مِفْعِيلُ | 32 | Red.<br>(Feminine.)                                        | حَمْرَاءُ | فُعْلَاءُ | 26 |
| Generous.                         | غَيْدَاتُ | فَيْعَالُ | 33 | A camel in<br>the tenth<br>month of<br>her preg-<br>nancy. | عُشْرَاءُ | فُعْلَاءُ | 27 |
| Having a<br>fine com-<br>plexion. | قَابُوسُ  | فَاعُولُ  | 34 | Lean ; or<br>Contempti-<br>ble.                            | حَيْقَرُ  | فَيْعَلُ  | 28 |

THE rarer measures of the SIMPLE ATTRIBUTIVE are perhaps too numerous to be comprised in any Grammatical treatise whatever ; but many of them appear in the following table, which is inserted for the convenience of occasional reference, and need not, I think, be committed to memory.

## TABLE SECOND.

EXAMPLES OF THE SIMPLE ATTRIBUTIVE FORMED  
ON MEASURES OF RARE OCCURRENCE.

| MEANING. | EXAMPLES.  | MEASURES.  |   | MEANING.                                   | EXAMPLES. | MEASURES. |   |
|----------|------------|------------|---|--------------------------------------------|-----------|-----------|---|
| Hot.     | سَخِينُ    | فَعِيلُ    | 3 | Short and<br>coarse.<br>(as a man,<br>&c.) | كُنْدَرُ  | فُنْعَلُ  | 1 |
| Hot.     | سُخَاخِينُ | فُعَاعِيلُ | 4 | Short and<br>coarse.                       | كُنَادِرُ | فُنَاعِلُ | 2 |



| MEANING.                                                  | EXAMPLES.  | MEASURES. |    | MEANING.                                                                              | EXAMPLES.  | MEASURES.  |    |
|-----------------------------------------------------------|------------|-----------|----|---------------------------------------------------------------------------------------|------------|------------|----|
| Unworthy ;<br>or Weak.                                    | زَمَحٌ     | فَعَلٌ    | 18 | Brave.                                                                                | شَجَعَةٌ   | فَعْلَةٌ   | 5  |
| A man lost<br>to all good<br>purposes.                    | خَذِرٌ     | فَعْلٌ    | 19 | Delicate and<br>good look-<br>ing.                                                    | أَمَلٌ     | أَفْعَلٌ   | 6  |
| A shameless<br>woman of<br>impudent<br>conversa-<br>tion. | عِنْفِصٌ   | فَعْلٌ    | 20 | Any thing<br>durable.                                                                 | تَرْتَبٌ   | تَفْعَلٌ   | 7  |
| Small ; or<br>Contemp-<br>tible.                          | حَيْقَرٌ   | فَعْلٌ    | 21 | Any thing<br>durable.                                                                 | تَرْتَبٌ   | تَفْعَلٌ   | 8  |
| Strong.                                                   | زَيْفَنٌ   | فَعْلٌ    | 22 | A man hav-<br>ing lost his<br>teeth from<br>old age.                                  | تَلِطَعٌ   | تَفْعَلٌ   | 9  |
| Avaricious.                                               | صَوَرَتِنٌ | فَوَعْلٌ  | 23 | A she goat<br>having<br>milk be-<br>fore con-<br>ception.                             | نَحْلَبَةٌ | تَفْعَلَةٌ | 10 |
| Firm of<br>flesh.                                         | ضَنَّاكٌ   | فَوَعْلٌ  | 24 | A she goat<br>having<br>milk be-<br>fore con-<br>ception.                             | نَحْلَبَةٌ | تَفْعَلَةٌ | 11 |
| Shining.                                                  | دَلَامِصٌ  | فَعْمَلٌ  | 25 | A she goat<br>having<br>milk be-<br>fore con-<br>ception.                             | نَحْلَبَةٌ | تَفْعَلَةٌ | 12 |
| Shining.                                                  | دَلَامِصٌ  | فَعَامِلٌ | 26 | Weak and<br>soft.                                                                     | مَرُطَلٌ   | مِفْعَلٌ   | 13 |
| Shining.                                                  | دَلَامِصٌ  | فَعْمَلٌ  | 27 | A strong<br>youth,<br>(peculiar to<br>males.)                                         | يَلَمَكٌ   | يَفْعَلٌ   | 14 |
| Gross ; or<br>Thick.                                      | عَرْنَدٌ   | فَعْنَلٌ  | 28 | Short.                                                                                | زَأْبَلٌ   | فَاعِلٌ    | 15 |
| A coward.                                                 | زَمِيلٌ    | فَعِيلٌ   | 29 | A man of<br>weak mind<br>easily in-<br>fluenced by<br>the advice<br>of every<br>body. | أَمَرٌ     | فَعْلٌ     | 16 |
| A coward.                                                 | زَمِيلَةٌ  | فَعِيلَةٌ | 30 | A man of<br>weak mind<br>easily in-<br>fluenced by<br>the advice<br>of every<br>body. | أَمْرَةٌ   | فَعْلَةٌ   | 17 |



| MEANING.                                        | EXAMPLES.     | MEASURES.  |    | MEANING.                                | EXAMPLES.     | MEASURES. |    |
|-------------------------------------------------|---------------|------------|----|-----------------------------------------|---------------|-----------|----|
| Dark blue.                                      | زُرْقَمٌ      | فَعْلَمٌ   | 46 | Rough : (as land ; or as a camel ; &c.) | عَشْوَزٌ      | فَعْوَلٌ  | 31 |
| An old she camel having lost her teeth.         | دِرْدِمٌ      | فَعْلِمٌ   | 47 | A woman having no menstrual flux.       | ضَهْيَا       | فَعَلَا   | 32 |
| A man or camel walking with a tremelous motion. | رَعَشَنٌ      | فَعَلَنٌ   | 48 | A woman having no menstrual flux.       | ضَهْيَا       | فَعِيلٌ   | 33 |
| Avaricious ; or Stingy.                         | زِمْحَنٌ      | فَعَلَنٌ   | 49 | A thick cloud.                          | طَرِيمٌ       | فَعِيلٌ   | 34 |
| Avaricious or Stingy.                           | زِمْحَنَةٌ    | فَعْلَنَةٌ | 50 | Thick : or Gross.                       | عَبَنٌ        | فَعَلٌ    | 35 |
| Proud.                                          | اِنَزَهُو     | اِنْفَعَلٌ | 51 | Easily made angry.                      | حِظْبٌ        | فَعَلٌ    | 36 |
| Weak.                                           | دُؤْءٌ جِلٌ   | فُؤَاعِلٌ  | 52 | Easily made angry.                      | حِظْبَةٌ      | فَعْلَةٌ  | 37 |
| Hard or Firm.                                   | دُؤْءٌ اَسِرٌ | فُؤَاعِلٌ  | 53 | Short ; or Taking short steps.          | مَءٌ حَرْقٌ   | فَعَلٌ    | 38 |
| A feeble old man.                               | عَثْوَتَلٌ    | فَعْوَعَلٌ | 54 | Short ; or Taking short steps.          | مَءٌ حَرْقَةٌ | فَعْلَةٌ  | 39 |
| A rapid walker.                                 | خَفِيفٌ       | فَعِيلٌ    | 55 | A horse ready to leap.                  | طَمِرٌ        | فَعِلٌ    | 40 |
| Having a bad disposition.                       | خَزَنَزٌ      | فَعْنَعَلٌ | 56 | A horse ready to leap.                  | طَمِرٌ        | فَعِيلٌ   | 41 |
| Short and stout.                                | صَمَحَمٌ      | فَعْلَعَلٌ | 57 | Abundant and fine ; (as sand &c.)       | رِمْدٌ        | فَعِيلٌ   | 42 |
| An untracable camel.                            | جَلْعَلٌ      | فَعْلَعَلٌ | 58 | Unworthy ; or a Coward.                 | تُعْدٌ        | فَعْلٌ    | 43 |
| Very black                                      | حُلْكَلِكٌ    | فَعْلَعَلٌ | 59 | Fat ; or Gross.                         | فَعْمَلٌ      | فَعْلٌ    | 44 |
| A swift camel.                                  | هَمْلَعٌ      | فَعْلٌ     | 60 | Having little Modesty.                  | جَلْعَمٌ      | فَعْلَمٌ  | 45 |



| MEANING.                               | EXAMPLES.   | MEASURES. |    | MEANING.                                | EXAMPLES.  | MEASURES.  |    |
|----------------------------------------|-------------|-----------|----|-----------------------------------------|------------|------------|----|
| Brave and robust.                      | جَلُوزٌ     | فَعُولٌ   | 76 | Easily made angry.                      | زَمَلِقٌ   | فَمَعِلٌ   | 61 |
| A short and ugly man.                  | زِرَوْنَكٌ  | فَعْنَلٌ  | 77 | Spacious land ; or Having a wide mouth. | فَيَفْغِرٌ | فَيَفْعِلٌ | 62 |
| Big headed.                            | كِرُوسٌ     | فَعُولٌ   | 78 | Noble, also A rapid journey.            | عَطَوْدٌ   | فَعُولٌ    | 63 |
| Fat and foolish.                       | هَبِيخٌ     | فَعِيلٌ   | 79 | A thick necked lion.                    | فَرَانِسٌ  | فَعَانِلٌ  | 64 |
| A fool.                                | هَبِينَعٌ   | فَعِينَلٌ | 80 | Long.                                   | شَنَحَفٌ   | فَنَعَلٌ   | 65 |
| Robust and foolish ; or A swift camel. | عَفْنَجٌ    | فَعَنْلٌ  | 81 | A great ocean ; or A chief-tain.        | قَلَمَسٌ   | فَلَعَلٌ   | 66 |
| A thick necked lion.                   | فَرَانِسٌ   | فَعَانِلٌ | 82 | Gross.                                  | عَلَاكِدٌ  | فَلَاَعِلٌ | 67 |
| A thick necked lion.                   | فَرَنَاسٌ   | فُعْنَالٌ | 83 | Rich and turned milk.                   | سَمَهَجٌ   | فَعَهَلٌ   | 68 |
| A difficult affair.                    | عَصَوَانٌ   | فِعْوَالٌ | 84 | Rich and turned milk.                   | سَمَلَجٌ   | فَعَلَلٌ   | 69 |
| A large bel-<br>lied man.              | جَرِيَا ضٌ  | فَعِيَالٌ | 85 | Tall and foolish.                       | خَنَابٌ    | فَعَالٌ    | 70 |
| Qui conca-<br>tat in coi-<br>tu.       | عِدْ يَوْطٌ | فَعِيُولٌ | 86 | Pure.                                   | سَبُوحٌ    | فُيُولٌ    | 71 |
| A light and<br>swift she<br>camel.     | شِمَالٌ     | فَعَلَالٌ | 87 | A red robe.                             | مَرِيْقٌ   | فَعِيلٌ    | 72 |
| Fearful ; or<br>A flabby<br>woman.     | رَعْدِيْدٌ  | فَعَلِيلٌ | 88 | A brilliant<br>Star.                    | دَرِيٌّ    | فَعِيلٌ    | 73 |
| Very black.                            | حَلَكُوْكٌ  | فَعْلُولٌ | 89 | A coward.                               | زَمِيلٌ    | فَعِيلٌ    | 74 |
| A strong<br>and wick-<br>ed man.       | صَمِكِيْكٌ  | فَعَلِيلٌ | 90 | A coward.                               | زَمِيْلَةٌ | فَعِيْلَةٌ | 75 |



| MEANING.                                                                  | EXAMPLES.  | MEASURES.    |     | MEANING.                                                               | EXAMPLES.    | MEASURES.    |     |
|---------------------------------------------------------------------------|------------|--------------|-----|------------------------------------------------------------------------|--------------|--------------|-----|
| Very hot.<br>(as the day.)                                                | صَيْحُونَ  | فَيَعُولُ    | 105 | A short and<br>ugly man.                                               | زَوْنَزَكُ   | فَعَعْلُ     | 91  |
| A suspicious<br>and trea-<br>cherous<br>man.                              | عَنْدَارُ  | فَنَعَالُ    | 106 | Harsh and<br>avaricious.                                               | صَلَوْدُ     | فَعَوْلُ     | 92  |
| A large and<br>excellent<br>camel.                                        | قَنْعَاسُ  | فَنَعَالُ    | 107 | Swift.                                                                 | خَفِيدٌ      | فَعِيلُ      | 93  |
| An ill tem-<br>pered or<br>vicious<br>man.                                | شَنْظِيرُ  | فَنَعِيلُ    | 108 | A brave man<br>who resists<br>every foe.                               | حَوْنَسُ     | فَوَعْلُ     | 94  |
| A weak bo-<br>died man.                                                   | نَرْجِيلُ  | فَنَعِيلُ    | 109 | Large.                                                                 | قَسْقَبُ     | فَعْلُ       | 95  |
| Short in<br>stature.                                                      | كَوَالُلُ  | فَوَعْلُ     | 110 | Tall and<br>strong.                                                    | قَسِيبُ      | فَعِيلُ      | 96  |
| Short and<br>big bellied.                                                 | حَبْنَطَا  | فَعْنَلَا    | 111 | Great; or<br>A chief.                                                  | عَلَوْدُ     | فَعَوْلُ     | 97  |
| Rough; or<br>Gross.                                                       | عَشَوَزُنُ | فَعَوْلُنُ   | 112 | A weak bo-<br>died man.                                                | حَنْصَاوُ    | فَعْلَاوُ    | 98  |
| Blue eyed.                                                                | زِرَاقَمُ  | فَعَالَمُ    | 113 | A man averse<br>to pleasure<br>and to the<br>commerce of<br>the sexes. | عِنْزَهْوُ   | فَنَعْلَوُ   | 99  |
| A she camel<br>having<br>large and<br>wide nip-<br>ples and<br>much milk. | اِسْحَوْفُ | اِنْفَعَوْلُ | 114 | A man averse<br>to pleasure<br>and to the<br>commerce of<br>the sexes. | عِنْزَهْوَةٌ | فَنَعْلَوَةٌ | 100 |
| Delicate and<br>good look-<br>ing.                                        | اَمْلَوْدُ | اِنْفَعَوْلُ | 115 | A bitter and<br>unjust ene-<br>my.                                     | اَلْنَدَدُ   | اَفْنَعْلُ   | 101 |
| Delicate and<br>good look-<br>ing.                                        | اِمْلِيدُ  | اِنْفَعِيلُ  | 116 | A bitter and<br>unjust ene-<br>my.                                     | يَلْنَدَدُ   | يَفْنَعْلُ   | 102 |
| Large.                                                                    | اَصْخَمُ   | اَفْعَلُ     | 117 | A proud<br>man.                                                        | اُخَائِلُ    | اُفَاعِلُ    | 103 |
| Short.                                                                    | اِمْرَزَبُ | اِنْفَعْلُ   | 118 | A fat and<br>bad wo-<br>man.                                           | حَنْظُوبُ    | فَنَعْوَلُ   | 104 |



| MEANING.                                              | EXAMPLES.   | MEASURES.   |     | MEANING.                                                                           | EXAMPLES.    | MEASURES.   |     |
|-------------------------------------------------------|-------------|-------------|-----|------------------------------------------------------------------------------------|--------------|-------------|-----|
| Unworthy ;<br>or A slave<br>to appe-<br>tite, &c.     | مَلْكَعَانُ | مَفْعَلَانُ | 132 | A horse rea-<br>dy to leap.                                                        | أَطْمَرُ     | أَفْعَلُ    | 119 |
| Generous.                                             | غَيْدَقَانُ | فَيْعَلَانُ | 133 | Green.                                                                             | تَخْضُورُ    | تَفْعُولُ   | 120 |
| Fat and<br>brown<br>complexi-<br>oned.                | حَيْسَمَانُ | فَيْعَلَانُ | 134 | A fickle<br>friend.                                                                | تَلَمَّازُ   | تَفْعَالُ   | 121 |
| Proud.                                                | تَيْهَانُ   | فَيْعَلَانُ | 135 | Red.                                                                               | يَكْمُورُ    | يَفْعُولُ   | 122 |
| A strong and<br>robust man.                           | صِفْتَانُ   | فَعْلَانُ   | 136 | Rough ; or<br>Hard ; al-<br>so The gum<br>of the tree.<br>طَلْحُ                   | يَهْ-يِرُ    | يَفْعَلُ    | 123 |
| A strong and<br>robust man.                           | صِفْتَانُ   | فَعْلَانُ   | 137 | Strong.                                                                            | زَيْفَنُ     | فَيْعَلُ    | 124 |
| A man suf-<br>fering hung-<br>er and mis-<br>fortune. | جَلْبَانُ   | فُعْلَانُ   | 138 | Severe ; (as<br>a misfor-<br>tune) also<br>Shining or<br>Tremulous.                | مَرْمَرِيْسُ | فَعْفَعِيلُ | 125 |
| Insolent or<br>obscenely<br>abusive.                  | عَنْظِيَانُ | فَعْلِيَانُ | 139 | A swift she<br>camel.                                                              | زَيْزَفُونُ  | فَيْفَعُولُ | 126 |
| Insolent or<br>obscenely<br>abusive.                  | عَنْظَوَانُ | فَعْلَوَانُ | 140 | A misfor-<br>tune com-<br>ing rapid-<br>ly ; or A<br>light and<br>bold wo-<br>man. | خَنْفَقِيْقُ | فَنْعَلِيلُ | 127 |
| Chubby fa-<br>ced ; from<br>خَبْزُ<br>Bread.          | خَبْزُونُ   | فَعْلُونُ   | 141 | A large and<br>tall man.                                                           | عَلِيَانُ    | فُعْلَانُ   | 128 |
| An old wo-<br>man.                                    | هَيْعَرُونُ | فَيْعَلُونُ | 142 | A distress-<br>ing day ;<br>&c.                                                    | أَرْوَنَانُ  | أَفْعَلَانُ | 129 |
| Quick and<br>Penetrating                              | عَفْرِينُ   | فَعْلِينُ   | 143 | Fat.                                                                               | أَنْفَخَانُ  | أَفْعَلَانُ | 130 |
| Quick and<br>Penetrating                              | عَفْرِينُ   | فَعْلِينُ   | 144 | Tall.                                                                              | مُسْحَلَانُ  | مَفْعَلَانُ | 131 |



| MEANING.                                                      | EXAMPLES.     | MEASURES.   |     | MEANING.                                                | EXAMPLES. | MEASURES. |     |
|---------------------------------------------------------------|---------------|-------------|-----|---------------------------------------------------------|-----------|-----------|-----|
| A round or short girl.                                        | دَوْدَرِي     | نَعْفَلِي   | 159 | A man averse to pleasure and the Commerce of the sexes. | عَنْزَهِي | فَعْلِي   | 145 |
| Swift.                                                        | غَدَوْدَنِي   | نَعْوَعْلِي | 160 | A fool.                                                 | هَنْبِي   | نَعْلِي   | 146 |
| A man busy without object or end.                             | دَوْدَرِي     | نَوَفَعْلِي | 161 | Large and gross.                                        | حَدَرِي   | فُعْلِي   | 147 |
| A man expeditious in his own affairs.                         | مَرَقْدِي     | مَفْعَلِي   | 162 | Large and gross.                                        | حَدَرِي   | نَعْلِي   | 148 |
| An unworthy man.                                              | مُكُورِي      | مُفْعَلِي   | 163 | A swift and excellent camel.                            | دَفْقِي   | فَعْلِي   | 149 |
| Beardless; though ripe in years.                              | سَدُوْطِي     | فَعْوَلِي   | 164 | A strong and courageous lion.                           | عَفْرَنِي | فَعْلَنِي | 150 |
| Rough uneven ground.                                          | تَقِيْقَاءُ   | فَعْلَاءُ   | 165 | A bad rider; or A camel going badly from want of use.   | عَرَضْنِي | فَعْلَنِي | 151 |
| A fool.                                                       | هَنْبَاءُ     | فَعْلَاءُ   | 166 | A lost man.                                             | خَيْسَرِي | فَيَعْلِي | 152 |
| A fool.                                                       | هَنْبَاءُ     | فَعْلَاءُ   | 167 | A fat and bad man.                                      | حَيْفَسِي | فَيَعْلِي | 153 |
| A bad and ill tempered woman.                                 | خَبِيْقَاءُ   | فَعْلَاءُ   | 168 | A swindler.                                             | ضَوْطَرِي | فَوْعْلِي | 154 |
| A weakly man.                                                 | جَرِيْبَاءُ   | فَعْلِيَاءُ | 169 | A man with few wants                                    | مِنْدَبِي | مَفْعَلِي | 155 |
| An unworthy man.                                              | قَابِيْبَاءُ  | فَاعِلَاءُ  | 170 | Eloquent.                                               | بَلَاغِي  | فُعَالِي  | 156 |
| A man or camel unable to copulate from the size of his belly. | طَبَاقَاءُ    | فَعَالَاءُ  | 171 | Large and gross.                                        | عَلْنَدِي | فُعْنَلِي | 157 |
| A large camel.                                                | عَجِيْبَسَاءُ | فَعِيْلَاءُ | 172 | A man with long feet.                                   | خَجْوَجِي | فَعْوَلِي | 158 |



| MEANING.                        | EXAMPLES.        | MEASURES.      |     | MEANING.                                               | EXAMPLES.    | MEASURES.    |     |
|---------------------------------|------------------|----------------|-----|--------------------------------------------------------|--------------|--------------|-----|
| A hot or passionate man.        | حَرِّ قَرِيْقَةٍ | فَعْلَعَيْلَةٍ | 179 | Weak and cowardly.                                     | نَفِرْ جَاءُ | نَفْعِلَاءُ  | 173 |
| Short and large bel-<br>lied.   | أَحْزَقَةٍ       | أَفْعَلَةٍ     | 180 | A man averse to the<br>company of women.               | صَارُورَاءُ  | فَاعُولَاءُ  | 174 |
| A base man.<br>or A de-<br>mon. | عَفْرِيتُ        | فَعْلِيَّتُ    | 181 | A land a-<br>bounding in the trees<br>termed<br>سَلَمَ | مَسْلُومَاءُ | مَفْعُولَاءُ | 175 |
| A base man<br>or A de-<br>mon.  | عَفْرِيةُ        | فَعْلِيَّةُ    | 182 | A tame or<br>well train-<br>ed quadru-<br>ped.         | كَرْبُوتُ    | فَعْلُوتُ    | 176 |
| A base man.                     | عَفْرَنِيَّةُ    | فَعْلَنِيَّةُ  | 183 | A twanging<br>bow.                                     | تَرْنَمُوتُ  | تَفْعَلَاتُ  | 177 |
| A base man.                     | عَفَارِيَّةُ     | فَعَالِيَّةُ   | 184 | A fool.                                                | حَمُوقَةٌ    | فَعُولَةٌ    | 178 |

## REMARKS.

THERE are many other measures of a simple attributive, besides those adduced in the preceding tables; but I have omitted some of them, because I could not discover the meaning of the examples adduced, which are not recorded in any of the Lexicons in my possession; and others, because they are of doubtful character, being assigned by many Grammarians, to the class of substantives, and by others to the class of epithets; that is, of simple attributives; which differ from the adjectives of European Tongues, in the manner I have already had occasion to explain. It remains to offer a few observations on some of the measures adduced in the second table.



No. 4, MEASURE **فُعَاعِيْلُ**.

THE Grammarian JOWHUREE states in the **صَحَاح** that the word **سَخَاخِيْنُ** "Hot," is the only example of this measure which is to be found in the Arabic Language. That word has several forms or measures: as **مَاءٌ سَخِيْنٌ وَسَخَاخِيْنُ** "Hot water;" **يَوْمٌ سَخْنَانٌ وَسَخْنَانُ** "A hot day;" &c.

No. 19, MEASURE **فَنَعَلُ**

THIS measure admits the termination **YA MOOSHUDDUD**, in order to convey a superlative sense: as **خَنَسَرِيٌّ** "Very much lost to every good purpose;" &c. The same observation is applicable to the measure **فَوَعَلُ**: (No. 29, of the first table,) as **لَوْنَعِيٌّ** "Intelligent;" **لَوْنَعِيٌّ** "Very intelligent;" and to other measures: as **أَنْفَخَانِيٌّ** "Very fat;" **مُسْحَلَانِيٌّ** "Very long;" &c.

No. 32, 33, MEASURES **فَعَلَّ** **فَعِيلُ**.

THE example **ضَهِيًّا** adduced in illustration of these two measures, is derived by JOWHUREE from either of the synonymous verbs **ضَاهَأْتُ** with **HUMZA**; or **ضَاهَيْتُ** with **YA**. In the former case, *Humza* being radical, the measure is necessarily **فَعِيلُ**, whereas it must be **فَعَلَّ** if **YA** not **HUMZA** be accounted radical. The verbs **ضَاهَأْتُ** or **ضَاهَيْتُ** signify "I resembled."

No. 44, MEASURE **فَعَلَّلُ**.

THE example **فَعَمَلٌ** adduced in illustration of this measure, is derived from the triliteral **فَعَمَ** **FULL**; in which the letter **MEEM** is the final radical, represented in the measure by the



first LAM. The second LAM of the measure represents of course, the letter LAM which is servile in the مَوْزُون.

No. 71, MEASURE فَعُولٌ.

THE Grammarian تَغْلِبُ states that with the exception of the words قُدُّوسٌ PURE, and سُبُّوحٌ PURE, which are more common than قُدُّوسٌ and سُبُّوحٌ, all the nouns formed on this measure have the primal radical moveable by the vowel FUT-HA, not ZUM-MA.

No. 99, 100, MEASURES فَنَعَلَوْا فَنَعَلُوا.

Either of these measures are indifferently applicable to the masculine gender; though one of them exhibits the termination ة which commonly indicates the feminine gender: as رَجُلٌ عَنِزٌ هَوِيٌّ وَعَنِزٌ هَوِيٌّ “A man averse to pleasure and to the commerce of the sexes.” It may be remarked, indeed, that the presence or absence of the termination ة furnishes no certain criterion of gender; for an attributive, in either case, will be often applicable to the opposite gender: as امْرَأَةٌ مُحِبٌّ وَعَاشِقٌ لِرَوْجِهَا “A woman fond of her husband;” &c. The anomalies of this nature can be determined only by consulting the dictionary, in which they are generally recorded; and as they are utterly independent of grammatical rule, the subject constitutes, perhaps, one of the greatest difficulties with which an Arabic student has to contend.

No. 109, MEASURE فَعِيلٌ.

THIS measure is of uncertain occurrence, since the example

زُرْجِيلٌ



زَنْجِيلٌ, adduced in the table, is considered as erroneous by فَرَّاء and أَبُو عُبَيْدٍ who substitute Noon for the letter Humza; stating that زَنْجِيلٌ “Weak in body,” measure فَنْعِيلٌ is the pronunciation commonly adopted by the Arabs.

No. 111, MEASURE فَعْنَلٌ.

THE example adduced in illustration of this measure is variously pronounced حَبْنَطًا حَبْنَطًا حَبْنَطًا and حَبْنَطِي, the last form being, I believe, more generally used than any of the rest.

No. 114, MEASURE اِنْعَوْلٌ.

THE example اِسْحَوْفٌ also admits the form اِسْحَوْفٌ measure اِنْعَوْلٌ as نَاقَةٌ اِسْحَوْفٌ or نَاقَةٌ اِسْحَوْفٌ “A she camel having wide nipples, or giving much milk, so that the rush of the milk is heard at some distance.”

No. 117, 123, MEASURES يَفْعَلٌ اَفْعَلٌ.

THE example اَضْحَمٌ adduced in illustration of the first measure, is said to be admissible in poetry only; and to have the sense, not of a simple attributive, but of the اِسْمُ التَّقْضِيلِ, namely اَضْحَمٌ measure اَفْعَلٌ which can alone be accurately employed in prose. Of the occurrence of اَضْحَمٌ in poetry, the following example may be adduced: ضَحْمٌ يُحِبُّ الْخُلُقَ الْأَضْحَمًا “A great man fond of great qualities;” if we give it the sense of the simple attributive; or “fond of qualities greater than himself;” if we coincide in opinion with those who give it the sense of the اِسْمُ التَّقْضِيلِ.

THE word يَهِيرٌ adduced in illustration of the second measure, commonly



commonly signifies "Rough as a stone;" but it is also the name of a species of gum collected from the tree طَلْح (which grows in the Desert,) and sometimes used as food by the Arabs. The original form of this word is said to be يَهِيرُ measure يَفْعَلُ but it occurs with the final radical MOOSHUDDUD in the following filthy lines of ABOO AMR: أَطْعَمْتُ رَاعِيَّ مِنَ الْيَهِيرِ خَلْفَ اسْتِهِ مِثْلَ نَقِيقِ الْهَمْرِ "I fed my herdsman with the gum of the طَلْح, whereupon his bowels being distended with wind, he began to grumble before and behind, in a manner that resembled the mewing of a cat."

No. 128, MEASURE فَعْلَانُ.

THIS measure is thought by أَبُو حَيَّان to be entirely peculiar to substantive nouns; and the examples عَلِيَّانُ "Tall," and سَبْتَانُ "A fool," are believed by him to be real substantives significant of "high stature and folly," though here used in the sense of attributives. His opinion has not been generally admitted, notwithstanding the fact that the measure فَعْلَانُ is most commonly, though not exclusively, applicable to substantive nouns: as سُرْحَانُ "A wolf;" &c.

No. 132, MEASURE مَفْعَلَانُ.

SOME Grammarians believe this measure to be employed only in the vocative case, whether for the purpose of praise or censure: as يَا مَلَكْعَانُ "O unworthy man;" يَا مَكْرَمَانُ "O generous man;" &c.

No. 141,



## No. 141, MEASURE فَعْلُونُ :

THE example خَبَزُونُ adduced in illustration of this measure is غَيْرُ مَصْرُوفٍ or “Imperfectly declinable;” that is to say, it admits neither the mark TUNVEEN nor the vowel KUS-RA; and has therefore خَبَزُونُ (not خَبَزُونَ) in the nominative case; and خَبَزُونُ in the genetive and objective cases. The rules by which nouns are determined to be imperfectly declinable will be detailed hereafter; but خَبَزُونُ does not come exactly under the rules, though it borders very closely upon them, having the attributive character, and a termination similar to that of the masculine form of the perfect plural. Other measures imperfectly declinable, as أَفْعَلُ, &c. come under the rules to be detailed hereafter.

## No. 144, MEASURE فَعْلَيْنِ :

THE example عَفِيرَيْنِ adduced in illustration of this measure, is considered, by some Grammarians, as the plural of عَفِيرٌ which is commonly used in the same sense.

## No. 145, MEASURE فَعْلَى :

THE example ابْنُ الْقُطَّاعِ has been noticed by عَزْهَى but other Grammarians believe that in its attributive character, this example necessarily requires the termination ة: as رَجُلٌ عَزْهَاءٌ “A man averse to pleasure;” yet we have رَجُلٌ كَيْصَى “A man who eats alone;” in which the word كَيْصَى though apparently formed on the same measure, does not require the termination ة. It is observed, however, that the proper measure



of كَيْصِي is probably نَعْلِي not فَعْلِي; as it happens in the case of خُورِي originally ضَيْرِي; خَيْرِي originally ضَيْرِي; &c. Others, admitting كَيْصِي to be really formed on the measure نَعْلِي, consider it as a substantive noun by its own nature, though sometimes employed in an attributive sense.

It is proper to remark that some of the measures of the first table, as نَعْلِي for example, are of very rare occurrence in the Language; but being usually included in that table, I have not thought it necessary to transfer them to the second.

### CONCLUSION.

I HAVE now detailed the rules applicable to the formation of all those derivatives and their correlatives which trace their origin to the name of an event; and have endeavoured, to the best of my ability, to define the true nature and character of each. The result is, that most of the attributives of the Arabic Language denote a certain specific relation to the primitive; whereas the relation signified by an English attributive is most commonly of an indefinite and general nature, though the fact is not universally true, since there are many epithets in the English Tongue.

It follows, therefore, that the Arabs have no word significant of FOOLISH, because the word أَحْمَق signifies A FOOL; and as the verb حَمَقَ “He was a fool,” comprises the force of the epithet أَحْمَق not certainly of the adjective FOOLISH, so the verb will admit of no nominative to which the epithet may not be applied.

This is the general rule of the Language, and its importance, I think,



think, will be abundantly manifest to those who consider the extent of its influence on the practical application of the parts of Speech.

YET I would by no means be understood to affirm that there are no exceptions to the general rule; for as the phrase شَاعِرٌ شَاعِرٌ  
 “A poetical verse,” has already furnished one exception, so there are doubtless many others; as for example: وَلَهُمْ عَذَابٌ أَلِيمٌ  
 “And they shall suffer the most painful tortures;”  
 وَتَحِيَّةٌ بَيْنَهُمْ ضَرْبٌ وَجِيعٌ “And the salutations between them are painful blows;” &c. For the words أَلِيمٌ and وَجِيعٌ being derived from the synonymous verbs أَلَمَ or وَجَعَ “He suffered pain,” are properly *epithets* descriptive of the *sufferer*, and by a necessary consequence, exclusively applicable to ANIMATED BEINGS, who are alone capable of the sensation of pain. But they are here used as adjective nouns, descriptive of “that which *excites* the sensation of pain;” and in this character alone, it appears to me that they are accurately applicable to TORTURE and BLOWS.

THE Arabs, little skilled in the use of adjectives, are apt to be puzzled by those examples in which their epithets are so employed; and seem to consider the phrase عَذَابٌ أَلِيمٌ as equivalent to the phrase عَذَابٌ مُؤَلِمٌ “Pain suffering torture;” or “Tortured torture;” which they consider as a form of hyperbole employed to describe the most violent torture. If the reader admit the accuracy of this explanation, it will certainly follow that the word أَلِيمٌ is here used in its proper character,



as an epithet descriptive of the *sufferer* of pain ; but it seems to me more reasonable to admit, that like the word PAINFUL in our Language, it has really the force of an adjective noun, being employed in the sense of <sup>مُؤَلِّمٌ</sup> the active participle ; not <sup>مُؤَلَّمٌ</sup> which is the passive participle. That such phrases as “ Painful torture ; ” “ Painful blows ; ” “ Poetical lines ; ” &c. are thought to require explanation at all, may be regarded, I think, as a demonstrative proof that the use of adjectives is generally unknown to the structure of the Arabic Tongue.

If we compare the respective merits of the system of EPITHETS, which seems to prevail generally in the Oriental Tongues, with that of ADJECTIVES, which has been universally adopted in those of the West, it will clearly appear that the advantage of *simplicity* is in favor of the latter, while that of *precision* must be conceded to the former. An adjective does not define the nature of the relation expressed by itself ; but I am not aware that much inconvenience can be thought to result from that circumstance, since the relation is sufficiently defined by the context. AN ANGRY MAN, OR AN ANGRY OBSERVATION, are certainly very intelligible phrases, though the *relation* signified by the word ANGRY is obviously different in either case ; and if we lose nothing in point of perspicuity, there is much gained in point of simplicity, by that system which authorises the application of every adjective to every substantive with which it has any imaginable relation.



IN a Language constructed on a system of epithets, the advantage of superior precision is more than counterbalanced, in my apprehension, by many inconveniences of no common magnitude. It is often difficult to determine precisely the substantive nouns to which a given epithet may be accurately applied; *first*, because that question must be determined by adverting minutely to the true sense of the epithet, and, *secondly*, because there are many epithets of which the sense may be easily mistaken; such, for example, as كَرِيمٌ "Generous," which seems, at first sight, to be significant of LIBERALITY, an attribute peculiar to RATIONAL BEINGS; whereas I believe it to be a general term, properly translated by the word NOBLE, and therefore applicable, also, to inanimate nouns; as رَقِيمَةٌ كَرِيمَةٌ "A generous," or more properly "A noble letter;" and other examples of the same nature.

IT is another inconvenience of the system of epithets, that they often approach so nearly to the nature of substantive nouns, as to render it very difficult, if not wholly impossible, to draw the line of distinction between them. Accordingly the Arabs are often at variance on this point; the same word which is considered as an epithet by some Grammarians, being assigned by others to the class of substantive nouns.

BUT the greatest inconvenience must, I should think, be that which results from the limited powers of epithets, as contradistinguished from adjective nouns; for the relations of things are



unlimited, and, reasoning a priori, it seems almost hopeless to provide for the expression of them all, otherwise than by a system of adjective nouns. The phrase **ANGRY OBSERVATIONS** (كَلِمَاتُ الْغَضَبِ) might be rendered by the relation of the genitive case; but what are the means by which the Arabs, in the absence of adjective nouns, are enabled, generally, to express their thoughts; not merely without circumlocution, but with more brevity, perspicuity and precision, than has been attained, perhaps, in any other Tongue?

## CHAPTER NINTH.

### SECTION FIRST.

#### OF JAMIDS.

THE term جَامِد as formerly stated, literally signifies FROZEN or CONGEALED; and in the formation of a perfect system of Speech, it would be accurately applicable, in my opinion, to those nouns only which are themselves primitive, and are not naturally the source of derivation; (لَا يَشْتَقُّ وَلَا يَشْتَقُّ مِنْهُ) either, because they denote THE NAME OF A SUBSTANCE; as رَجُلٌ A MAN; فَرَسٌ A HORSE; &c. OF THE NAME OF SOME PORTION OF TIME OR SPACE: as يَوْمٌ A DAY; لَيْلٌ A NIGHT; and other examples of the same nature.

BUT the term جَامِد in the technical Language of Arabic Grammar, has been applied, not only to such nouns, but to “all primitives of whatever nature, from which no derivatives have been *actually* formed.” Yet such primitives are often *derivative* by their own nature, and they are often significant of ideas from which de-

rivatives



derivatives should have been formed; though, in point of fact, the case is otherwise, because those derivatives are not in use.

To explain by an example. The word خَرْمَلٌ “A foolish woman,” has been assigned by the Arabs to the class of JAMIDS; and if it be *the arbitrary name* of a foolish woman, it must, then, be a substantive noun significant of the name of a substance; and consequently a JAMID in the strict and proper sense of the term. But the Arabs consider خَرْمَلٌ as an EPITHET, significant of the existence of folly in women; and still they assign it to the class of JAMIDS, because it is quite insulated in the Arabic Language, being itself a primitive noun, and having no derivatives of any kind.

BUT, as an epithet, it must be naturally though not practically *derivative*, because every epithet comprises in itself the force of a given substantive noun, from which, therefore, it should be derived. Accordingly it is easy to conceive the existence of an infinitive (as خَرْمَلَةٌ) significant of “Female folly,” which might be the source, not merely of this epithet, but of a verb (as خَرْمَلَ) inflected through all its tenses. It is obvious, therefore, that if the word خَرْمَلٌ be really an epithet (and it is so in all probability,) it must be derivative by its own nature, though assigned by the Arabs to the class of JAMIDS, merely because it happens, in their Language, to be the only living member of a whole family of words with which, naturally, it should be connected.

ON this principle, many simple attributives of the triliteral class have been assigned to the class of JAMIDS; but as most of the mea-



tures applicable to the formation of such attributives have already been detailed, (see the tables at page 324, et seq: of this volume,) it will be unnecessary to repeat them in this chapter. But no tables have been hitherto furnished for the formation of simple attributives, quadriliteral and quinqueliteral, which have been generally assigned to the class of JAMIDS, because it is generally, though not perhaps universally true, that they are completely insulated in the Arabic Language. This chapter will therefore treat, not only of those substantive nouns (to whatever class they may happen to belong,) which are JAMIDS in the strict and proper sense of the term; but also of those EPITHETS, quadriliteral and quinqueliteral, which have been assigned to the class of JAMIDS.

## SECTION SECOND.

### TRILITERAL JAMIDS OF THE RADICAL CLASS.

JAMIDS have been divided into THREE classes; termed ثَلَاثِي or TRILITERAL; رُبَاعِي or QUADRILITERAL; and خَمْسِي or QUINQUELITERAL; and each class has been divided, as usual, into those which have or have not any SERVILE LETTERS; the latter being termed مَجْرُون or STRIPPED; and the former مَزِيدٌ فِيهِ or AUGMENTED. No noun can comprise more than FOUR servile letters; nor can the serviles and radicals taken together, generally exceed the number of SEVEN; according to the adage لَا يَتَجَاوَزُ الْأِسْمُ سَبْعًا; to which, however, there are some exceptions to be duly noticed in the proper place.

THE radical letters of an اِسْمٌ مُعْرَبٌ or DECLINABLE NOUN, cannot



not fall short of the number of THREE, nor can they exceed the number of FIVE; but of these, some are occasionally rejected, for the sake of brevity and other purposes. The rejection of ONE letter is pretty common: as <sup>ر</sup>سَّه for <sup>ر</sup>سَّهَّه “The rectum;” <sup>ر</sup>ح for <sup>ر</sup>حَّح “Pudendum mulieris;” &c. But the rejection of two is very rare, though some examples may be adduced: as شَرِبْتُ مَاءً for شَرِبْتُ مَاءً “I drank water;” اَيْمَنْ اللّٰهِ or اَيْمَنْ اللّٰهِ for اَيْمَنْ اللّٰهِ “I swear by God;” the word اَيْمَنْ AN OATH, being a substantive noun in the singular number, as well as the plural of اَيْمَيْن “An oath.” The schools of KOOFA maintain the existence of BILITERALS and TRILITERALS: as <sup>ر</sup>سَّه; <sup>ر</sup>سَّهَّه; &c. &c. because they will not admit that the former of these nouns is, in reality, abridged from the latter. So, also, they deny the existence of QUADRILITERALS and QUINQUELITERALS; being obviously wrong in both cases, and influenced, apparently, by no better motive than that of a desire to oppose at any rate, the decisions established by the schools of BUSRA. The most cursory glance at the genius and structure of the Arabic Language will shew that all declinable nouns are triliteral quadrilateral or quinqueliteral.

THE reader is aware that the first letter of every noun must be moveable by one or other of the three vowel points. The second may be moveable or it may be quiescent; and the third, in the case of triliteral nouns of the radical class, will necessarily receive in turn every one of the three vowel points, because it constitutes what has been termed <sup>ر</sup>مَحَلُّ الْأَعْرَابِ or “The letter



to which is applicable the terminations of case:" as رَجُلٌ, رَجُلًا, رَجُلِ, &c. If the last letter be thrown out of the account, it follows, therefore, that the greatest possible number of measures applicable to the formation of trilateral JAMIDS of the radical class, must be TWELVE; obtained by multiplying the *three* predicaments of the primal radical, into the *four* predicaments of the medial radical; but of this number, there is one, namely فَعْلٌ which has been rejected for its ugly sound; and of which, therefore, no examples are to be found in the Language; unless we except السَّمَاءُ ذَاتُ الْحَبْكِ "There are ways or roads in the heavens," which occurs in the KOORAN. So pronounced, the word حَبْكٌ must be considered as a substantive noun in the singular number, formed on the measure فَعْلٌ; but the more ordinary reading is ذَاتُ الْحَبْكِ in which case حَبْكٌ is the plural of حَبَاكٌ "A way."

THERE is another measure, namely فُعْلٌ, which is very rarely applicable to nouns, though some examples of its occurrence may be adduced: as رُئِيلٌ "A species of weasel;" رُئِيمٌ "The buttocks;" and وَعِلٌ, more commonly وَعَلٌ or وَعِلٌ "A mountain goat;" &c. Nouns formed on this measure are said to be مَنَقُولٌ عَنِ الْفِعْلِ or "Borrowed from verbs;" because فُعْلٌ which approaches very nearly to فَعْلٌ is the form of a verb in the passive voice.

AFTER excluding the two measures to which I have now adverted, it remains that JAMIDS of the trilateral radical class, must



must be formed on some one or other of the TEN measures comprised in the following table.

| MEANING.           | EXAMPLES. | MEASURES. |    | MEANING.      | EXAMPLES. | MEASURES. |   |
|--------------------|-----------|-----------|----|---------------|-----------|-----------|---|
| A grape.           | عِنَبٌ    | فَعْلٌ    | 6  | A small coin. | فَلَسٌ    | فَعْلٌ    | 1 |
| A camel.           | إِبِلٌ    | فَعِلٌ    | 7  | A horse.      | فَرَسٌ    | فَعْلٌ    | 2 |
| A lock.            | قَفْلٌ    | فَعْلٌ    | 8  | The shoulder. | كَتِفٌ    | فَعِلٌ    | 3 |
| A species of bird. | صَرَدٌ    | فَعْلٌ    | 9  | The arm.      | عَضَدٌ    | فَعْلٌ    | 4 |
| The neck.          | عُنُقٌ    | فَعْلٌ    | 10 | Ink.          | حَبْرٌ    | فَعْلٌ    | 5 |

#### R E M A R K S.

THE measure فَعْلٌ No! 7, in the table, is rarely applicable, either to epithets or substantive nouns; insomuch that the following constitute, perhaps, a great majority of all the examples of its occurrence in the Language: namely حَبْرٌ "Yellowness of teeth;" عِبِلٌ "The name of a city;" بِلَاصٌ "The name of a bird;" وَتِدٌ "A peg;" اِطْلٌ "The waist under the short ribs;" اِطْطٌ "Dried butter-milk;" اِبْطٌ "The armpit;" دِيبَسٌ "A comb;" اِثْرٌ "The essence or best part of a species of butter;" and اِبْدٌ as وَلَا أَفْعَلُ ذَا لِكَ اَبَدًا اِلَّا بَدًا "A prolific she-ass;" اَتَانِ اِبْدٌ "And I will never do that;" or more literally, "I will not do that for ever and ever." The word بِلَازٌ "Gross or thick:"



as <sup>أَمْرٌ</sup> <sup>أَمْرٌ</sup> <sup>أَمْرٌ</sup> "A gross woman;" has been adduced by AKH-FUSH; but SEEBUWYH is of opinion that <sup>بَلَزٌ</sup> (the last letter being MOOSHUDDUD,) is the real pronounciation of that word.

### CONVERTIBILITY OF MEASURES.

THE reader is aware that the same noun is very commonly formed on various measures: as <sup>عَضِدٌ</sup>; <sup>عَضِدٌ</sup>; <sup>عَضِدٌ</sup>; <sup>عَضِدٌ</sup>; <sup>عَضِدٌ</sup>; <sup>عَضِدٌ</sup>; "The arm;" &c. but those measures are determined in <sup>حِجَازٌ</sup> merely by the authority of GENERAL USAGE, without reference to Grammatical rule. The tribe of <sup>بَنِي تَمِيمٍ</sup> have established, on the contrary, the following rules by which one measure may be optionally exchanged for another; and as some of the rules are equally applicable to nouns and verbs, they will be found to merit the attention of the reader.

#### R U L E F I R S T.

THE measure <sup>فَعْلٌ</sup> is interchangeable with <sup>فَعْلٌ</sup> and <sup>فَعْلٌ</sup>: as <sup>كَتِفٌ</sup>; <sup>كَتِفٌ</sup>; <sup>كَتِفٌ</sup>; "The shoulders." And with <sup>فَعْلٌ</sup> also, if the medial be guttural: as <sup>فَخْدٌ</sup>; <sup>فَخْدٌ</sup>; <sup>فَخْدٌ</sup>; "The thigh." The same rule is optionally applicable to verbs formed on <sup>فَعْلٌ</sup> of which the medial happens to be guttural, as remarked in page 167 of this volume. Example: <sup>شَهِدَ</sup> or <sup>شَهِدَ</sup> or <sup>شَهِدَ</sup> "He was present." And on the same principle, the primal radical of the measure <sup>فَعِيلٌ</sup>, may accurately receive the vowel KUSRA, in the event of the occurrence of a medial guttural. Examples: <sup>شَهِيدٌ</sup> "Present;" also "A martyr;" <sup>سَخِيٌّ</sup> "Liberal;" "Barley;" <sup>رَغِيْفٌ</sup> "A cake of bread;" <sup>بَخِيْلٌ</sup> "Parsimonious;" &c.

RULE



## R U L E S E C O N D.

THE measure نَعْلٌ is interchangeable with نَعْلٌ according to the general opinion of Grammarians; and with نَعْلٌ also, according to the opinion of some individuals. Example: عَضْدٌ “The arm.” The other measures of this noun, namely عَضْدٌ عَضْدٌ عَضْدٌ depend for accuracy on the authority of usage.

## R U L E T H I R D.

VERBS formed on فَعَلَ and فَعِلَ may have the medial radical rendered quiescent: as بَذَخَ الرَّجُلُ “The man was proud;” جَسِمَ الْفَرَسُ “The horse was large or strong;” ضَرَبَ خَالِدٌ “KHALID was beaten;” &c. See page 167 of this volume.

## R U L E F O U R T H.

EITHER of the vowels KUS-RA or ZUM-MA, following FUT-HA in any situation, whether by the combination of two words, or in a part, only, of a single word, is very commonly rendered quiescent; in which case, the following letter, if it were previously quiescent, will commonly receive the vowel FUT-HA, to prevent the occurrence of two following quiescent letters, which is generally inadmissible in the Arabic Language. By this rule انْطَلَقَ “Go thou;” may be read مُنْتَفِخٌ as “Swell-  
ed;” may be read مُنْتَفِخٌ. And so, also, of وَلْيَضْرِبْ for وَهِيَ “And she or it;” أَهْيَ for أَهْيَ “Is she or it?” وَهَوَ “And



“And he or it;” &c. &c. It is to be observed, however, that following the interrogative HUM-ZA, as أَهِيَ “Is she or it?” &c. is very rarely rendered quiescent; and never, perhaps, except in poetry. And so, also, of لَمْ الْآتَمِيرُ following تَمْ: as تَمْ لَمْ لِيَضْرِبْ “Afterwards let him beat;” which is more common than تَمْ لِيَضْرِبْ. The operation of this rule produces لَمْ يَلِدْ for لَمْ يَلِدْ in the following verse of an Arabian Poet.

الْأَرْبَّ مَوْلُودٍ وَلَيْسَ لَهُ أَبٌ      وَذِي وَلَدٍ لَمْ يَلِدْهُ أَبَوَانِ

“Few are they who are born but not begotten; (Our Saviour had no father,) and they who, unbegotten, have yet propagated a race of children.” (Which is true of ADAM the father of mankind.)

#### R U L E F I F T H.

THE measures فَعْلٌ and فُعْلٌ may have the medial radical rendered quiescent: as اِبِلٌ “A camel;” عُنُقٌ “The neck;” &c. The operation of this rule is more common in فُعْلٌ than in فَعْلٌ, and in the plural than it is in the singular number. Thus رُسُلٌ properly رُسُلٌ, the plural of رَسُولٌ “A person sent; or A messenger;” occurs repeatedly in the Kooran. So also, according to the opinion of some Grammarians, the measure فُعْلٌ is interchangeable with فَعْلٌ: as قُعْلٌ “A lock;” &c. but AKHFEESH, who admits the application of the rule to substantive nouns, excepts epithets from its operation: as حَمَرٌ the plural of أَحْمَرٌ and حَمَرَاءُ “Red;” which, if converted into حُمَرٌ, would be the plural of حِمَارٌ “An ass.” So, also,

he



he excepts substantive nouns (as سوق "A market,") having an infirm letter for the medial radical. It is to be observed, however, that the conversion of فَعْل into فَعْل has been condemned as inadmissible by the general voice.

### R U L E S I X T H.

THE measure فَعْل having a guttural medial, is sometimes interchangeable with فَعْل: as شَعْر "The hair;" نَحْر "Sacrificing a camel;" بَحْر "An ocean;" &c. This rule operates by analogy, according to the decision of the schools of Koo-fa, controverted, as usual, by the schools of Busra, who admit, however, that both measures, on the authority of usage, are sometimes applicable to the same noun. All Grammarians are agreed in opinion that فَعْل is not interchangeable with فَعْل; and the use of سَلَف for سَلَف in the following verse, is therefore considered as a rare occurrence.

وَمَا كُلُّ مُبْتَاعٍ وَلَوْ سَلَفَ صَفْقَةً يَرَا جُعُ مَا قَدْ فَاتَهُ بَرْدَانِ

"Nor every purchaser, though of goods paid for in advance before delivery, can recover what he has lost simply by saying, return my money;" the word رَدَان being, I suppose, an instance of رَدَان here used in the sense of اِسْمُ الْفِعْلِ.

### SECTION THIRD.

#### AUGMENTED TRILITERAL JAMIDS.

THE measures applicable to the formation of these nouns are very numerous; insomuch that SREBUWYH is said to have detailed 308 measures, to which ابوبكر بن الحسن الزبيدي is

supposed



supposed to have added 80 more; and other Grammarians, to have still further augmented the number. But as there are certain rules, to be detailed hereafter, by which radicals are distinguished from servile letters, it is not necessary to notice them all; nor is it practicable if it were necessary; since many are not to be found in any Grammatical work to which I have access at this time; and others, inserted in such works, are not to be found in any Dictionary, so that it becomes impossible to determine the sense.

AUGMENTED triliteral JAMIDS may be divided into various classes, according to the number of the servile letters; but five serviles are very rarely applicable to the formation of any noun, whether it be or be not a JAMID, though some examples of that nature do, undoubtedly, occur in the Language: such as **بَرِيْطِيَاءُ**: **فُعْلَعْلَانُ** Measure “A great liar;” **كُذِّبْذَبَانُ** “The name of a place;” **قَرَقِيْسِيَاءُ** “The name of a city;” **نَعْفِيْلِيَاءُ** Measure and **أَرْبَعَاوَاءُ** “A house erected on any number of pillars not exceeding four;” Measure **أَفْعَلَاوَاءُ**: &c. The infinitive **اِسْتَفْعَالُ** and other infinitives exhibit the occurrence of FOUR serviles, which cannot therefore be accounted rare; but in the case of JAMIDS, the measures exhibiting four serviles are not at all numerous, and the following examples will therefore suffice here: namely **عَا شُورَاءُ** “The 10th of the month Moohurram;” Measure **نَاعُوْلَاءُ**: **قَنْطُورَاءُ** “The name of a slave girl of the Patriarch ABRAHAM, from whom the Turks are



are said to be descended;” Measure *مِرْغَابَيْنِ* : *فَدَعُولَاءُ* (Measure *مِفْعَالَيْنِ*) “The name of a place in BUSRA;” but originally, perhaps, a substantive noun in the dual number; as *سَلَمَانَيْنِ* “The name of a place;” Measure *فُعْلَانَيْنِ*; may have been a noun in the plural number.

### JAMIDS AUGMENTED BY ONE SERVILE.

JAMIDS augmented by one servile, are generally formed on some one or other of the measures comprised in the following table; in which the order of arrangement has reference to the occurrence of the servile letter before or after the letters *عَيْن*, *نَا* or *لام*.

| MEANING.                                                 | EXAMPLES.       | MEASURES.       |    | MEANING.       | EXAMPLES.       | MEASURES.         |   |
|----------------------------------------------------------|-----------------|-----------------|----|----------------|-----------------|-------------------|---|
| The name of a flower.                                    | <i>نَرْجِسٌ</i> | <i>نَفْعِلٌ</i> | 8  | The finger.    | <i>أَصْبَعٌ</i> | <i>أَنْفَعِلٌ</i> | 1 |
| A species of garment.                                    | <i>يَلَمَقٌ</i> | <i>يَفْعَلٌ</i> | 9  | The finger.    | <i>إِصْبَعٌ</i> | <i>إَنْفَعِلٌ</i> | 2 |
| The fruit of the tree <i>تَنْصَبٌ</i> .                  | <i>هُمْتَعٌ</i> | <i>هُفْعَلٌ</i> | 10 | The finger.    | <i>أُصْبَعٌ</i> | <i>أَنْفَعِلٌ</i> | 3 |
| A dog of <i>سَلُوقٌ</i> (the name of a city) or Any dog. | <i>هَبْلَعٌ</i> | <i>هَفْعَلٌ</i> | 11 | The finger.    | <i>أُصْبَعٌ</i> | <i>أَنْفَعِلٌ</i> | 4 |
| The name of a man.                                       | <i>عَوْسَجٌ</i> | <i>فَوْعَلٌ</i> | 12 | A fox's whelp. | <i>تَتَفَلٌ</i> | <i>تَفْعَلٌ</i>   | 5 |
| A locust.                                                | <i>جَنْدَبٌ</i> | <i>فَنْعَلٌ</i> | 13 | A fox's whelp. | <i>تَتَفَلٌ</i> | <i>تَفْعَلٌ</i>   | 6 |
| The little finger.                                       | <i>خَنْصِرٌ</i> | <i>فَنْعَلٌ</i> | 14 | A fox's whelp. | <i>تَتَفَلٌ</i> | <i>تَفْعَلٌ</i>   | 7 |



| MEANING.                                            | EXAMPLES.   | MEASURES.   |    | MEANING.                            | EXAMPLES. | MEASURES. |    |
|-----------------------------------------------------|-------------|-------------|----|-------------------------------------|-----------|-----------|----|
| A North-east wind; between the East and Ursa Major. | شَمَالٌ     | فَعَالٌ     | 24 | A frog; or A male tortoise.         | غَيْلٌ    | فَعِيلٌ   | 15 |
| A species of broom.                                 | عَلَقَى     | فَعَلَى     | 25 | A woman's name.                     | صَيْقِلٌ  | فَعِيلٌ   | 16 |
| The name of a place.                                | أَدَمَى     | فَعَلَى     | 26 | A fawn.                             | غَزَالٌ   | فَعَالٌ   | 17 |
| The name of a lake.                                 | خَيْمَى     | فَعَلَى     | 27 | An under garment.                   | شِعَارٌ   | فَعَالٌ   | 18 |
| The handle of a bucket.                             | عَرَقُوَّةٌ | فَعَلُوَّةٌ | 28 | A raven.                            | غُرَابٌ   | فَعَالٌ   | 19 |
| Scattered herbage.                                  | عَنْصَوَةٌ  | فَعَلُوَّةٌ | 29 | A small stream.                     | جَدْوَلٌ  | فَعُولٌ   | 20 |
| A camel's hoof.                                     | فَرْسَنٌ    | فَعَلَنٌ    | 30 | Any vegetable having a pliant stem. | خِرْوَعٌ  | فَعُولٌ   | 21 |
| A portion of time.                                  | سَنَبْتَةٌ  | فَعَلَتَةٌ  | 31 | The name of a valley.               | عَلَيْبٌ  | فَعِيلٌ   | 22 |
| A portion of time.                                  | سَنَبْتَةٌ  | فَعَلَتَةٌ  | 32 | A camel.                            | بَعِيرٌ   | فَعِيلٌ   | 23 |

## REMARKS.

THE measure No. 1, of the table, comprises, in fact, three measures; namely **فَعَلٌ**, **فَعِيلٌ** and **فَعُولٌ**. Of these, the measure **فَعِيلٌ** is never applicable to EPITHETS, being entirely peculiar to substantive nouns: as **إِثْمِدٌ** “A collyrium stone;” &c. And **فَعُولٌ** is very rarely applicable to EPITHETS, though some examples may be found in the Language: as **أَمْلَدٌ** “Delicate; or Good looking;” **لَبَنٌ أَمْهَجٌ** “Thin milk;” &c.

THE measure No. 2, of the table, comprises, in fact, two measures;



asures; namely **اَفْعَلُ** and **اِنْفَعَلُ**. The measure **اَفْعَلُ** is never applicable to EPITHETS, and very rarely to substantive nouns; the only examples, besides that noticed in the table, being, according to ABOO HY-YAN, **اَشْفَى** "The name of a man;" **اَبْيَنُ** "A cobbler's awl;" and **اِنْفَحَّةٌ** otherwise **اِنْفَحَّةٌ** "The stomach of a sucking kid." The measure **اَفْعَلُ** is peculiar to substantive nouns, and is generally considered as inelegant.

THE measures **اَفْعَلُ** and **اِنْفَعَلُ** No. 3, in the table, are peculiar to substantive nouns; and the former, namely **اَفْعَلُ** is most commonly a measure of the PLURAL OF PAUCITY, rarely applicable to the singular number of nouns.

THE measures **اَفْعَلُ** and **اِنْفَعَلُ** No. 4, in the table, are peculiar to substantive nouns; and indeed there are but two examples of the former to be found in the Language: namely **اَصْبَعٌ** "A finger;" and **اَنْمَلَةٌ** "The point of the finger." The measure **اَفْعَلُ** like **اِنْفَعَلُ** is generally considered as very inelegant.

THE measures No. 5, 6, 7, 8, are all peculiar to substantive nouns; and some of them are of rare occurrence in the Language. The letter **ل** of No. 10, 11, has been accounted radical by some Grammarians, who deny its servile character at the beginning of a word. No. 13, is peculiar to substantive nouns; and No. 16, with the single exception noticed in the table, is applicable only to nouns infirm in the medial: as **سَيِّدٌ** "A chieftain;" **طَيِّبٌ** "Excellent;" &c. The following, in addition to that quoted in the table, are said to be the only existing



isting examples of No. 21: namely عَتَوْدُ "The name of a valley;" ذِرْوَدُ "The name of a mountain;" and جَدْوَلُ "A small stream." No. 22, is peculiar to substantive nouns. No. 25, is variously read عَلَقَى or عَلَقِي and as an epithet, is said to require the termination تَا : as نَاقَةٌ حَلَبَاءُ "A milch camel;" نَاقَةٌ رَكْبَاءُ "A saddle she-camel." In fact, however, there are examples of the absence of the letter تَا as خَيْرِي "A very virtuous man;" &c. The example خَيْمِي No. 27, has been adduced by ابْنُ الْقَطَّاعِ but others believe the medial to be here quiescent (فَعْلَى measure خَيْمِي) and deny that فَعْلَى exists in the Language at all. No. 28 and 29, are entirely peculiar to substantive nouns; but the primal never admits the vowel ZUMMA, unless the medial be the letter Noon. Grammarians dispute the true measure of سَنَبْتَةٌ, some declaring in favor of No. 31; and others adopting No. 32.

#### JAMIDS AUGMENTED BY TWO SERVILES.

Two servile letters occurring in the formation of augmented JAMIDS of the triliteral class are sometimes successive; and, in that case, such JAMIDS are commonly formed on one or other of the measures comprised in the following table, in which the order of arrangement has reference to the occurrence of the successive serviles before or after the letters لَامَ or عَيْنَ نَا.



| MEANING.              | EXAMPLES. | MEASURES. |    | MEANING.                                                   | EXAMPLES.  | MEASURES.  |    |
|-----------------------|-----------|-----------|----|------------------------------------------------------------|------------|------------|----|
| A kind of water reed. | حَلَفَاءُ | فَعَلَاءُ | 11 | A species of charmed bead for bringing back run-aways, &c. | يَنْجَلِبُ | يَنْفَعِلُ | 1  |
| The ring-worm.        | قُوبَاءُ  | فُعَلَاءُ | 12 | A hyena's whelp.                                           | هَنْبَرٌ   | فَنْعَلٌ   | 2  |
| The name of an herb.  | سَعْدَانٌ | فَعَلَانٌ | 13 | The 2d of the 7 days, termed عَجُوزٌ.                      | صَنِيرٌ    | فَنْعِلٌ   | 3  |
| A man's name.         | عُثْمَانٌ | فُعَلَانٌ | 14 | A species of herb.                                         | صَفِصِلٌ   | فَعْفِلٌ   | 4  |
| A wolf.               | سِرْحَانٌ | فَعَلَانٌ | 15 | A species of bird.                                         | بَلَصُوصٌ  | فَعْلُولٌ  | 5  |
| A species of bird.    | كَرَوَانٌ | فَعَلَانٌ | 16 | A small thin cloud.                                        | طَحْرُورٌ  | فَعْلُولٌ  | 6  |
| Pitch.                | قَطْرَانٌ | فَعَلَانٌ | 17 | The name of a valley.                                      | حَبُونَنٌ  | فَعُولٌ    | 7  |
| The name of a place.  | سَبْعَانٌ | فَعَلَانٌ | 18 | Assafoetida.                                               | حِلْتَيْتٌ | فَعْلِيلٌ  | 8  |
| Kingly power.         | سُلْطَانٌ | فُعَلَانٌ | 19 | A necessary at the top of a house.                         | كَرْيَاسٌ  | فُعْيَالٌ  | 9  |
| A man's name.         | عَبْدُوسٌ | فُعْلُوسٌ | 20 | A soft cloth under the saddle of a camel.                  | قُرْطَاطٌ  | فُعَلَالٌ  | 10 |

## REMARKS.

THE measure No. 1, of the table, is generally thought to be مَنَقُولٌ عَنِ الْفِعْلِ or “Borrowed from verbs;” and is, in fact, very rarely applicable to nouns. The medial radical of the measure No. 12, is sometimes rendered quiescent: as قُوبَاءُ “The ring-worm;” (حُشَشَاءُ originally حُشَّاءُ) “A bone pro-



jecting behind the ear;" and <sup>وَسَاءَ</sup>مَزْأَاءَ (originally <sup>وَسَاءَ</sup>مَزْأَاءَ according to JOWHURRE) "A species of excellent wine." The measures No. 17, 18, are peculiar to substantive nouns, and the latter is of rare occurrence in the Language. The measure No. 19, scarcely ever occurs, having but two examples, namely <sup>سُلْطَانُ</sup>سُلْطَانُ more commonly <sup>سُلْطَانُ</sup>سُلْطَانُ, noticed in the table; and <sup>قُرْبَانُ</sup>قُرْبَانُ more commonly <sup>قُرْبَانُ</sup>قُرْبَانُ "Sacrificing a victim." Both are obviously INFINITIVES, not JAMIDS, since each denotes the name of an event.

THE following are the more ordinary measures applicable to the formation of augmented trilateral JAMIDS, having two letters servile, but not successive.

| MEANING.                            | EXAMPLES.   | MEASURES.  |    | MEANING.                                 | EXAMPLES.  | MEASURES.  |   |
|-------------------------------------|-------------|------------|----|------------------------------------------|------------|------------|---|
| A bustard.                          | حَبَارَى    | فُعَالَى   | 9  | The name of a place.                     | أَجَارِدُ  | أَفَاعِدُ  | 1 |
| A kind of spicery.                  | أَطْفَارَةُ | أَفْعَالُ  | 10 | Black leather.                           | أَرَنْدَجُ | إِفْنَعْلُ | 2 |
| A whirl-wind or hurricane, &c.      | إِعْصَارُ   | إِفْعَالُ  | 11 | Black leather.                           | يَرَنْدَجُ | يِفْنَعْلُ | 3 |
| The New Testament.                  | أَنْجِيلُ   | أَفْعِيلُ  | 12 | A peacock.                               | طَائُوسُ   | فَاعْعُولُ | 4 |
| The finger.                         | أَصْبُوعُ   | أَفْعُولُ  | 13 | A roof or covering over a thorough fare. | سَابَاطُ   | فَاعَالُ   | 5 |
| The temper of a sword.              | إِفْرَنْدُ  | إِفْعِنْدُ | 14 | A volume.                                | طُومَارُ   | نُوعَالُ   | 6 |
| A fawn.                             | يَعْفُورُ   | يَفْعُولُ  | 15 | Earth; or Ground.                        | تَوْرَابُ  | فَوْعَالُ  | 7 |
| A red insect found among pot-herbs. | يَسْرُوعُ   | يَفْعُولُ  | 16 | A fire place in a hot bath.              | دِيمَاسُ   | فَيْعَالُ  | 8 |



| MEANING.                     | EXAMPLES. | MEASURES. |    | MEANING.                  | EXAMPLES. | MEASURES. |    |
|------------------------------|-----------|-----------|----|---------------------------|-----------|-----------|----|
| A collection of any thing.   | أَجْفَلِي | أَفْعَلِي | 19 | A creeper (among plants.) | يَقْطِينُ | يَفْعِيلُ | 17 |
| The name of a medicinal gum. | مُصْطَكِي | مُفْعَلِي | 20 | Small pearl; or Coral.    | مَرْجَانُ | مَفْعَالُ | 18 |

## R E M A R K S.

THE measure **أَفْعَالُ** No. 10, of the table, is generally a measure of the PLURAL OF PAUCITY; and, with the exception of **أَظْفَارَةٌ** “A species of spicery;” which exhibits, however, the termination **تَا**, there is no example of its application to any noun in the singular number. The measure **يُعْجُولُ** No. 16, is thought to be referable to the measure **يَفْعُولُ** No. 15; in which case the example **يَسْرُوعُ** must have been originally **يَسْرُوعُ**, the vowel FUTHA being converted into ZUMMA, because ZUMMA is applicable to the medial radical. The words **مَرْجَانُ** **مَرْجَانَةٌ** “A small pearl,” are the only examples of the measure **مَفْعَالُ** No. 18, which have been observed to occur in the Language; and even these examples are formed, by most Grammarians, on the measure **نَعْلَانُ**; in which case, the root is **مَرَجَ** not **رَجَنَ** as the measure **مَفْعَالُ**; would seem to imply. The words **أَجْفَلِي** or **أَرْفَلِي** “A collection of any thing;” are the only examples of No. 19, which have been observed to occur in the Language.

\* \* \* \* \*

AUGMENTED triliteral JAMIDS exhibiting three serviles, are occasionally



asionally formed on some one or other of the measures comprised in the following table.

| MEANING.                              | EXAMPLES.   | MEASURES.   |    | MEANING.                 | EXAMPLES.   | MEASURES.   |   |
|---------------------------------------|-------------|-------------|----|--------------------------|-------------|-------------|---|
| The name of a mountain.               | إِسْحَمَانُ | أَفْعِلَانُ | 8  | The name of a place.     | فِرْنَدَانُ | فَعْنَلَانُ | 1 |
| Camomile.                             | أَنْحَوَانُ | أَفْعِلَانُ | 9  | A man's name.            | طِرْمَاحُ   | فَعِمَّالُ  | 2 |
| A species of fish resembling a snake. | أَنْقَلِيسُ | أَنْفَعِيلُ | 10 | The flower of youth, &c. | عَنْفَوَانُ | فَعْلَوَانُ | 3 |
| The name of a fountain in heaven.     | سَلْسَبِيلُ | فَعْلَلِيعُ | 11 | The name of a place.     | يَسْتَعُورُ | يَفْتَعُولُ | 4 |
| A water wheel.                        | مَنْجَنِينُ | مَنْفَعِيلُ | 12 | A riddle.                | لَغْزَى     | فَعِيلَى    | 5 |
| A water wheel.                        | مَنْجَنُونُ | مَنْفَعُولُ | 13 | The name of an herb.     | شَقَّارَى   | فَعَّالَى   | 6 |
| Barley.                               | شَيْتَعُورُ | فَيْتَعُولُ | 14 | A species of bird.       | أَخْطَبَانُ | أَفْعِلَانُ | 7 |

### R E M A R K S.

THE examples <sup>و</sup>يَسْتَعُورُ No. 4, and <sup>و</sup>سَلْسَبِيلُ No. 11, have been thought to be formed on <sup>و</sup>فَعْلَلُولُ and <sup>و</sup>فَعْلَلِيلُ; in which case, both must be assigned to the class of augmented quinqueliterals, to which I think they really belong. The measure <sup>و</sup>فَعَّالَى No. 6, in the table, is entirely peculiar to substantive nouns; and so, also, are the measures No. 7 and 8, both which are of rare occurrence in the Language. The examples <sup>و</sup>مَنْجَنِينُ No. 12, and <sup>و</sup>مَنْجَنُونُ No. 13, have been very generally considered as quadriliterals, formed on <sup>و</sup>فَعْلَلِيلُ or <sup>و</sup>فَعْلَلُولُ which would



would seem to indicate the root *مَجَن*; or *فَعَلَنِيْلُ* or *فَعَلَنُوْلُ* which would seem to indicate the root *مَنَج*. SEEBUWYH (in my opinion properly) considers *مَنَجْنِيْن* as a quinqueliteral, formed on the measure *فَعَلَلِيْلُ*; and, in this case, *مَنَجْنُوْن* is also quinqueliteral, formed on the measure *فَعَلَلُوْلُ*.

#### SECTION FOURTH.

##### *QUADRILITERAL JAMIDS OF THE RADICAL CLASS.*

THE last letter being thrown out of the account, for the reason stated in treating trilateral JAMIDS of the radical class, it follows that the greatest possible number of measures applicable to the formation of quadriliteral JAMIDS of the same class, should be 48; obtained by multiplying the *three* predicaments of the first radical, into the *four* predicaments of the second radical, and the result, namely 12, into the *four* predicaments of the third radical. But many of these, as *فَعَلَلُ* for example, would represent sounds intolerably disagreeable to the ear of an Arab; and others, as *فَعَلْلُ* exhibiting the conjunction of two quiescents, would be scarcely utterable by his organs at all. These being rejected, there remains, in fact, but six measures, commonly applicable to the formation of quadriliteral JAMIDS of the radical class, and these are detailed in the following tables.



# TABLE FIRST.

## SUBSTANTIVE NOUNS.

| MEANING.                                    | EXAMPLES. | MEASURES. |   | MEANING.                             | EXAMPLES. | MEASURES. |   |
|---------------------------------------------|-----------|-----------|---|--------------------------------------|-----------|-----------|---|
| An odoriferous herb.                        | زَبْعَرٌ  | فَعْلٌ    | 4 | A small stream.                      | جَعْفَرٌ  | فَعْلٌ    | 1 |
| A book-case.                                | قِمَطَرٌ  | فَعْلٌ    | 5 | A thin cloud having no rain.         | زَبْرَجٌ  | فَعْلٌ    | 2 |
| A species of green locust having long legs. | جُحْدَبٌ  | فَعْلٌ    | 6 | The claw of a beast or bird of prey. | بَرْتَنٌ  | فَعْلٌ    | 3 |

# TABLE SECOND.

## EPITHETS.

| MEANING.              | EXAMPLES. | MEASURES. |   | MEANING.                                          | EXAMPLES. | MEASURES. |   |
|-----------------------|-----------|-----------|---|---------------------------------------------------|-----------|-----------|---|
| Long; or Tall; &c.    | هَجْرَعٌ  | فَعْلٌ    | 4 | A fleshy man or woman.                            | عَبْهَرٌ  | فَعْلٌ    | 1 |
| Strong, or Firm.      | ظَبْطَرٌ  | فَعْلٌ    | 5 | A foolish woman.                                  | خِرْمَلٌ  | فَعْلٌ    | 2 |
| Cowardly and Foolish. | رُهْدَنٌ  | فَعْلٌ    | 6 | A camel having a large breast and prominent ribs. | جَرْشَعٌ  | فَعْلٌ    | 3 |

# REMARKS.

SEEBUWYH denies the existence of the measure No. 6, for which he substitutes the measure No. 3; and therefore reads جُحْدَبٌ not جُحْدَبٌ; رُهْدَنٌ not رُهْدَنٌ; &c. This opinion has not been generally admitted by the Learned, who notice many examples of the measure No. 6: as طَحْلَبٌ “A species



species of weed which covers the surface of the water;" بَرْقَعٌ  
 "A veil;" غَدَرٌ "Fat;" &c. And, in fact, the following  
 triliterals are really مُلْحَقٌ or CORRELATIVE with this measure;  
 which is the reason why the homogeneous letters exhibited  
 in them, do not coalesce under the sign TUSHDEED: namely  
 سَوْدٌ "A chief;" or "Chieftainship;" تُعَدٌ "A cowardly or  
 ignoble man;" عُنْدٌ "A remedy;" as مَا لِي مِنْهُ عُنْدِي أَيْ بُدٌّ  
 "I must do this;" or more literally, "I have no remedy against  
 doing it."

BESIDES the measures comprised in the preceding table, some  
 Grammarians maintain the existence of other measures appli-  
 cable to the formation of quadriliteral JAMIDS of the radical  
 class, adducing various examples in support of their opinion: as  
 طَحْرِبَةٌ "A small cloud;" measure فَعْلَلٌ: and خَرْنَعٌ "Carded cotton;"  
 measure فَعْلَلٌ: &c. But the more ordinary  
 forms of these nouns are طَحْرِبَةٌ or خَرْنَعٌ; or طَحْرِبَةٌ  
 or خَرْنَعٌ: and admitting the accuracy of the other forms, (which  
 is doubtful,) they may have arisen by the means of تَدَاخُلٌ; for  
 if we take the first syllable of خَرْنَعٌ and the last syllable of  
 طَحْرِبَةٌ they will form together خَرْنَعٌ, and so also of the other  
 example.

THE words عَرَنْتَنٌ "The name of a vegetable used in tan-  
 ning;" جَنْدِلٌ "A stony place;" and دَلَمَزٌ "A strong or  
 penetrating man;" are abbreviations of جَنْدِيلٌ عَرَنْتَنٌ or  
 دَلَمَزٌ جَنْدِلٌ: for besides that the latter forms are com-  
 monly



monly used in the same sense, the former exhibit *four* successive vowel points, which is generally inadmissible in the Arabic Language.

*AUGMENTED JAMIDS OF THE QUADRILITERAL CLASS.*

THE measures of these nouns are very numerous; and they are commonly divided into various classes, according to the number and situation of the servile letters. Those divisions are of little importance, and I shall therefore disregard them altogether, exhibiting, in two tables, *first*, the measures applicable to the formation of substantive nouns; and, *secondly*, those applicable to the formation of epithets. The same measures are generally common to both; but some are expressly stated to be peculiar to either, and others, not stated to be so peculiar, are so rarely observed to occur in the Language that examples of both cannot always be found. The reader will expect, therefore, that though the measures detailed in each table are generally the same, yet some measures to be found in either, will not be observed to occur in the other. The tables do not comprise *all* the measures on which JAMIDS of this class may be eventually found to occur, but they comprise more measures than most Grammarians have thought it necessary to detail.



## TABLE FIRST.

## SUBSTANTIVE NOUNS.

| MEANING.                                  | EXAMPLES.   | MEASURES.   |    | MEANING.                                      | EXAMPLES.   | MEASURES.  |    |
|-------------------------------------------|-------------|-------------|----|-----------------------------------------------|-------------|------------|----|
| The bow of a saddle.                      | قَرَبُوسٌ   | فَعْلُولٌ   | 14 | The name of a tree.                           | كَنْهَبِلٌ  | فَعْلُلٌ   | 1  |
| Cattle.                                   | بِرْدُونٌ   | فَعْلُولٌ   | 15 | The name of a pot. herb.                      | هَنْدَلِيعٌ | فُعْلِيلٌ  | 2  |
| The name of a village; &c.                | صَعْفُوقٌ   | فَعْلُولٌ   | 16 | A species of snake or dragon breathing flame. | دُودَمِسٌ   | فُوعَالِلٌ | 3  |
| The name of a king.                       | بَكْهَوْرٌ  | فَعْلُولٌ   | 17 | Glans penis.                                  | كَهْمِيرَةٌ | فَعْلُلٌ   | 4  |
| A species of bitter vegetable.            | جَنْجَبَاتٌ | فَعْلَالٌ   | 18 | The name of a bitch; &c.                      | هَمَرِشٌ    | فَعْلِلٌ   | 5  |
| Paper.                                    | قُرْطَاسٌ   | فُعْلَالٌ   | 19 | The feathers on the neck of a cock; &c.       | بُرَاثِلٌ   | فُعَالِلٌ  | 6  |
| A species of harmless snake.              | عَرَبْدٌ    | فَعْلِلٌ    | 20 | A man's name.                                 | عَبِيْثَرٌ  | فُعْلِيلٌ  | 7  |
| A tortoise.                               | سُلْحَفِيٌّ | فُعْلَلِيٌّ | 21 | A lion.                                       | قَدْوَكْسٌ  | فَعْوَلٌ   | 8  |
| A tortoise.                               | سُلْحَفِيٌّ | فُعْلَلِيٌّ | 22 | The clove jelly flower.                       | قَرْنَفُلٌ  | فَعْنَلٌ   | 9  |
| A species of food made of flesh and eggs. | زَمَاوَرْدٌ | فَعَاوَلٌ   | 23 | An emerald.                                   | زَمَرْدٌ    | فَعْلٌ     | 10 |
| A nail paring.                            | حَدْرَفُوتٌ | فَعْلَلُوتٌ | 24 | The name of an herb.                          | زُخْرِيْطٌ  | فُعْلِيلٌ  | 11 |
| Saffron.                                  | زَعْفَرَانٌ | فَعْلَلَانٌ | 25 | A species of water-fowl with a long neck.     | عَرْنِيْقٌ  | فُعْلِيلٌ  | 12 |
| A male scorpion.                          | عَقْرَبَانٌ | فَعْلَلَانٌ | 26 | A sparrow.                                    | عَصْفُورٌ   | فَعْلُولٌ  | 13 |



| MEANING.                | EXAMPLES.      | MEASURES.     |    | MEANING.                               | EXAMPLES.    | MEASURES.   |    |
|-------------------------|----------------|---------------|----|----------------------------------------|--------------|-------------|----|
| The name of a mountain. | شَهْنَصِيرٌ    | فَعْلِيلٌ     | 36 | A body of men.                         | حِنْدِ مَانٌ | فَعْلِلَانٌ | 27 |
| A walnut.               | كَمْثَرِي      | فَعْلَلِي     | 37 | Any class of men.                      | بَرَزَسَاءٌ  | فَعْلَلَاءٌ | 28 |
| A jessamine.            | سِنْجِلَاطٌ    | فَعْلِلَالٌ   | 38 | A thin cloud.                          | طَرْمَسَاءٌ  | فَعْلِلَاءٌ | 29 |
| The name of an herb.    | عَبُوثَرَانٌ   | فَعْوَلَلَانٌ | 39 | A leek.                                | هَنْدَ بَاءٌ | فَعْلَلَاءٌ | 30 |
| The name of an herb.    | عَبِيْثَرَانٌ  | فَعْيَلَلَانٌ | 40 | A sandy desert.                        | حَبْوَكْرِي  | فَعْوَلَلِي | 31 |
| Any class of men.       | بَرَنَاسَاءٌ   | فَعْلَلَلَاءٌ | 41 | Any thing changeable; as a vapour; &c. | خَيْتَعُورٌ  | فَيْعَلُولٌ | 32 |
| A species of locust.    | جُخَّانِ بَاءٌ | فَعْلَلَلَاءٌ | 42 | Glans penis.                           | فَنْطَلِيسٌ  | فَنْعَلِيلٌ | 33 |
| A male scorpion.        | عُقْرَبَانٌ    | فُعْلَلَانٌ   | 43 | The name of an herb.                   | جُحْنَبَارٌ  | فُعْلَلَالٌ | 34 |
| The name of a eunuch.   | عَفْرَزَانٌ    | فُعْلَلَانٌ   | 44 | A jessamine.                           | سِنْجِلَاطٌ  | فُعْلَلَالٌ | 35 |

## REMARKS.

THE measure No. 1, obviously comprises two measures; namely, فَعْلَلٌ and فَعْلَلٌ, the latter of which is of rare occurrence, and entirely peculiar to substantive nouns. There is no example of the measure No. 2, besides that adduced in the table. The example فَعْلَلٌ No. 3, has been accounted a triliteral by some Grammarians, formed on the measure فَعْلَلٌ. The measure فَعْلَلٌ No. 4, is generally an epithet, and very rarely a substantive noun. The word هَمْزَشٌ No. 5, originally perhaps

هَمْزَشٌ



هَنْمِرٌ has been thought by AKHFUSH to be a quinqueliteral formed on the measure فَعْلَلٌ. It is an epithet as well as a substantive noun, and therefore appears under that character in the following table. The measures No. 9, 10, are of rare occurrence, and entirely peculiar to substantive nouns. The word غَرَزِيْقٌ No. 12, has been accounted a trilateral, formed on the measure فَعْنَلٌ. Being an epithet as well as a substantive noun, it appears also in the following table, and is variously written غَرَزِيْقٌ, غَرَزِيْقٌ, غَرَزِيْقٌ, غَرَزِيْقٌ, and غَرَزِيْقٌ. The measure No. 16, has no example besides that adduced in the table, which is at once an epithet and a substantive noun. The measure No. 18, is commonly applicable to substantives and epithets of the class termed مُضَاعَفٌ, and rarely applicable to other words; the only exceptions to be found in the Language being the words خَرْعَالٌ "Lameness;" "A stone;" خَرْطَالٌ "Dust;" "A species of medicine;" قَرْطَاسٌ more commonly قَرْطَاسٌ "Paper." The examples No. 21, 22, admit the termination تا: as سَلَحْفَاةٌ or سَلَحْفَاةٌ "A tortoise;" said to be originally سَلَحْفِيَّةٌ, the letter YA being changed into ALIF according to the rule of رَضِيَ sometimes changed into رَضِيَ. The example بَرَسَاءٌ No. 28, is probably a trilateral formed فَعْنَلَاءٌ, since we have also بَرَسَاءٌ, another form of the same noun, in which the letter Noon does not appear. So, also, هَنْدَبَاءٌ No. 30, has been accounted a trilateral formed فَعْنَلَاءٌ. The

measure



measure No. 36, is of rare occurrence, and entirely peculiar to substantive nouns. The example شَمَنْصِير of that measure has been thought, by some Grammarians, to be a quinqueliteral formed on the measure نَعْلِيل.

## TABLE SECOND.

### EPITHETS.

| MEANING.                         | EXAMPLES.   | MEASURES.   |    | MEANING.                   | EXAMPLES.  | MEASURES.  |    |
|----------------------------------|-------------|-------------|----|----------------------------|------------|------------|----|
| A delicate and beautiful youth.  | غُرْفَيْقٌ  | فَعْلِيلٌ   | 12 | Thick ; or Gross.          | جَنْعَدَلٌ | فَنْعَلٌ   | 1  |
| A sharp sword cutting the bones. | قِرْضُوبٌ   | فَعْلُولٌ   | 13 | Thick ; or Gross.          | جَنْعِدِلٌ | فَنْعَلِلٌ | 2  |
| Swift and light.                 | هَزْرَوْفٌ  | فَعْلُولٌ   | 14 | A decrepit old man.        | خَنْظِرَفٌ | فَنْعَلِلٌ | 3  |
| A mean or worthless man.         | صَعْفُوقٌ   | فَعْلُولٌ   | 15 | A proud man.               | شَمَحْرٌ   | فَعْلِلٌ   | 4  |
| Constant rain.                   | كَنْهَوْرٌ  | فَعْلُولٌ   | 16 | A fool.                    | سَلْعَدٌ   | فَعْلِلٌ   | 5  |
| A generous chief.                | جَحْجَاحٌ   | فَعْلَالٌ   | 17 | A decrepit old man ; &c.   | هَمَرِشٌ   | فَعْلِلٌ   | 6  |
| Large and strong.                | عِرْزَبٌ    | فَعْلَلٌ    | 18 | Large bodied.              | قُفَاخِرٌ  | فَعَالِلٌ  | 7  |
| A far seeing man.                | جَلْعَبِي   | فَعْلَلِي   | 19 | A generous chief.          | سَمِيدَعٌ  | فَعِيلِلٌ  | 8  |
| A strong and long bodied camel.  | صَلْخَدَمٌ  | فَعْلَلَمٌ  | 20 | A large and strong camel.  | عَدَوْنَرٌ | فَعُولِلٌ  | 9  |
| A swift camel.                   | هَمَرَجَلٌ  | فَعْلَلِلٌ  | 21 | Short and compact of body. | خَزَنْبَلٌ | فَعْلَلِلٌ | 10 |
| A big headed camel.              | قَنْدَوِيلٌ | فَعْلَوِيلٌ | 22 | A camel abounding in milk. | بِرْعَيْسٌ | فَعْلِيلٌ  | 11 |



| MEANING.              | EXAMPLES.     | MEASURES.      |    | MEANING.                             | EXAMPLES.     | MEASURES.     |    |
|-----------------------|---------------|----------------|----|--------------------------------------|---------------|---------------|----|
| A large or gross man. | جَحْنَبَارٌ   | فَعْلَلَانٌ    | 29 | A tall and handsome man.             | شَعْشَعَانٌ   | فَعْلَلَانٌ   | 23 |
| A covetous man.       | قَرَنَبَاعٌ   | فَعْلَلَانٌ    | 30 | A fat man having a brown complexion. | دُحْسَمَانٌ   | فَعْلَلَانٌ   | 24 |
| A man of high-birth.  | طَرِمَّاحٌ    | فَعْلَلَانٌ    | 31 | A short man.                         | حَدْرَجَانٌ   | فَعْلَلَانٌ   | 25 |
| A large bodied man.   | جُحَادِبَاءٌ  | فَعْلَلَانٌ    | 32 | A strong camel.                      | حَبْوَكْرِيٌّ | فَعْوَلَلِيٌّ | 26 |
| A large bodied man.   | جُحَادِبِيٌّ  | فَعْلَلَانِيٌّ | 33 | A plump young woman.                 | هَيْدَكُوْرٌ  | فَعْلَلَوٌ    | 27 |
| A wise man.           | هَزْنَبِرَانٌ | فَعْلَلَانٌ    | 34 | A strong she-camel.                  | عَنْتَرِيْسٌ  | فَعْلَلِيٌّ   | 28 |

## R E M A R K S.

THE word خَنْظَرٌ No. 3 in the table, has been accounted a quinqueliteral by some Grammarians, formed on the measure فَعْلَلٌ. The measure No. 4, has been thought to be entirely peculiar to epithets; but this is a mistake, since it occurs in the first table (No. 4,) followed, however, by the termination ت. The measures No. 5, 10, are peculiar to epithets. The example قُفَا خِرٌ No. 7, admits the termination YA MOOSHUDDUD: as قُفَا خِرِيٌّ which is commonly used in the same sense. The word بَرْعِيْسٌ No. 11, requires not the termination ت of the feminine gender: as نَاتَّةٌ بَرْعِيْسٌ “A noble and beautiful she-camel abounding in milk;” &c. The measure No. 16, has been thought peculiar to epithets, but the sense of the example كَنْهَوْرٌ has been disputed. Some translate it “Constant rain;”



in which case, it is reckoned an epithet; and others believe it to signify “ A piece of a cloud resembling a hill;” in which case it is thought to be a substantive noun. If it be the arbitrary name of such a cloud, it certainly is a substantive noun; but it may be descriptive of the shape of the cloud, and in that case, it must be an epithet. The measure No. 19, is of rare occurrence, and is never applicable to substantive nouns. Some Grammarians believe هَمَزَجٌ No. 21, to be a quinqueliteral, formed on the measure فَعْلَلٌ. Others declare it to be a trilateral, formed on one or other of the measures فَمَعَلٌ or هَفَعَلٌ. The word حَبْوَكْرِي No. 26, is generally reckoned a substantive noun, significant of “ A sandy desert; A misfortune;” &c. yet it sometimes occurs as an epithet: as جَمَلٌ حَبْوَكْرِي. “ A large and strong camel;” and forms its feminine حَبْوَكْرَاءٌ. The measure No. 30, is peculiar to epithets. The word طَرِمَاحٌ No. 31, has been accounted a trilateral by some Grammarians, formed on the measure فَعِمَالٌ.

## SECTION FIFTH.

### QUINQUELITERAL JAMIDS OF THE RADICAL CLASS.

THE greatest possible number of measures applicable to the formation of these nouns should be 192; obtained by multiplying the number 48 (as in quadriliterals,) by the four predicaments of the fourth radical. In point of fact, however, only four measures of this class have been commonly observed to occur in the Language, and these are detailed in the following tables.

#### SUBSTANTIVE



## SUBSTANTIVE NOUNS.

| MEANING.                        | EXAMPLES.  | MEASURES. |   | MEANING.                           | EXAMPLES.  | MEASURES. |   |
|---------------------------------|------------|-----------|---|------------------------------------|------------|-----------|---|
| The penis.                      | قَهَبِلِسْ | فَعْلَلْ  | 3 | A quince.                          | سَفَرَجَلْ | فَعْلَلْ  | 1 |
| A cloud;<br>also Aya<br>trifle. | قِرْطَعْبْ | فَعْلَلْ  | 4 | A jest, or<br>foolish say-<br>ing. | خَزَعِمْدْ | فَعْلَلْ  | 2 |

## E P I T H E T S.

| MEANING.                              | EXAMPLES.  | MEASURES. |   | MEANING.                         | EXAMPLES.  | MEASURES. |   |
|---------------------------------------|------------|-----------|---|----------------------------------|------------|-----------|---|
| An old wo-<br>man.                    | جَحْمَرِشْ | فَعْلَلْ  | 3 | Strong and<br>Swift.             | شَمَرْدَلْ | فَعْلَلْ  | 1 |
| A large ca-<br>mel male<br>or female. | جَرْدَحْلْ | فَعْلَلْ  | 4 | A large, or<br>gross ca-<br>mel. | قُدَعِمْدْ | فَعْلَلْ  | 2 |

Among the rarer measures of this class, some Grammarians have noticed قَرطَعْبَة as قَرطَعْبَة or قَرطَعْبْ: فَعْلَلْ

“A cloud, or Any trifle;” as فَعْلَلْ “A female elephant;” as فَعْلَلْ “Long or Tall;” and فَعْلَلْ

as قُسْبَنْدْ a word, the sense of which is unknown to the author of the KAMOOS, who thinks it may be a corruption of the Persian

“A goat.” The example هَمْدَلْعْ sometimes adduced in illustration of the measure فَعْلَلْ is, in fact, an augmented quadrilateral formed on the measure فَعْلَلْ.

## AUGMENTED JAMIDS OF THE QUINQUELITERAL CLASS.

THESE nouns are not at all numerous, and scarcely ever exhibit more than one servile letter, according to the adage

الخباسي



“الْخُدَّاءُ سِيٌّ لَا تَلْحَقُهُ إِلَّا زِيَادَةٌ وَاحِدَةٌ” Quinqueliterals receive

but one servile.” Yet two serviles are sometimes, though

rarely, observed to occur: as “قَرَّ عِبْلَانَةٌ” The name of an ani-

mal;” Measure فَعْلَلَانَةٌ; adduced by KHULERL, and account-

ed inaccurate by ABOO HY-YAN: and مَعْنَا طَيْسٌ “A magnet;”

Measure فَعْلَلَيْلٌ; which is obviously a foreign word derived from

the Greek. As another example of the occurrence of two ser-

viles, the word صَطْفَلِيْنَةٌ “A carrot,” Measure فَعْلَلِيْنَةٌ has

been adduced; but some Grammarians believe this word to be

an augmented quadriliteral, formed on the measure فَعْلَلِيْنَةٌ.

THE more ordinary measures of augmented quinqueliterals amount, only, to the number of FIVE, common to substantive nouns and epithets; and these are comprised in the following tables.

### SUBSTANTIVE NOUNS.

| MEANING.               | EXAMPLES.                 | MEASURES.   |   | MEANING.                        | EXAMPLES.     | MEASURES.    |   |
|------------------------|---------------------------|-------------|---|---------------------------------|---------------|--------------|---|
| A species of lizard.   | عَضْرَفُوْطٌ              | فَعْلَلُوْ  | 3 | The name of a city near Mousil. | بَرْقَعِيْدٌ  | فَعْلَلِيْلٌ | 1 |
| A species of scorpion. | قَطْرَبُوْسٌ              | فَعْلَلُوْ  | 4 | A man's name.                   | شَرْحَبِيْلٌ  | فَعْلَلِيْلٌ | 2 |
|                        | The name of a sea animal. | قَبْعَثْرِي | 5 |                                 | فَعْلَلِيْلِي |              |   |

### EPITHETS.



## E P I T H E T S.

| MEANING.                      | EXAMPLES.   | MEASURES.              |   | MEANING.            | EXAMPLES.    | MEASURES.   |   |
|-------------------------------|-------------|------------------------|---|---------------------|--------------|-------------|---|
| A strong and swift she-camel. | قَطْرَبُوسٌ | فَعْلَلُولٌ            | 3 | Bright and shining. | عَلَطَبِيسٌ  | فَعْلَلِيلٌ | 1 |
| A strong and swift she-camel. | قَطْرَبُوسٌ | فَعْلَلُولٌ            | 4 | An old man.         | قَدَّعَمِيلٌ | فَعْلَلِيلٌ | 2 |
|                               |             | A tall and foolish man |   | ضَبْغَطْرِي         | فَعْلَلَلِي  | 5           |   |

THE rarer measures noticed by Grammarians as applicable to the formation of these nouns are خَزْرَانِقٌ as فَعْلَلِيلٌ “A species of garment;” رُزْمَانِقَةٌ “A woollen garment;” فَعْلَلُولٌ as عَصْرَفُوطٌ (properly, it is said, سَمَرُ طُولٌ like سَمَرُ طُولٌ) “Tall and Tottering;” نَاعِمَاطٌ as فَعْلَلَالٌ “A covetous man;” مَغْنِيطَسٌ as فَعْلَلِيلٌ “Glans penis;” and كَمَهْدَرٌ as فَعْلَلَلٌ “A magnet;” &c.

## CONCLUSION.

I HAVE now gone through all the measures applicable to the formation of JAMIDS of every class; and having detailed, not merely the more ordinary measures, but many of those, also, which are rarely observed to occur in the Language, I apprehend that the reader will be apt to complain of their number, and even to imagine that there is more of fancy than truth in the distinction established by Arabian writers between radical and servile letters, since the same word, as سَلَسَبِيلٌ, which is accounted trilateral by some Grammarians, is assigned by



others to the quinqueliteral class. And, in point of fact, it is often, though not generally difficult to distinguish radical from servile letters; for the best criterion of such distinction is that of comparing a given root with those derivatives which are formed from it, and this criterion is necessarily lost in the case of many JAMIDS from which no derivatives have ever been formed. Thus it happens that the man who compares the primitive عَشَقَ "Love," with its derivatives عَاشِقٌ or مَعْشُوقٌ, &c. is easily able to determine the radical letters which enter into the composition of that word; but it is impossible absolutely to refute the Grammarian who forms the JAMID سَلَسَبِيلٌ on either of the Measures فَعْلَلِيلٌ or فَعْفَلِيلٌ, because there are no derivatives of any kind, with which that primitive can be compared.

It is fortunate that the importance of all the questions of this nature is generally diminished in a ratio exactly proportioned to the augmentation of the difficulty which attends their solution, and thus it happens that the choice of فَعْلَلِيلٌ or فَعْفَلِيلٌ as the true Measure of سَلَسَبِيلٌ is in fact a matter of very little importance. Yet the Lexicographers of Arabia have recorded the sense of all Arabic words under the roots from which they are supposed to spring, and it will therefore depend on the measure which may be adopted, whether سَلَسَبِيلٌ shall be found, in a given Dictionary, under the triliteral سَلَبٌ or under the quinqueliteral سَلَسَبِيلٌ. I think it necessary to enable my readers to consult in the original the admirable Lexicons of the Arabic

Language,



Language, and will therefore, in some subsequent part of my work, unfold all the principles (some of them of an arbitrary and conventional nature,) by which the Arabian Grammarians are accustomed, in cases of difficulty or doubt, to distinguish radical from servile letters. In the mean time, I proceed to treat of the rules of permutation coalescence and rejection ; a subject of the highest importance, to which I have often had occasion to allude.

## CHAPTER TENTH.

### SECTION FIRST.

#### ON THE RULES OF PERMUTATION COALESCENCE AND REJECTION.

THE rules of permutation coalescence and rejection are exclusively applicable, *first*, to words exhibiting a radical HUMZA, WAO, or YA ; and, *secondly*, to words exhibiting two homogeneous radicals. For, in either of these cases, an Arabic word, though naturally capable of assuming every possible form of inflexion, is apt, under many forms, to present combinations exceedingly harsh and offensive to the ear ; and to prevent the occurrence of such combinations, or rather to develope the means instinctively adopted for that purpose under the blind impulse of the ear, is the true end of the rules of permutation coalescence and rejection ; the influence of which, in the Arabic Language, is plainly coeval with the existence of the Language, and therefore antecedent to the discovery of those intricate but general principles on which it has been since found to proceed.

UNDER



UNDER these circumstances, some anomalous exceptions to the rules may be expected to occur in the Language; yet these are comparatively not numerous, and generally speaking, it may be accurately affirmed that the operation of the same rule extends to all similar combinations, without regard to the distinctive nature of the parts of speech in which those combinations are found to occur. Thus *WAO* moveable by any vowel point must be generally changed into *ALIF* whenever it follows the vowel *FUT-HA*: as *مَالٌ* originally *مَوَلٌ* "Wealth;" *قَالَ* originally *قَوَلٌ* "He spoke;" &c.

BUT it often happens that the same word is subjected to several successive permutations, and all these must be distinctly traced before we reach that ultimate form of the word in which only it can be used in speech. Thus *قَوَلُنْ* becomes *قَالُنْ* afterwards *قَلُنْ* and finally *قَلْنِ* "The women spoke;" which last form of the word can alone be accurately employed in the Language; and so, also, *اُولِيْ* the original form of the imperative *لِ* commonly written *لِ* "Be thou near," must be traced through all the mutations of form by which it has lost successively three of its four letters, retaining only the letter *LAM*.

BUT as I have already stated that similar combinations are generally subjected to the operation of the same rules, it plainly follows that the inflexions of the verb *قَالَ* "He spoke," for example, may be assumed as a measure on which to inflect the verb *قَامَ* "He stood," or any other verb of the same class; for



as both present a medial wao, so both are inflected on the same conjugation, namely *نَصَرَ*; *يَنْصُرُ*; whence it follows that the permutation or rejection of the letter wao must be determined in both by the same rules.

Now there is no doubt that a simple detail of the rules would enable the reader to inflect either; for if it be known that wao moveable is changed into ALIF whenever it follows the vowel FUT-HA, it must be inferred that *قَوْمَ* will necessarily become *قَامَ*; as *قَوْلَ* will necessarily become *قَالَ*. And it would save me a great deal of trouble and space to adopt this concise method of merely inserting the rules in detail; but as those rules are exceedingly intricate, and not easily retained in the memory, I am persuaded that this method would very much augment the labor of the student.

I PROPOSE, therefore, *first*, to determine the classification of all the words to which the rules in question are applicable; *secondly*, to detail the rules themselves; and, *finally*, to illustrate their application to many verbs, the inflexions of which should be carefully committed to memory by the reader, since every verb will serve as a measure on which to inflect all the verbs of the class to which it may happen to belong. And let me not be accused of prolixity in the choice of this method of instruction; the only one, in my judgment, by which the important end in view can be fully and completely attained.



## SECTION SECOND.

فِي تَقْسِيمِ اللَّفْظِ وَتَصَرُّفَاتِهِ

CLASSIFICATION OF WORDS AFFECTED BY THE  
RULES OF PERMUTATION, COALESCENCE,  
AND REJECTION.

ARABIC words, considered with reference to these rules, have been divided into four classes termed *صَحِيح*; *مَهْمُوز*; *مُضَاعَف*; and *مُعْتَل*.

With the exception, *first*, of words presenting a radical HUMZA, WAO, or YA, and, *secondly*, of words presenting two HOMOGENEOUS RADICALS, the term *صَحِيح* SOUND or HEALTHY, is applicable to all the words in the Arabic Language: as *نَصَرَ* "He assisted;" &c. For such words are not subject to the rules of permutation coalescence and rejection; whence it happens that they seldom deviate from the measures on which they may have been formed; and never, except in certain cases to be made known to the reader in the course of this work.

UNDER the term *مَهْمُوز* are comprised all words which present a radical HUMZA; and these are subdivided into THREE CLASSES termed *مَهْمُوزُ الْفَاءِ* as *أَمَرَ* "He commanded;" &c. *مَهْمُوزُ الْعَيْنِ* as *سَأَلَ* "He asked;" &c. and *مَهْمُوزُ الدَّالِّ* as *قَرَأَ* "He read;" &c. Two RADICAL HUMZAS very rarely occur in the same word; though some examples of that nature have been adduced by Arabian writers: as *أَجَاءَ* "The name of a mountain;" *حَاءَ* a term of reproach commonly addressed to cattle by the driver.

UNDER



UNDER the term مُعْتَلٌّ or INFIRM, are comprised all words presenting a radical WAO or YA; and these are of two kinds, the first termed مُفْرَدٌ or SIMPLE, because they present but one infirm letter; and the second termed كَفِيفٌ or COMPLEX, because they present more than one infirm letter.

A مُفْرَدٌ is of three kinds; namely, *first*, مُعْتَلُّ الْفَاءِ otherwise termed مِثَالٌ or SIMILAR, because the words of this class suffer only a few permutations, having inflexions very generally similar to those of the sound or healthy class: as وَعْدٌ “Promising;” يُسْرٌ “Facility;” &c. *Secondly*, مُعْتَلُّ الْعَيْنِ otherwise termed أَجْوَفٌ or HOLLOW, because the letters WAO and YA are often rejected in this situation: as قَوْلٌ “Speaking;” بَيْعٌ “Selling;” &c. And *thirdly*, مُعْتَلُّ الدَّالِّ otherwise termed نَاقِصٌ or IMPERFECT, for the same reason; namely, because the letters WAO and YA are often rejected in this situation: as نَعْوَةٌ “Claiming;” رَمَى “Shooting arrows;” &c.

A كَفِيفٌ is of two kinds: the first termed مَفْرُوقٌ when the infirm letters are not successive, as وَحَى “Revelation;” &c. and the second termed مَقْرُونٌ when the infirm letters are successive, as يَوْمٌ “A day;” قُوَّةٌ “Strength;” and other examples of the same nature. The infirm letters being successive, may be TWO WAOS: as وَوَلٌ “Taking refuge;” or TWO YAS: as يَيْنٌ “The name of a valley;” or WAO YA: as وَيْبٌ “WOB;” or YA WAO: as يَوْحٌ “One of the names of the Sun.” &c. But the second and third radicals are more commonly infirm than the first



first and second ; which, indeed, are very rarely infirm ; and in this case, we may have two WAOS : as قُوَّةٌ “Strength ;” or two YAS : as حَيٌّ “Living ;” or WAO YA : as رَوَى “He related ;” but not YA WAO, except in the opinion of certain Grammarians who consider wao as the final radical of the words حَيَاةٌ “Life ;” حَيَّوَانٌ “An animal ;” and حَيٌّ “Living ;” though most Grammarians prefer YA. Three infirm letters scarcely ever occur in the same word, except in the case of وَاوٌ (originally وَوُو or وَيُو) “The letter wao ;” and يَاءٌ (originally يَوِي or يِيِي) “The letter YA.”

THE letters of infirmity (حُرُوفُ الْعِلَّةِ) are ALIF WAO and YA, which form together the word وَاي an exclamation of GRIEF or PAIN among the Arabs ; but perhaps their designation as infirm letters, may be more reasonably traced to the mutual permutations to which they are liable. The connexion between these letters and their homogeneous vowel points ; the difference between ALIF and HUMZA ; the inability of ALIF to occur as a radical in its own right ; and the meaning of the terms حُرُوفُ الْمَدِّ and حُرُوفُ اللَّيْنِ ; &c. have been explained in the FIRST CHAPTER of this work, Page 11th et seq : to which the reader is therefore referred.

THE term مُضَاعَفٌ or DOUBLED, is applicable to every word exhibiting TWO OR MORE HOMOGENEOUS RADICALS ; and these are divided into the two classes termed ثَلَاثِي or TRILITERAL, and رُبَاعِي or QUADRILITERAL. Quadrilaterals termed مُضَاعَفٌ are



are those in which the FIRST radical is homogeneous with the THIRD; as the SECOND is with the FOURTH radical. Examples: زَلَزَلَةٌ “Shaking any thing severely;” قَلَقًا “Violent agitation;” &c. Words of this class never deviate from the measures on which they may have been formed, and are therefore inflected as those of the sound or healthy class. Triliterals termed مُضَاعَف may have the first and second radicals homogeneous, as دَدَنٌ “Play;” &c. and these are of rare occurrence in the Language; or the second and third radicals homogeneous, as مَدَدٌ “Assistance;” فَرَارٌ “Flight;” &c. and these are very commonly observed to occur. The occurrence of three homogeneous radicals is very rare, and the following are nearly all the examples of this nature which I have been able to discover in the Language: namely تَقَقَّى “The cry of a frightened child;” Verb يَقُقُّ صَصَّ: “The cry of a child;” Verb يَصُصُّ صَصَّ: “Cuffing or slapping a person;” Verb يَزُزُّ زَزَّ: “A fat youth;” Verb يَبُّ بَبَّ: “Pronouncing the letter ر like لام;” Verb يَهَّ هَهَّ: &c. Words having the first and third radicals homogeneous, as قَلَقٌ “Disquietude,” &c. are of rare occurrence; and, being inflected like those of the sound or healthy class, are not generally reckoned مُضَاعَف except by the Grammarian ABOO HY-YAN.

ALL the changes incident to Arabic words, whether for the purpose of تَخْفِيف, that is to say, “Giving facility to the utterance of a word;” or for any other purpose, such, for exam-



ple, as the formation of RELATIVE or DIMINUTIVE nouns, are distinguished into NINE CLASSES termed *الأبدال* "The exchange of one vowel point or letter for another;" *الاسكان* "The removal of a vowel point, *first*, by expulsion; or, *secondly*, by transferring it from one letter to another;" *التحريك* "The application of a vowel point to one of two letters previously quiescent;" *الانغام* "The bridling of two homogeneous letters;" or, "The utterance of both at the same instant;" *الحذف* "The expulsion of a vowel point or a letter;" *الرد* "The restoration of a vowel point or letter previously rejected;" *الزيادة* "The introduction of a new letter;" *القلب* "The removal of a letter from its proper place;" *التسهيل* otherwise termed *بين بين* "The assumption, by HUMZA, of a sound approaching in softness to that of ALIF, WAO, or YA." It is to be observed, however, that the term *بين بين* is of two kinds: namely, *قريب* if the softened HUMZA shall assume the sound of that infirm letter which is homogeneous with its own vowel point; or *بعيد* if it shall assume the sound of that infirm letter which is homogeneous with the vowel point of the letter which precedes it.

HAVING premised these observations, I shall now proceed, *first*, to explain the nature of *هَمْزَةُ الْوَصْلِ* or "The conjunctive HUMZA;" as opposed to that other HUMZA which is termed *هَمْزَةُ الْقَطْعِ* or "Disjunctive;" and, *secondly*, to detail the rules of permutation and rejection applicable to the letter HUMZA disjunctive.



## SECTION THIRD.

فِي بَيَانِ هَمْزَةِ الْوَصْلِ

## ON THE CONJUNCTIVE HUMZA.

THE reader is aware that the Arabs cannot pronounce a quiescent letter at the beginning of a word ; whence it happens that every word having such a letter, must receive a moveable HUMZA, indifferently termed هَمْزَةُ الْوَصْلِ or أَلِفُ الْوَصْلِ because it assumes the form of the letter ALIF. Examples : اِضْرِبْ زَيْدًا “Beat ZYDE ;” اَنْصُرْ عَمْرًا “Assist AMR ;” &c. For if the letter ضَا of اِضْرِبْ or the letter نُون of اَنْصُرْ were not quiescent, neither would receive the conjunctive HUMZA ; whence it happens that this letter is rejected in utterance or in writing, whenever its services are not required. It is rejected in writing, *first*, in the event of the expulsion of the quiescent letter : as عِدْ “Promise thou ;” originally اَوْعِدْ : and, *secondly*, when the quiescent letter receives a vowel point : as قُلْ “Speak thou ;” originally اَقُولْ : &c. It is rejected in utterance, though not in writing, whenever the quiescent letter by which it is followed, may be combined in the same syllable with any preceding moveable letter : as فَاطَلْبُ pronounced ثُمَّ اضْرِبْ ثُمَّ اَضْرِبْ not فَاطَلْبُ ثُمَّ اَضْرِبْ &c. But in order to the accuracy of its rejection in utterance, it is necessary that there should be no natural pause or stop between the two words which are here as it were combined into one ; for in the event of the occurrence of such a pause, as when we reckon ONE, TWO, THREE, &c. هَمْزَةُ الْوَصْلِ will be preserved ;

because



because it would be obviously improper to destroy the pause by combining both words into one. And there are some anomalous examples in which هَمْزَةُ الْوَصْلِ has been preserved in opposition to the principle here stated: as اسْأَلْ more commonly سَأَلَ originally اِسْأَلْ "Ask thou;" &c. Yet these are very rarely observed to occur, and may be therefore considered as unworthy of notice, except in the case of the definitive اَلْ where HUMZA is most commonly preserved, even when LAM becomes moveable in utterance: as اَلْأَحْمَرُ more rarely لَحْمَرٌ originally اَلْأَحْمَرُ "Red;" &c.

THE CONJUNCTIVE HUMZA occurs, *first*, in the imperative of all verbs of the triliteral radical class: as اُضْرِبْ ; اِفْتَحْ ; اُنْصُرْ ; &c. And, *secondly*, in the INFINITIVE, IMPERATIVE, and PAST TENSE of all verbs exhibiting, in the past tense, a quiescent letter followed by three or more letters moveable or quiescent: as اِسْتَخْرَجَ ; اِكْتَسَبَ ; اِكْرَمَ ; اِنْكَسَرَ ; &c. The HUMZA of the اِسْمُ التَّفْصِيلِ as اِكْرَمَ and of the first conjugation of augmented triliterals as اَكْرَمَ ; is DISJUNCTIVE.

THE CONJUNCTIVE HUMZA also occurs, *first*, in the definite article اَلْ and *secondly*, in the following substantive nouns: namely اِبْنٌ sometimes اِبْنٌ "A son;" (originally بَنُو) اِبْنَةٌ "A daughter;" (originally سُمُو) اِسْمٌ "A name;" (originally بَنُو) اِثْنَانِ or اِثْنَانِ "The rectum;" (originally سَتَهُ) اِمْرَأٌ "A man;" (originally ثَنِيَانِ or ثَنِيَتَانِ) اِمْرَأَةٌ "A woman;" (originally مَرْأَةٌ) اَيْهِنَّ "An oath or A blessing;" or perhaps the plural of اَيْهِنَّ "An oath,"



oath," according to the opposite opinions maintained on the subject. Every HUMZA which is not CONJUNCTIVE, belongs of course to the DISJUNCTIVE CLASS. The conjunctive HUMZA is rendered مَقْتُوْح first, in the definitive اَلْ; and, secondly, in the word اَيُّْمَنْ : as اَيُّْمَنْ اَللّٰهُ sometimes contracted into اَيُّْمُ اَللّٰهُ or اَيُّْمُ اَللّٰهُ or اَيُّْمُ اَللّٰهُ "By the blessing of God;" or "I swear by God." In every other case, it must be moveable by KUSRA or ZUMMA.

I SHALL take this opportunity of remarking that the word اَبْنٌ A son, forms اِبْنًا in the objective case, and اِبْنٍ in the relative or genitive case; the three vowel points being applicable, as well to the letter Noon, as to the letter MERM at the end of the word. So, also, we have اَمْرٌ and اَمْرِي; but here the letter ر may receive either of the vowels FUT-HA or ZUMMA through all the cases: as اَمْرٌ or اَمْرًا in the nominative; اَمْرًا or اَمْرًا in the objective; and اَمْرًا or اَمْرًا in the relative case. The CONJUNCTIVE HUMZA is so termed because it often falls out in utterance, and thus admits the junction, in the same syllable, of the two letters on either side of it. The other HUMZA does not fall out in utterance, and is therefore said to be DISJUNCTIVE.

#### SECTION FOURTH.

#### تَخْفِيفُ الْهَمْزَةِ

#### RULES FOR THE PERMUTATION AND REJECTION OF THE DISJUNCTIVE HUMZA.

THESE rules are pretty numerous, but all are not equally important. I propose, therefore, to insert as rules, those only which are



most important; and the reader will do well to commit them to memory. The remarks subjoined to many of the rules will comprise observations less necessary to be known; such as may indeed be advantageously consulted as occasion requires, but need not occupy much of the time or labor of the student. It is necessary to remark that rules applicable to a given combination resulting from the proximity of two words are always of OPTIONAL not of NECESSARY observance; nor are they ever observed in writing at all, since an Arab will always write <sup>يَغْزُو</sup> <sup>أُمَّهُ</sup> "He contends with his mother;" though he may accurately utter <sup>يَغْزُو</sup> <sup>مَهْ</sup>.

### R U L E F I R S T.

A SINGLE quiescent HUMZA may be OPTIONALLY but is not NECESSARILY changed into that letter which is homogeneous with the vowel point of the preceding letter. Examples: <sup>رَأْسٌ</sup> for <sup>رَأْسُ</sup> "A head;" <sup>بُؤْسٌ</sup> for <sup>بُؤْسُ</sup> "A calamity;" <sup>ذَيْبٌ</sup> for <sup>ذَيْبُ</sup> "A wolf;" &c. But this rule will not operate in words subject to the operation of any of the rules of <sup>إِعْلَالٌ</sup> or <sup>إِدْغَامٌ</sup>; because the facility of utterance is best promoted, in this case, by giving precedence to the rules of <sup>إِعْلَالٌ</sup> or <sup>إِدْغَامٌ</sup>. Examples: <sup>نَوَّسُ</sup> "We give something in exchange;" originally <sup>نَأَوَّسُ</sup>; <sup>يَوَّصٌ</sup> "The camel is strong or hardy;" originally <sup>يَأَوَّصُ</sup>; &c.

### R E M A R K S.

THE preceding rule still continues to be of OPTIONAL observance, even though the letter HUMZA may belong to one word, while the preceding letter belongs to another. Example: <sup>يَقُولُونَ</sup> for <sup>يَقُولُ</sup> <sup>أَنْذَنَ</sup>



يَقُولُ اُذْنٌ "He says, permit me;" &c. It is to be observed that the conjunctive HUMZA of the word اُذْنٌ "Permit thou," being first rejected, the radical HUMZA is afterwards changed into wao, by the preceding rule; as it might have been into ALIF or YA had it followed the vowels FUT-HA or KUSRA.

## R U L E   S E C O N D.

A SINGLE moveable HUMZA following, in the *same* word, the letters wao or YA quiescent but not radical, nor introduced for the purpose termed اِلْحَاق, may be OPTIONALLY, but is not NECESSARILY changed in the one case into wao; and in the other case into YA; after which, the two homogeneous letters will necessarily coalesce under the sign TUSHDEED. Examples: مَقْرُوءَةٌ for مَقْرُوءَةٌ "Read;" اُفَيْسٌ for اُفَيْسٌ "A fault;" اُفَيْسٌ for اُفَيْسٌ "Small axes;" &c. N. B. The word اُفَيْسٌ is a diminutive formed from اُنُوسٌ the plural of فَاَسٌ "An ax."

## R E M A R K S.

THE preceding rule is sometimes observed to operate, even when HUMZA belongs to one word; and the preceding LEEN belongs to another: as اَوَّانْتَ for اَوَّانْتَ "Or thou;" يَرْمِيَّ اَبَاً for يَرْمِيَّ اَبَاً "He abuses his father;" &c. And it is sometimes observed to operate irregularly in single words; *first*, after a LEEN radical; as سَوَّءَةٌ for سَوَّءَةٌ "Pudenda;" and, *secondly*, after a LEEN introduced for the purpose termed اِلْحَاق: as جَيَّلٌ for جَيَّلٌ "A hyena;" &c. In such examples, the letter HUMZA must be مَفْتُوح, except at the ends of nouns where the vowel point



point varies according to the case of the noun : as ضَوْ ضَوْا ضَوْ for  
 شَيْءٌ شَيْءٌ شَيْءًا شَيْءٌ for شَيْءٌ “A thing;” &c.

It is to be observed, however, that these examples, when permuted  
 at all, are most commonly subjected to the operation of the third  
 rule.

### R U L E T H I R D.

A SINGLE moveable HUMZA following any quiescent letter not de-  
 scribed in the preceding rule, may be OPTIONALLY, but is not NE-  
 CESSARILY rejected, after transferring its vowel point to the preceding  
 letter. HUMZA falls under the operation of this rule, *first*, when it  
 follows a quiescent letter of the sound or healthy class : as سَلَّ for  
 هَذَا خَبْرُكَ هَذَا خَبْرُكَ “Ask thou;” for سَأَلَ “This  
 is the thing concealed by you;” and, *secondly*, when it follows a  
 LEEN RADICAL : as ضَوْ for شَيْءٌ “Light;” ضَوْ for شَيْءٌ “A  
 thing;” &c. or a LEEN introduced for the purpose termed اِلْحَاق  
 as حَوَّابٌ for حَوَّابٌ “A piece of water on the road to Busra;”  
 جِيَّالٌ for جِيَّالٌ “A hyena;” &c. This rule, which is generally  
 optional, is *necessarily* applicable to the aorist يَرَى originally يَرَى  
 “He sees;” يَرَى originally يَرَى “He is seen.” And so, also,  
 to يَرَى originally يَرَى “He shewed;” يَرَى originally يَرَى  
 “He shews;” يَرَى originally يَرَى “He was shewn;” يَرَى  
 originally يَرَى “He is shewn”. Yet it is not *necessarily* appli-  
 cable to the other inflexions of these two verbs; nor even to  
 these inflexions on all occasions, since we may accurately say  
 مَا أَرَى زَيْدًا “How well ZYDE sees !” or more literally “What  
 has



has caused ZYDE to see?" and so, also, زَيْدٌ أَرَأَى مِنْ عَمْرٍو  
 "ZYDE sees better than AMR;" where أَرَأَى is the form of the  
 اسْمُ التَّقْضِيلِ.

### R E M A R K S.

THIS rule continues to be of optional observance, even when the letter HUMZA belongs to one word, while the preceding quiescent letter belongs to another. Example: الْحَمَرُ more rarely لَحْمَرٌ originally الْأَحْمَرُ "Red;" يَغْزُو أُمَّهُ for يَغْزُو مُمَّهُ "He contends with his mother;" &c.

### R U L E F O U R T H.

BUT if HUMZA follow ALIF, or the letter NOON of the form اِنْفَعَال, the preceding rule does not operate; and the facility of utterance will then be no otherwise promoted, than by applying to HUMZA, that species of the يَيْنَ يَيْنَ, which has been described under the term قَرِيب. Examples: سَأَلَ "The party questioned each other;" اِنَّا طَرَّ "It was bent or folded;" &c. It is to be observed, however, that اِنَّا طَرَّ has been occasionally observed to assume the form اِنَّا طَرَّ or sometimes نَطَرَّ by rejecting HUMZATOOL WUSL.

### R E M A R K S.

THE preceding are the most important of the rules applicable to a moveable HUMZA following any quiescent letter, but it would be easy to detail a great many more. Thus كَمَاءٌ "A mushroom," sometimes becomes يَشَاءُ : كَمَاءٌ "He wishes," لَنْ يَبُوءَ : لَنْ يَجِيءَ "He will not come,"



مَا أَنْعَمَ : اللَّارِضُ “The earth,” confess,” لَنْ يَبُوءَ  
 “What is his bounty?” مَا أَنْعَمَ : يَرْمِي إِخْوَانَكُمْ “He abuses  
 your brothers,” يَغْزُواُمَّ : يَرْمِي إِخْوَانَكُمْ “He contends with  
 his mother,” يَغْزُومَةُ : &c. These rules, in my apprehension,  
 are too unimportant to merit insertion.

#### R U L E F I F T H.

THE letter HUMZA مَفْتُوح may be optionally, but is not necessarily, changed into wao, whenever it follows the vowel ZUMMA. Example: جُون originally جُون the plural of جَوْنَة “The bottle of a druggist.” And into ya whenever it follows the vowel KUSRA. Example: مِثْر originally مِثْر the plural of مِثْرَة “Enmity;” &c.

#### R E M A R K S.

THIS rule may be optionally extended to combinations resulting from the proximity of two words. Examples: هَذَا غُلَامٌ وَبَيْتُكَ originally هَذَا غُلَامٌ أَبَيْتُكَ “This is the boy or slave of your father;” مَرَرْتُ بِغُلَامٍ أَبَيْتُكَ originally مَرَرْتُ بِغُلَامٍ يَبَيْتُكَ “I passed the boy or slave of your father;” &c.

#### R U L E S I X T H.

THE utterance of HUMZA moveable by the same vowel point which is applicable to the preceding letter, is no otherwise facilitated than by means of the تَرِيبَ بَيْنَ بَيْنَ termed تَرِيب. Examples: سَأَلَ “He asked;” مَسْتَهْزِئِينَ “Scoffers;” (in the accusative plural;); رُؤُوسُ the plural of رَأْسُ “A head;” &c. So also of HUMZA MUKSOOR or MUZMOOM after FUT-HA: as







اِئْمَانٌ اَوْ مِّنْ اٰمَنٌ “To embrace the Moohummudan faith.”

The necessary rejection of HUMZA in خُذْ “Take thou,” and

كُلْ “Eat thou,” is therefore anomalous; since these words should

have been regularly اَوْ خُذْ and اَوْ كُلْ; originally اَوْ خُذْ and

اَوْ كُلْ. And so, also, is the optional rejection of HUMZA in مَرَّ

or مَرَّ originally اَوْ مَرَّ “Command thou;” (commonly written

اِيتَ originally اِيتَ “Come thou.” At the beginning of a

sentence مَرَّ is most elegant: as مَرَّوَا صِبْيَانَكُمْ بِالصَّلَاةِ “Order

your children to observe prayers;” whereas, after another word, they

commonly preserve the radical HUMZA, rejecting only HUMZA-

TOOL WUSL: as وَاْمُرْ اَهْلَكَ بِالصَّلَاةِ “And order your family to

observe prayers;” where وَاْمُرْ supercedes وَاْمُرْ.

#### R U L E E I G H T H.

A MOVEABLE HUMZA, following another moveable HUMZA, *must*

be changed into YA, when either happens to be moveable by the

vowel KUSRA. Example: جَاءَ “A comer;” originally جَائِي

with YA followed by HUMZA; afterwards جَائِي by the rule of قَائِلٌ;

afterwards جَائِي by this rule; and finally جَاءَ because YA is ren-

dered quiescent and then rejected, to prevent the junction of two

quiescents, namely ITSELF and the NOON of TUNVERN. So, also,

اِمَامٌ “A prelate,” forms its plural اِمَمَةٌ; afterwards اِمَمَةٌ;

and finally اِمَمَةٌ by this rule.

#### R U L E N I N T H.

A MOVEABLE HUMZA, following another moveable HUMZA, *must*

be changed into WAO, if neither be moveable by the vowel

KUSRA.



**KUSRA.** Examples: **أَوَادِمُ** (originally **أَادِمُ**) the plural of **أَدِمٌ**  
 “A man;” **أَوَيْدِمُ** (originally **أَوَيْدِمُ**) “A little man;”  
 “I perform the office of priest;” originally **أَأَمُّ**; afterwards  
**أَوَمُّ**; and finally **أَوَمٌ** by this rule. It is to be observed, however,  
 that **HUMZA** is rejected contrary to rule in **أَكْرِمُ** “I favor,”  
 and other verbs of the same conjugation; since **أَكْرَمَ** forms the  
 aorist **يَكْرِمُ**; not **يُؤَكْرِمُ**; and **أَكْرِمُ**; not **أَوَكْرِمُ** or **أَوْكْرِمُ** as  
 it must have been by the operation of the rule.

#### R E M A R K S.

A VARIETY of other permutations, stated by individual Gram-  
 marians to be applicable to the junction of two moveable **HUMZAS**,  
 are omitted as too unimportant to merit insertion. I shall there-  
 fore merely observe that a quiescent followed by a move-  
 able **HUMZA** in a measure having naturally a double letter,  
 must generally coalesce with it under the sign **TUSHDEED**:  
 as **سَائِلٌ**; **سَيْلٌ**; &c.

#### R U L E T E N T H.

IF two **HUMZAS** occur on either side of the letter **ALIF** of the  
 plural number, the first is generally changed into **WAO**. Exam-  
 ple: **ذَوَائِبٌ**; originally **ذَا أَبٌ**; the plural of **ذَا بَةٌ** “A  
 ringlet or curl.” This rule is analogous according to **AKHFUSH**,  
 and prescriptive in the opinion of other Grammarians.

#### R U L E E L E V E N T H.

EVERY servile **HUMZA**, occurring in the plural number be-  
 tween the letters **ALIF** and **YA**, but not occurring between



the same letters in the singular number, will be necessarily changed into YA MUFTOON; after which, the subsequent YA will be changed into ALIF. Examples: خَطَايَا originally the plural of خَطِيئَةٌ "A fault;" رَايَا originally the plural of رِيَّةٌ "Knowledge;" or "Any animal behind which a hunter conceals himself to shoot at his prey;" &c.

This permutation is anomalously applicable to مَرَايَا the plural of مِرْآةٌ "A mirror;" in which HUMZA is a radical letter; and it does not take place in شَوَائِي originally the plural of شَائِيَةٌ "A wisher;" (feminine,) because HUMZA here occurs in the singular number between the letters ALIF and YA.

#### R E M A R K S.

ACCORDING to the opinion of some Grammarians, an unpermuted, or even a permuted wao, occurring as the final radical in the singular number, will convert into wao, the HUMZA described in the preceding rule. Examples: أَدَاوِي originally the plural of أَدَاوَةٌ "A ewer;" هَرَاوِي originally the plural of هَرَاوَةٌ "A hand staff;" مَطَاوِي originally the plural of مَطَاوِيَّةٌ more commonly مَطَايَا originally the plural of مَطِيوَةٌ "A riding camel;" &c. It would be easy to offer many other observations on the preceding rule, but I fear to exhaust the patience of my readers.

#### C O N C L U S I O N.

I MIGHT yet insert some very complicated rules relating to the permutations applicable to the letter HUMZA, as it occurs in certain



tain combinations resulting from the proximity of two words; but as those permutations are of optional, not of necessary observance, and as they are observed occasionally in utterance only, but never in writing, I believe the reader will thank me for leaving them out.

I PROCEED therefore to remark, that though, in point of fact, two radical HUMZAS very rarely occur in the same word, it is easy, in theory, to suppose the occurrence of many HUMZAS; whence it happens that the Arabian Grammarians, who never fail to push their speculations beyond the point of practical utility, have taken the pains to provide rules for the occurrence of such imaginary cases.

Thus the verb <sup>قَرَأَ</sup> “He read,” may be formed on the measure of any quadrilateral noun, as <sup>جَعْفَرٌ</sup> or <sup>قَهْطَرٌ</sup>, simply by doubling the final HUMZA: as <sup>قَرَأَ</sup> and <sup>قَرَأَ</sup>; afterwards permuted into <sup>قَرَأَى</sup> and <sup>قَرَأَى</sup> according to a rule provided for the purpose, which states that HUMZA quiescent or moveable, following HUMZA quiescent or moveable, must, in this case, be changed into YA. So, also, we may form the measure <sup>جَحْمَرَشْ</sup> from an imaginary root presenting a succession of radical HUMZAS; in which case, every second HUMZA will receive a <sup>تَخْفِيفٌ</sup>.

Whence it follows that <sup>جَحْمَرَشْ</sup> Measure <sup>أَعْعَءَ</sup> will assume the form <sup>أَأَيَّى</sup> and on the same principle, <sup>أَعْعَءَ</sup> Measure <sup>قَرَطَعَبْ</sup> necessarily becomes <sup>أَوَأَيَّا</sup>; as <sup>أَعْعَءَ</sup> Measure <sup>قَرَطَعَبْ</sup> and <sup>أَعْعَءَ</sup> Measure <sup>قَدْعَمِلْ</sup> assume the forms <sup>أَأَيَّا</sup> and <sup>أَوَأَيَّى</sup> &c. &c.



## SECTION FIFTH.

## INFLEXION OF VERBS OF THE CLASS TERMED

مَهْمُوزُ الْفَاءِ.

THE verbs of this class are conjugated, *first*, on نَصَرَ; as أَمَرَ  
 “He commanded:” *secondly*, on ضَرَبَ; as أَدَبَ “He invited  
 as a guest:” *thirdly*, on كَرَّمَ; as أَرَبَ “He was accute  
 or intelligent:” *fourthly*, on سَمِعَ; as أَرَبَ “He was neces-  
 sitous:” and *finally*, though more rarely, on فَتَحَ; as أَبَا  
 “He forgot:” &c. The permutations to which they are liable  
 are not at all numerous, being those, merely, which are detailed  
 in the FIRST and SEVENTH rules.

THUS HUMZA optionally becomes ALIF in يَا مَرُ originally  
 يَا مَرُ; or WAO in يَوْمَرُ originally يَوْمَرُ; by the first rule. And  
 so, also, HUMZA necessarily becomes ALIF in آمَرَ originally  
 آمَرَ; or WAO in أَوْمَرُ originally أَوْمَرُ; or YA in اِيْدَبَ ori-  
 ginally اِيْدَبَ “Invite thou;” by the seventh rule. With the  
 exception of those inflexions in which two HUMZAS occur together,  
 as اَمْرُ “I command;” or of those inflexions in which a single  
 HUMZA quiescent follows any one of the vowel points, as يَا مَرُ  
 or يَا مَرُ; تَأْمَرُ or تَأْمَرُ; &c. it may be inferred, therefore,  
 that the verbs of this class are subject to no permutations at all;  
 being elsewhere inflected as verbs of the sound or healthy class.  
 Having premised these observations, I leave the reader to inflect  
 for himself the verbs comprised in the following table.



| P A S S I V E. |             |           |             | A C T I V E. |             |          |             |
|----------------|-------------|-----------|-------------|--------------|-------------|----------|-------------|
| PARTICIPLE.    | IMPERATIVE. | AORIST.   | PAST TENSE. | PARTICIPLE.  | IMPERATIVE. | AORIST.  | PAST TENSE. |
| مَآمُورٌ       | لِتُؤْمَرْ  | يُؤْمَرُ  | أُؤْمِرَ    | يَآمُرُ      | أُؤْمَرْ    | أُؤْمِرَ | أُؤْمِرَ    |
| مَآدُوبٌ       | لِتُؤَدَّبْ | يُؤَدَّبُ | أُدِّبَ     | يَأْدِبُ     | إِئْدِبْ    | أَدِّبْ  | أَدِّبَ     |
| مَآرُوبٌ       | لِتُؤَرَّبْ | يُؤَرَّبُ | أُرِّبَ     | يَأْرِبُ     | أُؤَرَّبْ   | أُرِّبْ  | أُرِّبَ     |
| مَآرُوبٌ       | لِتُؤَرَّبْ | يُؤَرَّبُ | أُرِّبَ     | يَأْرِبُ     | إِئْرِبْ    | أُرِّبْ  | أُرِّبَ     |
| مَآبُوءٌ       | لِتُؤَبَّ   | يُؤَبُّ   | أُبَّ       | يَأْبُ       | إِئْبُ      | أُبَّ    | أُبَّ       |

It is almost unnecessary to remark that some of these, being neuter verbs, have no significance in the form of the passive voice; and that the simple attributive, in such cases, often supercedes the form of the active participle, because the latter is analogously derived from those verbs only, which belong to the active or transitive class.

It is equally superfluous to remark that the aorist or imperative of each verb may receive as usual the particles لَمْ or لَنْ : as لَمْ يَأْمُرْ ; لَنْ يَأْمُرْ ; or the letter LAM, followed by the corroborative Noon double or single : as لَيَأْمُرَنَّ ; لَيَأْمُرْنَ &c.

These particles operate as they commonly do on verbs of the sound or healthy class, and can have no effect on the permutations applicable to the letter HUMZA.



## SECTION SIXTH.

## VERBS OF THE CLASS TERMED مَهْمُوزَاتُ الْعَيْنِ .

THESE verbs are inflected, *first*, on فَتْح as سَأَلَ "He asked ;" *secondly*, on كَرَم as ذَوَّبَ "He was greedy as a wolf ;" *thirdly*, on سَمِع as ذَيْبَ "He was greedy as a wolf ;" and, *finally*, though rarely, on ضَرَب as نَأَتْ "He complained ;" &c. They generally suffer no permutations, though the letter HUMZA is *optionally*, not necessarily rejected in those combinations which are subject to the operation of the THIRD RULE: as يَسْأَلُ for يَسْأَلُ "He asks ;" سَلْ for اسْأَلْ "Ask thou ;" &c. The reader will inflect the verbs comprised in the following table.

| P A S S I V E. |             |          |             | A C T I V E. |             |          |             |
|----------------|-------------|----------|-------------|--------------|-------------|----------|-------------|
| PARTICIPLE.    | IMPERATIVE. | AORIST.  | PAST TENSE. | PARTICIPLE.  | IMPERATIVE. | AORIST.  | PAST TENSE. |
| مَسْئُولٌ      | لِتَسْأَلْ  | يَسْأَلُ | سُئِلَ      | سَائِلٌ      | اسْأَلْ     | يَسْأَلُ | سَأَلَ      |
| مَذْذُوبٌ      | لِتَذْأَبْ  | يَذْأَبُ | ذُئِبَ      | ذَائِبٌ      | اَذْأَبْ    | يَذْأَبُ | ذَوَّبَ     |
| مَذْذُوبٌ      | لِتَذْأَبْ  | يَذْأَبُ | ذُئِبَ      | ذَائِبٌ      | اَذْأَبْ    | يَذْأَبُ | ذَيْبَ      |
| مَذْذُوتٌ      | لِتَنْأَتْ  | يَنْأَتُ | نُئِتَ      | نَائِتٌ      | انْئِتْ     | يَنْئِتُ | نَأَتْ      |

## SECTION SEVENTH.

## VERBS OF THE CLASS TERMED مَهْمُوزَاتُ اللَّامِ .

THESE verbs are inflected, *first*, on فَتْح as قَرَأَ "He read ;" *secondly*, on كَرَم as جَرَوُ "He was bold ;" *thirdly*, on سَمِع as بَرَى



بَرِيءٌ "He was free from faults;" *fourthly*, though rarely, on  
 هَذَا as ضَرَبَ "He digested his food;" and, *finally*, though rare-  
 ly, on نَصَرَ as دَنَا "He was mean;" &c. With the exception  
 of the measures فَعُولٌ فَعِيلٌ مَفْعُولٌ &c. which come under  
 the operation of the second rule, they are subject to no permuta-  
 tions at all; but the sound of HUMZA is facilitated in utterance by  
 the means described in the SIXTH RULE. Notwithstanding the ge-  
 neral absence of all permutations, the letter HUMZA is rather  
 unmanageable at the end of a verb; and I advise the reader,  
 therefore, to take unusual pains to master the following verbs in  
 every possible form of inflexion, with and without the particles  
 لَمْ and the CORROBORATIVE NOON.

| P A S S I V E. |             |          |             | A C T I V E. |             |           |             |
|----------------|-------------|----------|-------------|--------------|-------------|-----------|-------------|
| PARTICIPLE.    | IMPERATIVE. | AORIST.  | PAST TENSE. | PARTICIPLE.  | IMPERATIVE. | AORIST.   | PAST TENSE. |
| مَقْرُوءٌ      | لِتُقْرَأْ  | يُقْرَأُ | قُرِيَ      | قَارِيءٌ     | اقْرَأْ     | يَقْرَأُ  | قَرَأَ      |
| مَجْرُوءٌ      | لِتُجْرَأْ  | يُجْرَأُ | جُرِيَ      | جَارِيءٌ     | اجْرُوءْ    | يَجْرُوءُ | جَرَّوْءٌ   |
| مَبْرُوءٌ      | لِتَبْرَأْ  | يَبْرَأُ | بُرِيَ      | بَارِيءٌ     | ابْرَأْ     | يَبْرَأُ  | بَرِيَ      |
| مَهْنُوءٌ      | لِتُهْنَأْ  | يُهْنَأُ | هُنِيَ      | هَانِيءٌ     | اهْنِئْ     | يُهْنِئُ  | هَنَأَ      |
| مَدْنُوءٌ      | لِتَدْنَأْ  | يَدْنَأُ | دُنِيَ      | دَانِيءٌ     | ادْنُوءْ    | يَدْنُوءُ | دَنَأَ      |

THE reader will observe that though these verbs suffer no per-  
 mutations, the form of HUMZA is every where determined, not by  
 its own vowel point, but by the vowel point applicable to the pre-  
 ceding



ceding letter. But there are some exceptions to this remark, and I present, therefore, the following tables for the inflexion of the simple aorist, or the aorist accompanied by the letter LAM and the corroborative Noon. Each person of the aorist presents a different verb, in order to shew its inflexions on any one of the measures *يَفْعَلُ*, *يَفْعِلُ*, or *يَفْعَلُ*.

| F E M I N I N E. |            |             |             | M A S C U L I N E. |             |             |           |
|------------------|------------|-------------|-------------|--------------------|-------------|-------------|-----------|
|                  | PLURAL.    | DUAL.       | SINGULAR.   |                    | PLURAL.     | DUAL.       | SINGULAR. |
| 3d Person.       | يَقْرَأْنَ | تَقْرَأَانِ | تَقْرَأُ    | 3d Person.         | يَقْرَأُونَ | يَقْرَأَانِ | يَقْرَأُ  |
| 2d Person.       | تَهْنِئْنَ | تَهْنِئَانِ | تَهْنِئِينَ | 2d Person.         | تَهْنِئُونَ | تَهْنِئَانِ | تَهْنِئُ  |
| 1st Person.      | نَجْرُوْ   | نَجْرُوْ    | أَجْرُوْ    | 1st Person.        | نَجْرُوْ    | نَجْرُوْ    | أَجْرُوْ  |

THE inflexions of the aorist passive *يُفْعَلُ* may be inferred from those of the aorist active *يَفْعَلُ*. The following are the inflexions of the aorist active, accompanied by the letter LAM and the doubled Noon.

| M A S C U L I N E. |               |               |               | F E M I N I N E. |               |               |               |
|--------------------|---------------|---------------|---------------|------------------|---------------|---------------|---------------|
|                    | PLURAL.       | DUAL.         | SINGULAR.     |                  | PLURAL.       | DUAL.         | SINGULAR.     |
| 3d Person.         | لَيَقْرَأَنَّ | لَتَقْرَأَانِ | لَتَقْرَأَنَّ | 3d Person.       | لَيَقْرَأَنَّ | لَيَقْرَأَانِ | لَيَقْرَأَنَّ |
| 2d Person.         | لَيَهْنِئَنَّ | لَتَهْنِئَانِ | لَتَهْنِئَنَّ | 2d Person.       | لَتَهْنِئُونَ | لَتَهْنِئَانِ | لَتَهْنِئَنَّ |
| 1st Person.        | لَنَجْرُونَ   | لَنَجْرُونَ   | لَأَجْرُونَ   | 1st Person.      | لَنَجْرُونَ   | لَنَجْرُونَ   | لَأَجْرُونَ   |

CONCLUSION.



## CONCLUSION.

VERBS presenting a radical HUMZA may occur on many augmented conjugations, whether TRILITERAL or QUADRILITERAL: as *أَسْتَأْذِنُ* "He became a Moosulman;" *أَسْتَأْذِنُ* "He sought protection;" *أَتَمَّنَ* sometimes *أَتَمَّنَ* "He confided;" *كَرَفَاتِ الْقَدْرُ* "The cock raised the feathers of his neck;" *أَطْمَأَنَّ* "The kettle boiled;" *أَطْمَأَنَّ* "He became tranquil;" &c. &c. It would be an endless work to trace the letter HUMZA PRIMAL, MEDIAL, or FINAL, through all the AUGMENTED forms of an Arabic verb; nor can it be considered as at all necessary, since those forms are very rarely subject to any permutations but such as are also common to verbs of the TRILITERAL RADICAL CLASS:

## CHAPTER ELEVENTH.

## SECTION FIRST.

## الْأَعْلَالُ

## PERMUTATIONS OF ALIF, WAO, AND YA.

THE reader is aware that the letters ALIF, WAO, and YA, are commonly termed *حُرُوفُ الْعِلَّةِ* or LETTERS OF INFIRMITY, on account of the accidents of permutation and rejection to which they are liable. Those accidents are sometimes determined by the arbitrary authority of general usage, without reference to Grammatical rule: as *عَالِمٌ* occasionally employed for *عَالِمٌ* "Learned;" *يَدٌ* "The hand;" originally *يَدِي* "Blood;" originally *دَمِي*; or *دَمُو* according to the opinion of certain Grammarians. But they are more generally determined by



the rules of **إِعْلَال** as **قَالَ** "He spoke;" originally **قَوْل** "He speaks;" originally **يَقُولُ** &c. The term **حُرُوفُ الْعِلَّةِ** has been sometimes, though it is not generally extended to HUMZA, on account of the permutations to which it is liable. In the case of a **لَفِيف** of the class termed **مَقْرُون**, the permutation of ONE infirm letter generally prevents the permutation of the OTHER: as **رَوَى** "He related;" **طَوَى** "He folded;" &c. But if we substitute a **مَقْرُون** both letters often suffer permutation or rejection: as **ف** commonly written **فَ** "Be thou faithful;" originally **أَوْفَى** &c. The following are all the rules of **إِعْلَال**.

#### R U L E F I R S T.

EVERY single unpermuted WAO which is not SERVILE, may be optionally, but is not necessarily changed into HUMZA, either at the beginning or in the middle of a word; provided it be moveable by the vowel ZUMMA **لَازِم** or INHERENT; not by ZUMMA **عَارِض** or ACCIDENTAL. Examples: **وَجُوهٌ** originally **أَجُوهٌ** or **عَارِض** the plural of **وَجْهٌ** "The face;" **أَثُوبٌ** originally **أَثُوبٌ** the plural of **ثَوْبٌ** "A garment;" &c.

#### R E M A R K S.

THE preceding rule does not operate in **تَقُولُ** "Belying a man," because WAO is doubled; nor in **تَرَهُّوكَ** "Strutting," because WAO is servile; nor in **حَمْرَآؤُنَ** the plural of **حَمْرَاءُ** "Red," (but here supposed to be the name of a man;) because WAO is brought in exchange for HUMZA; nor in **هَذَا أَنْ لَوْكَ** "This



“This is your bucket;” because ZUMMA is here accidental, being merely a mark of the nominative case. The permutation of وَحَدٌ into أَحَدٌ “One,” is anomalous, because the letter wao is here مَقْتُوْحٌ. The preceding rule has been variously extended by various Grammarians, but their opinions, in my judgment, are too unimportant to merit insertion.

### R U L E S E C O N D.

OF two WAOS occurring together at the beginning of a word, the first must be changed into HUMZA, provided, *first*, that the meeting of both WAOS shall not be accidental; and, *secondly*, that the last wao shall not be a مَدَّةٌ brought in exchange for a servile letter. Examples: وَوَاصِلٌ originally وَوَاصِلٌ the plural of وَاصِلَةٌ from وَصَلٌ “Junction;” originally وَوَلِيٌ the plural of وَلِيٌ originally وَوَلِيٌ the feminine gender of أَوَّلٌ “First;” &c.

### R E M A R K S.

If the second wao be a مَدَّةٌ brought in exchange for a servile letter, the change described in the preceding rule will then be optional, but not necessary. Example: وَوَرِيٌ optionally but rarely أَوْرِيٌ “He was concealed;” where the second wao is in exchange for ALIF, which occurs in the active voice وَارِيٌ “He concealed.” And if the meeting of the two WAOS shall be accidental, the change will still be of optional, not of necessary observance. Example: وَوَأَيٌ rarely أَوَأَيٌ “He promised;” originally اَوَأَوَأَيٌ Measure اَنْعَوَعَل



اَوَاوَايَ Root وَاَيُّ "To promise." The word becomes اَيَّاوَايَ after which HUMZA falls out, having first transferred its vowel point to the preceding YA; and HUMZUTOOL WUSL being also rejected as unnecessary, the word becomes يَوَايَ. But the primal YA reverts to its original form of WAO, because the reasons of the change no longer exist, and thus the word becomes وَوَايَ. It is to be observed that some Grammarians consider it as a necessary condition to the operation of the preceding rule that both WAOS shall be moveable; but this condition has been rejected by the general voice.

### R U L E T H I R D.

EVERY LEEN not مَدَّ غَم must be changed into WAO, after ZUMMA; and into YA, after KUSRA. Examples: وَوَعَدَ the passive form of وَعَدَ "He promised:" مَحَارِيبُ the plural of مَحْرَابٌ "An altar:" مَوْسِرٌ "Rich;" originally مَيْسِرٌ "A balance;" originally مَوْزَانٌ &c. The same permutation takes place in utterance, but not in writing, in the case of the combination of two words: as يَا زَيْدًا يَقْظُ "Awake, O ZYDE!" generally pronounced يَا زَيْدًا وَتَقْظُ &c.

### R U L E F O U R T H.

A QUIESCENT YA occurring as the medial radical of an attributive formed on نَعْلَى must be retained, and the vowel ZUMMA must be changed into KUSRA. Examples: حَيْكِي originally ضَيْزِي "A strutting gait;" as حَيْكِي: ضَيْزِي originally قَسَمَةٌ ضَيْزِي "An injurious or unpitious



pitious fortune ;” &c. The same rule is applicable to the letter YA occurring as the medial radical of a plural formed on either of the measures <sup>فُعْلٌ</sup> or <sup>فُعْلَانٌ</sup>. Examples: <sup>بَيْضٌ</sup> originally <sup>بَيْضٌ</sup> the plural of <sup>أَبْيَضٌ</sup> and <sup>بَيْضَاءٌ</sup> “White;” <sup>بَيْضَانٌ</sup> originally <sup>بَيْضَانٌ</sup> the plural of <sup>أَبْيَضٌ</sup> in the masculine gender. Sometimes, however, we have <sup>بَوْضٌ</sup> for <sup>بَيْضٌ</sup>; or <sup>عَوْنٌ</sup> for <sup>عَيْنٌ</sup> the plural of <sup>عَيُونٌ</sup> “Having a malignant eye;” &c.

#### R U L E F I F T H.

THE letter YA quiescent, occurring as the medial radical of a substantive noun formed on the measure <sup>فُعْلَى</sup>, must be changed into WAO. Example: <sup>طُوبَى</sup> “Purity;” originally <sup>طُيْبَى</sup> an infinitive according to the general opinion; but the feminine gender of <sup>أَطْيَبٌ</sup> “More or most pure;” according to the opinion of SEEBUWYH. So, also, we have <sup>كُوسَى</sup> originally <sup>كُيْسَى</sup> “Intelligence;” as an infinitive; or the feminine form of <sup>أَكْيَسٌ</sup> “More or most intelligent,” if it shall be considered as an <sup>اسْمُ التَّفْصِيلِ</sup>. It is to be observed that the <sup>اسْمُ التَّفْصِيلِ</sup> in the feminine gender retains YA according to the general opinion of Grammarians, and converts it into WAO according to the opinion of SEEBUWYH. IBNO MALIK states, that <sup>طُيْبَى</sup> and <sup>كُوسَى</sup> are sometimes used by the Arabs for <sup>طُوبَى</sup> and <sup>كُيْسَى</sup>.

#### R U L E S I X T H.

THE letter YA following ZUMMA as the medial radical of other measures, besides those which have now been mentioned, (namely



فُعَلَى substantive or attributive, or فُعَل or فُعَلَان in the plural number,) retains YA, if it be near the end of the word; and changes the vowel ZUMMA into KUSRA. Examples; تَبِيعٌ originally تَبِيعٌ; Measure تَرْتَبُ originally بِيَعٌ; Measure فُعَل in the singular, not in the plural number. This is the opinion of SEBBUWYH, but AKHFUSH changes YA into WAO; whence مَضُوفَةٌ originally مَضِيْفَةٌ “Any thing feared,” is analogous according to his opinion, and anomalous according to the opinion of SEBBUWYH. But if the letter YA be followed by two radicals, it must be changed into WAO by universal consent: as بُوْطَرَ the passive form of the verb بِطَرَ “He practised as a farrier;” &c. And so, also, though one of the letters be servile, introduced for the purpose termed اِلْحَاقٌ as بُوْعَعٌ originally بِيَعٌ; &c.

#### R U L E S E V E N T H.

THE letter WAO occurring as the primal radical of an aorist formed on يَفْعَلُ, must be rejected. Examples: يَعِدُ “He promises;” originally يُوْعِدُ: تَلِدُ “She bears a child;” originally تُوَلِدُ: &c. But an aorist originally formed on this measure, often assumes the form of يَفْعَلُ in the event of the occurrence of a guttural letter; and, in this case also, the letter WAO must be rejected. Examples: يَضَعُ “He places;” originally يُوَضَعُ not يَوْضَعُ: يَدَعُ “He takes leave;” originally يُوَدَعُ not يَوَدَعُ: &c. Whereas WAO must be retained if the aorist were originally formed on يَفْعَلُ or يَفْعُلُ: as

يُوَجَلُ



يُفْعَلُ not يُفْعِلُ “He is impudent;” &c. And it must be everywhere retained in the passive voice, because the mark of the aorist is there MUZMOOM: as يُوْعَدُ; يُولَدُ; يُوَضَّعُ; يُوَجَلُ; &c. It may be inferred, therefore, that the operation of the rule does not extend to يَفْعَلُ or يُفْعِلُ; and is generally peculiar to يَفْعَلُ where the primal radical occurs between the vowels FUT-HA and KUSRA.

### R E M A R K S.

THE rejection of WAO in يَفْعَلُ and يُفْعِلُ may, nevertheless, be sometimes, though rarely, observed to occur: as يَذَرُ originally يُوَذَّرُ “He quits;” يَدَعُ originally يُوَدَّعُ “He is dismissed;” &c. And so, also, the rejection of YA is of rare occurrence, even though the aorist be formed on يَفْعَلُ: as يَيْئِسُ regularly يَيْئِسُ “He despairs;” يَيْسِرُ regularly يَيْسِرُ “He gambles;” &c. It is to be observed that in an aorist formed on يَفْعَلُ some of the Arabs change YA into ALIF: as يَبْقَظُ originally يَبْقَظُ “He is awake;” but this rule does not generally prevail in the country. The operation of the preceding rule does not extend to nouns, as يُوْعِدُ, having a primal WAO between the letter YA MUFTOON and a medial MUKSOOR.

### R U L E E I G H T H.

WHEN WAO falls out in the aorist, according to the operation of the preceding rule, it must be rejected in the imperative also; and with it, the letter HUMZUTOOL WUSL. Examples: عِدْ

“Promise



“Promise thou;” originally **اَوْعِدْ** : **ضَعْ** “Place thou;” originally **اَوْضَعْ** : &c. And the infinitive being formed on **فَعْلَةٌ** the letter **WAO** will be also rejected: as **عَدَ** originally **وَعَدَ** “Promising;” originally **وَزَنَ** “Weighing;” originally **وَصَفَ** “Description;” &c.

#### R E M A R K S.

INFINITIVES formed on **فَعْلَةٌ** sometimes, though rarely, retain **WAO**: as **وَضَعُ** more commonly **ضَعُ** “Placing;” &c. And infinitives formed on other measures always retain the letter **WAO**: as **وَعَدَ**; **وَعَدَ**; &c. **WAO** is also retained by nouns, not being infinitives, on whatever measure they may happen to be formed: as **وَجْهَةٌ** “Any place to which we turn our face;” the plural of **وَلَدٌ** “A child or a slave;” &c. After the rejection of the letter **WAO**, the reader will observe that the medial receives the vowel **KUSRA**; but **FUT-HA** is sometimes, though not always optional, if the aorist were formed on **يَفْعَلُ**: as **ضَعَا** from **يَضَعُ**: **سَعَا** from **يَسَعُ**: **يَهَبُ** Aorist **وَهَبَ** from **يَهَبُ** not **هَبَا** &c. And **ZUMMA** is very rare: as **صَلَا** more commonly **صَلَا** “Junction;” &c. The rejection of **WAO** from an infinitive inflected on **كَرُمَ** is also rare: as **نَاعَا** “Rest, or Ease of body;” Verb **وَقَحَ** “Impudence;” Verb **وَدَعَ** : &c.

#### R U L E N I N T H.

EITHER of the letters **WAO** or **YA** occurring as the primal radical of a verb formed on the measure **اَنْتَعَلَ** must be changed into **تَا**; after which



which, the two homogeneous letters will coalesce together under the sign TUSHDEED. Examples : اِتَّعَدَ "The party threatened each other;" originally اَوْتَعَدَ : اِتَّسَّرَ "He divided into shares the flesh of a camel won at play;" originally اِيْتَسَّرَ &c. This permutation runs through all the inflexions of these verbs: as اِتَّعَدَ ; يَتَّعِدُ ; اِتَّعَانُ ; سَتَّعِدُ ; &c. But it does not generally take place if WAO or YA were originally HUMZA: as اِيْتَمَنَ "He trusted;" &c. Yet, even in this case, the permutation is accounted optional in BUGHDAH: as اِتَّخَذَ "He wore trousers;" اِتَّزَرَ "He trusted;" اِتَّمَنَ "He took his place;" &c.

#### R E M A R K S.

THE letters WAO and YA described in the preceding rule are changed, by some of the Arabs, into that letter which is homogeneous with the vowel point of the preceding letter: as يَاتَّعَدُ ; اِيْتَّعَدُ ; يَاتَّسَّرُ ; اِيْتَّسَّرُ ; اِيْتَّعَدُ : مُوْتَعَدُ &c. but this is perhaps peculiar to حجاز and does not generally prevail even there.

#### R U L E T E N T H.

THE letters WAO or YA moveable by any vowel point, must be changed into ALIF whenever they follow the vowel FUT-HA. Examples : قَالَ "He spoke;" originally بَاعَ : قَوْلَ "He sold;" originally رَمَى : دَعَا "He claimed;" originally رَمَى : رَمَى "He shot;" &c. And if the operation of this rule shall give birth to the junction of two quiescent letters, the permuted ALIF will then be rejected: as دَعَا first changed into رَمَتْ and subsequently into دَعَتْ "She claimed;"



originally رَمَيْتُ "She shot;" &c. Nor will it be restored even though the other letter, originally quiescent, may receive an accidental vowel point: as it happens in the dual number دَعَتَا "The two women claimed;" originally دَعَوَتَا "The two women shot;" originally رَمَيْتَا: &c.

### R E M A R K S.

THE operation of this rule is restricted by many CONDITIONS which I am now to detail. It will not operate; 1st. if the vowel point applicable to WAO or YA be accidental not inherent: as حَوَّابٌ originally حَوَّابٌ "A piece of water on the road to Busra;" جَيْلٌ originally جَيْلٌ "A hyena;" &c. 2d. If the vowel FUT-HA shall accidentally, not inherently, precede the letters WAO or YA: as فَوَّعَدَ "Then he promised;" فَوَّعَدَ "Then he gambled;" &c. 3d. If the word be مُتَحَقِّقٌ or "Correlative to some other word:" as كَوَّأَلٌ "Short;" like كَوَّأَلٌ from كَوَّأَلٌ like كَوَّأَلٌ: سَفَرٌ جَلٌ "He sold;" &c. 4th. If the letters WAO or YA shall be the primal radical of a given root: as تَوَّسَّطَ "He, or It intervened;" تَوَّسَّطَ "It was easy;" &c. 5th. It does not operate on the medial radical of a word of the نَاقِصٌ or IMPERFECT CLASS: as قَوَّى "He was strong;" حَيَّى "He lived;" &c. 6th. Or on the final radical, if that shall be followed by any infirm letter, and thus become, as it were, the medial of a نَاقِصٌ: as رَعَوَى "He refrained from evil;" رَعَوَى "He was very brown;" &c. 7th. Or on any word in which the letters WAO or YA are followed



followed by مَدَّة زَائِدَةٌ not being a mark of the plural number: as جَوَادٌ "A swift horse;" سَيَالٌ "The name of a place;" طَوِيلٌ "Long;" غَيُّورٌ "Jealous;" &c. In opposition to اَعْلَيْنَ "They claimed;" دَعَوْا originally اَعْلَوَيْنَ the plural of اَعْلَى "Higher or Highest;" because the مَدَّة following وَاو in either example, being a mark of the plural number, does not therefore prevent the permutation. 8th. It does not operate on any word in which the letters وَاو or يَا are followed by the terminations of the dual number: as دَعَوَا "The two men claimed;" رَمَيَا "The two men shot;" حَبْلَيْنِ "Two pregnant women;" &c. 9th. Or by the letter يَا Mooshuddud which is the mark of the مَنَسُوب or RELATIVE NOUN: as حَبْلَوِيٌّ; عَصَوِيٌّ; &c. 10th. Or by the letter Noon of corroboration: as يَدْعَيْنَ or اِخْشَيْنَ "It will certainly be claimed;" or اِخْشَيْنَ "Do thou certainly fear;" &c. 11th. The rule does not operate on the medial radical of any word formed on either of the measures حَيَوَانٌ "Exercising a horse;" جَوْلَانٌ "Living;" حَيْدَى "Inclining;" صَوْرَى "An ass bounding at the sight of his own shadow;" &c. 12th. Or on a word synonymous with some other word derived from the same root, and presenting a combination not subject to the operation of the rule: as صَدِيدٌ synonymous with اَعْوَرٌ "He was blind;" اَصِيدٌ synonymous with اِجْتَوَرُوا "They became neighbours;" اِعْتَوَرُوا or اِجْتَوَرُوا

or



or **تَعَاوَنُوا** “They assisted each other;” &c. 13th. Or on **WAO** or **YA** occurring in exchange for any letter of the sound or healthy class: as **شَجَرَةٌ** for **شَيْرَةٌ** “A tree;” &c.

THE permutation of words, in opposition to the preceding conditions, is of rare occurrence; and must be accounted anomalous: as **عَارٍ** sometimes though rarely employed for **عَوْرٍ** synonymous with **أَعْوَرَ** “He was blind;” &c. And so, also, the non-permutation, notwithstanding the presence of all the conditions, is accounted anomalous: as **رَوَّحَ** “Turning out the toes;” **غَيَّبَ** the plural of **غَائِبٌ** “Absent;” **حَوَكَةَ** the plural of **حَائِكٌ** “A weaver;” **خَوَنَةَ** the plural of **خَائِنٌ** “Treacherous;” **أَوَوُ** for **حَوْلٌ** the plural of **أَوَةٌ** “A calamity;” **صَوَفَ الْكَبِشِ** (حَيْلَةً) “The sheep had bounding in arts;” &c.

It should be observed that after the vowel **FUT-HA**, the letters **WAO** or **YA** quiescent are occasionally changed into **ALIF** by some of the Arabs: as **تَوْبَةً** for **تَابَةً** “Repentance;” **صَامَةً** for **رَأَيْتُ ضَارِبَانِ** “Fasting;” or “A Christian Church;” **رَأَيْتُ ضَارِبَيْنِ** for **رَأَيْتُ ضَارِبَيْنِ** “I saw two strikers;” &c. This permutation is generally held to be anomalous; yet the tribe of **بَنُو تَمِيمٍ** account it optional to change **WAO** into **ALIF** whenever it happens to be the primal radical of a plural formed on the measure **أَثَانٌ** as **أَوْلَادٌ** for **آلَادٌ** “Children;” **أَوْهَامٌ** for **آهَامٌ** “Fancies;” &c. And

the



the tribe of **بَنُو طَيٍّ** change into ALIF, a final YA moveable by an inherent FUT-HA, and following the vowel KUSRA, which last is changed into FUT-HA. Examples : **نَا صَاةٌ** for **نَا صِيَّةٌ** "The forehead;" **نُ عَا** for **نُ عِي** "It was claimed;" originally **نُ عَو** &c.

### R U L E E L E V E N T H.

IN the past tense active of verbs of the trilateral radical class, a medial WAO or YA is often expelled on account of the junction of two quiescent letters. In this case, the primal must receive the vowel KUSRA; *first*, if the letter YA be medial: as **بِعْتُ** "I sold;" originally **بِيَعْتُ**; *secondly*, if the past tense be formed on **فَعِلَ**: as **خِفْتُ** "I feared;" originally **خَوِفْتُ**; and, *finally*, if the aorist be formed on **يَفْعَلُ** whatever may be the measure of the past tense: as **سَغْتُ** "I swallowed water, &c. with ease;" originally **سَوَّغْتُ** inflected on **ضَرْبَ** and having its aorist therefore **مَكْسُورًا لَعَيْنَ**. In every other case, the vowel ZUMMA is given to the primal: as **قُلْتُ** "I spoke;" originally **قَوْلْتُ** inflected as **نَصَرَ**: **طُلْتُ** "I was long;" originally **طَوْلْتُ** inflected as **كُرِمَ** &c.

### R U L E T W E L F T H.

A MEDIAL WAO or YA in the past tense passive, having suffered permutation in the active voice, will transfer KUSRA to the primal radical; after which, WAO will be changed into YA. Examples : **قِيلَ** "It has been said;" **بِيعَ** "It has been sold;" originally **قَوْلَ** and **بِيعَ**. And so, also, in the augmented conjugations:



gations: as *أُنْقِيْدَ*; *أُخْتِيْرَ*; &c. It is to be observed, however, that KUSRA may be optionally rejected instead of being transferred to the primal radical; and in this case YA must be changed into WAO. Examples: *أُنْقُوْدَ*; *أُخْتُوْرَ*; *بُوْعَ*; *قُوْلَ*; &c.

Or if transferred, not rejected, the sound of it may be approximated to that of ZUMMA, the approximation itself being termed *إِشْمَام* as *أُخْتِيْرَ*; *بِيْعَ*; *قِيْلَ*; &c. pronounced nearly as if they were written *أُخْتِيْرَ*; *بِيْعَ*; *قِيْلَ*; &c.

### RULE THIRTEENTH.

WHEN medial WAO or YA is rejected from the past tense passive, on account of the junction of two quiescents, the preceding letter may then be treated in three ways. *First*, it may receive a pure KUSRA; or, *secondly*, the sound of KUSRA may be approximated to that of ZUMMA; or, *finally*, it may receive a pure ZUMMA. Examples: *أُنْقِدْنَ*; *أُخْتِرْنَ*; *بِعْنَ*; *قُلْنَ*; or *أُنْقِدْنَ*; *أُخْتِرْنَ*; *بِعْنَ*; *قُلْنَ*. This appears to be the opinion of SEERAFEE, but it tends occasionally to confound the form of the active with that of the passive voice, since *بِعْنَ* would then signify "The women sold or were sold;" as *قُلْنَ* would signify "The women spoke or were spoke;" &c. In order to prevent this confusion, the following rule has been adopted by some Grammarians, but is not, perhaps, generally received. In the case of a *قَرِيْنَةٌ* or "Something in the context," from which to infer the passive voice, the pure KUSRA may be accurately applied to an AJWUF YABB: as *بِعْتَ يَا عَبْدُ*

"You



“You were sold, O slave;” or to a verb مَكْسُورًا أَعْيُنَ as  
 “You were feared, O fear;” (خُوفَتْ originally خُوفَتْ يَا هَوْلُ  
 &c. And the pure ZUMMA may be applied to other verbs: as  
 “You were spoken, O speech;” &c. In the  
 absence of a قَرِيْنَةٌ the two first should receive the pure ZUMMA,  
 or an approximated KUSRA: as خُفَّتْ; بُعِتْ; and the last  
 should receive the pure KUSRA, or ZUMMA approximated to the  
 sound of KUSRA: as قُلْتُ; &c.

#### R U L E F O U R T E E N T H.

THE letters WAO or YA moveable, occurring after a quiescent  
 letter, will transfer their vowel points to that letter. Examples:  
 يَقُولُ “He speaks;” originally مَقِيلٌ: يَقُولُ “A place in  
 which they sleep at mid-day;” originally مَقِيلٌ: &c. After  
 which, both letters must be changed, if necessary, into the letter  
 which is homogeneous with the preceding vowel point. Exam-  
 ples: يَخَافُ “He fears;” originally يَخُوفُ: مَخَابَةٌ  
 “Terror;” originally مَخِيْبَةٌ: يَقِيْمُ “He stops;” originally  
 مَضِيْفَةٌ: مَضُوْفَةٌ: يَقُوْمُ “Dreaded;” originally مَضِيْفَةٌ: &c. To pre-  
 vent the coincidence of two quiescent letters after the operation  
 of this rule, WAO or YA must be rejected if necessary. Exam-  
 ples: يَخَفُ “Fear thou;” originally يَخُوفُ: بَيْعُ “Sell  
 thou;” originally يَبِيْعُ: &c. And in words formed on the  
 measure مَقْعُولٌ the vowel ZUMMA must be changed into  
 KUSRA, if YA not WAO be the medial radical. Examples: مَقُولٌ  
 “Spoken;” originally مَقُوْلٌ: مَبِيْعٌ “Sold;” originally  
 مَبِيْعٌ:



اَفْعَالٌ : &c. Infinitives formed on either of the measures اَفْعَالٌ or اِسْتَفْعَالٌ must receive a final ة : as اِقَامَةٌ ; originally اِسْتَبَاعَةٌ or اِبَاعَةٌ : اِسْتَقْوَامٌ ; originally اِسْتِقَامَةٌ : اِقْوَامٌ “ Exposing to sale ;” originally اِسْتَبْيَاعٌ or اِبْيَاعٌ : &c. The rejection of the final ة is sometimes optional, however, if the infinitive be followed by a substantive noun in the genitive case : as اِقَامَةُ الصَّلَاةِ for اِقَامُ الصَّلَاةِ “ The appointment of prayers ;” &c.

### R E M A R K S.

THE operation of the preceding rule is restricted by many conditions which I am now to detail. 1st. The letters wao or ya must be the medial radical either of a verb, or of those nouns which are connected with a verb ; such as the infinitive or its derivatives. 2dly. The rule will not operate if the letter preceding wao or ya shall be a لِيْنٌ زَائِدَةٌ : as بُوَيْعٌ the passive form of بَايَعَ “ The party engaged in mutual traffic ;” اَسْوَدٌ “ Blackish ;” originally اَسْوَدٌ ; a diminutive formed from اَسْوَدٌ “ Black.” Nor will it operate, 3dly, in words of the class termed اَحْرَاجٌ like اَجْوَدٌ : اَسْوَدٌ “ Bounty ;” or اَجْوَدٌ “ Quickness of understanding ;” &c. Or, 4thly, in words of the نَاقِصٌ or “ Imperfect class :” as اِسْتَحْيَا “ He brought to life ;” اَحْيَا “ He blushed ;” &c. Or, 5thly, in words significant of colors or DEFECTS : as اِسْوَدٌ “ He was black ;” اَبْيَضٌ “ He was white ;” اِعْوَرٌ “ He was blind of one eye ;” &c. Or, 6thly, in that form of



of the verb, to be considered hereafter, which is indicative of ADMIRATION OR SURPRISE, and is therefore termed **صَيْغَةُ التَّعَجُّبِ** as **أَطْوَلَ بِرَيْدٍ** or **مَا أَطْوَلَ زَيْدًا** "How tall ZYDE is;" **أَبْيَنَ بِالْأَمْرِ** or **مَا أَبْيَنَ الْأَمْرَ** "How plain the matter is;" &c. Or, 7thly, in any noun, of whatever class, which may be formed on any of the measures of the INSTRUMENTAL NOUN: as **مَقُولٌ** "The instrument of speaking;" **مَصِيدَةٌ** "The instrument of hunting;" **مَكْيَالٌ** "The instrument of measuring;" **مِعْوَانٌ** "A great helper;" &c. Or, 8thly, on any noun having a measure similar to any of the measures of a verb: as **أَسْوَدٌ** "Black;" **أَبْيَضٌ** "White;" &c. Or, 9thly, on any noun which would acquire a measure similar to that of a verb if this rule were permitted to operate: as **تَقْوَالُ** "Speaking a great deal;" **تَسْيَارٌ** "Travelling a great deal;" **اَلْقَيْسَةُ** the plural of **قِيَاسٌ** "Measuring one thing by another;" **تَصْوِيرٌ** "Drawing pictures;" **تَصْيِيرٌ** "Converting something to any given purpose;" &c.

THE anomalies belonging to this rule comprise, *first*, those examples in which the operation of the rule is merely optional, but not necessary, notwithstanding the presence of the necessary conditions. Examples: **مَثْوَبَةٌ** or **مَثْوَبَةٌ** "A reward;" **أَجَادَ** or **أَجَوَدَ** "It was excellent;" **صَارَ جَيِّدًا** or "He was possessed of a swift horse;" **أَغَامَتِ السَّمَاءُ** or **أَغْيَمَتِ السَّمَاءُ** (جَوَادٌ) "The skies became cloudy;" **اِسْتَعَالَ الشَّجَرُ** or **اِسْتَعْيَلَ الشَّجَرُ**



“The branches of the trees were interwoven together;” &c. *Secondly*, Those examples in which the rule is not permitted to operate, notwithstanding the presence of the necessary conditions. Examples:  $\text{أَعَالَ}$  not  $\text{أَعْوَلَ}$  “He had a family;”  $\text{أَسَيَّسَتِ الشَّاةُ}$  “The goat was very old;” &c. *Thirdly*, Those examples in which it operates in defiance of any given condition: as  $\text{اسْتَحْيَا}$  regularly and generally “He blushed;” by the 4th condition. And, *finally*, those examples in which there is any irregularity in the mode of its operation: as  $\text{مَهْوَبٌ}$  regularly  $\text{مَلُومٌ}$ ; originally  $\text{مَلُومٌ}$  “Censured;” regularly  $\text{مَهْيَبٌ}$ ; originally  $\text{مَهْيُوبٌ}$  “Feared;” &c.

Whether the preceding rule may accurately operate by analogy, against usage, is a question on which Grammarians have entertained opposite opinions; and some state that its operation on either of the forms  $\text{اسْتَفْعَلَ}$  or  $\text{أَفْعَلَ}$  is optional only but never necessary. It is proper to add that the permutation of derivative or augmented forms always depends on the permutation of the root. Thus  $\text{أَعْوَرَ}$  is formed from the unpermuted  $\text{عَوَرَ}$  “He was blind of one eye;” and those who permute the root into  $\text{عَار}$  will also permute the derivative into  $\text{أَعَار}$ . But if the non-permutation of the root be irregular, as  $\text{قَوَّدٌ}$  “Punishing by the law of retaliation,” the derivative will then suffer permutation: as  $\text{إِقْدَانَةٌ}$  (not  $\text{إِقْدَادٌ}$ ) which is used precisely in the sense of the root.



## R U L E F I F T E E N T H.

A MOVEABLE WAO following the vowel KUSRA as the medial of an infinitive, will be changed into YA, if it were permuted in the tenses of the verb; but not otherwise. Example: قِيَمٌ or قِيَامٌ “Standing;” originally قَوْمٌ or قِوَامٌ; Verb قَامَ originally قَوْمَ “He stood;” &c.

## R E M A R K S.

THIS rule does not operate, 1st. on either of the words, زَوَالٌ “Declining;” (as the sun from the meridian;) Verb زَالَ: or دَوَارٌ “A swimming in the head;” Verb دَارَ: because the letter wao does not follow the vowel KUSRA. 2d. On عَوَاضٌ “Any thing given in exchange for something else;” خِوَانٌ “A tray or table on which they place their food;” because these are not infinitives. 3d. On قِوَامٌ “Opposition;” an infinitive of the augmented form قَاوَمَ “The party opposed each other;” because wao suffers no permutation in the tenses of the verb. And, 4th, on اِسْتَوَاءٌ “Being twisted;” اِسْتَوَاءٌ “Being parallel;” because these are infinitives of the class termed نَائِصٌ which are not subject to the operation of the rule. The examples نِوَارٌ; حَالٌ “Changing;” Verb حَوَّلَ “Running away in terror;” Verb نَارَ; are anomalous; and should have been regularly حَيَّلَ and نَيَّارٌ.

## R U L E S I X T E E N T H.

THE permutation described in the preceding rule is also applicable to wao moveable followed by ALIF in the plural number



ber of nouns; if wao were quiescent in the singular number.

Examples: رِيَاضٌ originally رِوَاضٌ the plural of رَوْضٌ

“A garden;” حِيَاضٌ originally حِرْوَاضٌ the plural of حَوْضٌ

“A pond;” &c. And to wao moveable in the plural number

whether followed by ALIF or not, if it were permuted in the sin-

gular number. Examples: رِيَاحٌ originally رِوَاحٌ the plural

of رِيحٌ originally رُوحٌ “The wind;” دِيَارٌ originally

دِيَمٌ the plural of دَارٌ originally دَوْرٌ “A house;”

دِيَمَةٌ the plural of دِيْمَةٌ “Constant rain unac-

companied by thunder and lightning;” دِيَوْمَةٌ originally

دِيَوْمَةٌ derived from دِيَوْمٌ “Perpetuity;” دِيَوْمَةٌ “Many times;” origi-

nally دِيَوْمَةٌ the plural of دِيَوْمَةٌ “Once;” &c.

#### R E M A R K S.

THE non-permutation of wao, notwithstanding the presence of the conditions described in the rule, is held to be anomalous:

as حَوَاجٌ the plural of حَاجَةٌ “A want;” which ought to have been regularly حَيَاجٌ. And so, also, is the permutation of wao

in the absence of the conditions: as ثِيَرَةٌ the plural of ثَوْرٌ

“A bull;” where wao, in the plural, is not followed by ALIF:

طَوِيلٌ the plural of طَوِيلٌ “Long;” where wao is not qui-

escent in the singular number. It is to be observed, however,

that the regular forms ثَوْرَةٌ and طَوَالٌ are also commonly

employed in the Language. The rule does not operate in عَوْدَةٌ

the plural of عَوْدٌ “An aged camel;” كَوَزَةٌ the plural of

كُوْزٌ “A pitcher;” &c. because wao, in the plural, is not

followed by ALIF.

RULE



## R U L E S E V E N T E E N T H.

Words formed on فاعِل change a medial wao or ya into HUMZA; *first*, if these letters suffer permutation in the tenses of the corresponding verb: as قَائِلُ "A speaker;" بَائِعُ "A vender;" &c. and, *secondly*, if there be no corresponding verb: as جَائِزَةٌ "Bounty;" سَائِفُ "A swordsman;" &c. This rule does not operate on عَائِرُ "Blind of one eye;" صَائِدُ "Having a twist in the neck;" or "Holding it high from pride;" because neither of the verbs عَوَّرَ or صَدَّعَ suffer permutation.

## R U L E E I G H T E E N T H.

EVERY مَدَّة زَائِدَةٌ following ALIF in a plural formed on رَسَائِلُ must be changed into HUMZA. Examples: رَسَائِلُ the plural of رِسَالَةٌ "Mission;" صَحَائِفُ the plural of صَحِيفَةٌ "A book;" عَجَائِزُ the plural of عَجُوزٌ "An old woman;" &c. The rule does not operate on جَدَاوِلُ the plural of جَدْوَلٌ "A small stream;" because wao is not here a MUDDA. Nor in مَعَاوِنُ the plural of مَعُونَةٌ "Assistance;" مَطَائِبُ the plural of مَطِيبَةٌ "Any thing pleasant;" because MUDDA is radical not servile. Its operation is anomalous in مَعَائِشُ (regularly مَعَايِشُ which is commonly used,) the plural of مَعِيشَةٌ "Living;" (regularly but rarely مَصَائِبُ) the plural of مَصِيبَةٌ originally مَصُوبَةٌ "A



calamity ;” &c The rule does not operate on plurals formed on مَفَاعِلُ with YA.\*

### R U L E N I N E T E E N T H.

WHEN two letters of infirmity occur on either side of ALIF in a plural formed on مَفَاعِلُ the second must be changed into HUMZA. Examples : اَوَائِلُ originally اَوَاوِلُ the plural of اَوَّلُ “First;” خَيَائِرُ originally خَيَايِرُ the plural of خَيْرٌ “Virtuous;” بَوَائِعُ originally بَوَايِعُ the plural of بَوِيعَةٌ which is insignificant; سَيَائِدُ originally سَيَاوِدُ the plural of سَيِّدٌ “A chieftain;” originally سَيَوِدُ : &c. The example ضَيَاوُنُ the plural of ضَيُونُ “A tom-cat,” is anomalous ; and should have been regularly ضَيَائِنُ. And, on the contrary, wao is properly preserved in عَوَاوِرُ because that word is held to be a contraction of عَوَاوِيرُ the plural of عَوَّارٌ “A coward;” whence it follows that the measure of the plural is not مَفَاعِلُ but مَفَاعِلُ as طَاوُوسٌ “A peacock;” Plural طَوَاوِيسُ &c.

### R E M A R K S.

THE preceding rule is supported by the authority of SEEBUWYH ; but AUKFUSH restricts its operation to the occurrence of TWO WAOS on either side of the letter ALIF of the measure مَفَاعِلُ and believes it to be inapplicable, either to two YAS ; or to wao and YA : whence ضَيَاوُنُ is analogous in his opinion.

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\* UNDER the measure مَفَاعِلُ, I mean to include all plurals of five letters, having the two first letters MURTOOH ; the third quiescent ALIF ; and the fourth MUKSOOR : as فَعَائِلُ ; فَعَائِلُ ; &c. So, also, مَفَاعِلُ includes فَعَائِلُ and other plurals, which differ from the former only in having a penultimate YA.



## R U L E T W E N T I E T H.

EITHER of the letters ALIF or YA, occurring in the singular number of a noun as a مَدَّة زَائِدَةٌ or SERVILE MUDDA, will be changed into wao in the plural number, if it be followed by the letter ALIF of the Measures فَوَاعِلٌ ; فَوَاعِلٌ ; مَفَاعِلٌ ; &c. Examples : قَاعِدَةٌ “A rule ;” Plural قَوَاعِدٌ ; قَتْلٌ “Mutual slaughter ;” Plural قَتْلٌ : &c.

## R U L E T W E N T Y - F I R S T.

IF the letters wao and YA, or YA and wao, occur together in the same word, the first being quiescent and unpermuted, it becomes necessary to change wao into YA ; after which, the two homogeneous letters will coalesce together under the sign TUSHDEED ; and the preceding vowel point, if it happen to be ZUMMA, will be changed into KUSRA. Examples : سَيِّدٌ “A chieftain ;” originally سَيِّدٌ : مَيِّتٌ “Dead ;” originally مَيِّتٌ : مَرْمِيٌّ “Thrown ;” originally مَرْمِيٌّ : مُسْلِمِيٌّ “My Moosulmans ;” originally مُسْلِمِيٌّ : in which last example, the letter YA, being a pronominal termination of the first person, is not held to be a separate word.

## R E M A R K S.

THE preceding rule does not operate in تَبْوِيْعٌ or تَسْوِيْرٌ the passive forms of تَبَايَعٌ “He sold ;” تَسَايَرَ “He travelled ;” because the letter wao, in both cases, is a permutation of the letter ALIF in the active voice. But it may optionally, not necessarily operate in أَحْوَاثٌ or أَحْوَاثٌ “Being very brown ;”

because



because the letter YA of the conjugation اَحْمَرُ is held to be unpermuted by some Grammarians, while others consider it as a permutation of ALIF which occurs in اَحْمَرُ the form of the past tense. The example عَوَّيَ otherwise عَوَّيَ "Howling," is anomalous; and so, also, is نَهَوَّيَ "A great prohibitor;" originally نَهَوَّيَ. The regular forms of these nouns should have been عَمَّيَ and نَهَمَّيَ by the preceding rule. The words رِيَّأ for رِيَّأ and رِيَّأ for رِيَّأ with HUMZA, occur in the KOORAN: as اِنْ كُنْتُمْ لِلرِّيَّأِ تَعْبُرُونَ "If you are interpreters of dreams;" &c. but this permutation is held to be anomalous. In plurals formed on فَعْلٌ, and having WAO and YA for the medial and final, FA may receive either KUSRA or ZUMMA: as لِيَّ originally لِيَّ the plural of اَلْوِيَّ "A bitter enemy."

#### RULE TWENTY-SECOND.

AFTER the operation of the preceding rule, the second YA is sometimes optionally rejected if the measure of the noun be هَيِّنٌ for هَيِّنٌ "A chieftain;" as سَيِّدٌ for سَيِّدٌ: فَيَعْلٌ "Easy;" &c. And the rejection becomes necessary, not optional, if the measure of the noun be كَيِّنُونَةٌ: فَيَعْلُونَةٌ originally كَيِّنُونَةٌ "Existence;" originally حَيَّوْلُونَةٌ "Intervention;" &c. There are examples, however, of its retention in poetry: as كَيِّنُونَةٌ for كَيِّنُونَةٌ "Existence;" &c.

#### RULE TWENTY-THIRD.

THE vowels ZUMMA or KUSRA, being applicable to a letter of infirmity occurring as the final radical of any word, must be rejected



rejected or transferred to the preceding letter, if that letter be MUZMOOM or MUKSOOR. ZUMMA following KUSRA and followed by wao must be transferred not rejected : as قَوُوا “They were strong ;” originally خَشُوا : قَوُوا “They feared ;” originally خَشِيُوا . And so, also, of KUSRA following ZUMMA and followed by ya : as تَدْعِينَ “Thou dost claim ;” (Feminine ;) originally تَنْهَيْنِ : تَدْعِينَ “Thou art wise ;” (Feminine ;) originally تَنْهِيْنِي from the verb نَهَى originally inflected as كَرَّمَ : &c. In every other case, the vowels ZUMMA or KUSRA must be rejected, not transferred to the preceding letter.

Examples : تَرْمِينَ “Thou shootest ;” (Feminine ;) originally يَدْعُونَ : تَرْمِينَ “They claim ;” (Masculine ;) originally يَدْعُو : يَدْعُو “He claims ;” originally يَرْمِي : &c. “He shoots ;” originally يَرْمِي : &c.

#### RULE TWENTY-FOURTH.

EVERY unpermuted letter of infirmity, occurring at the end of an اِسْمٌ مُتَمَكِّنٌ or “Noun admitting the terminations of case,” will change a preceding inherent ZUMMA into KUSRA ; and being wao, will, itself, be changed into ya. Examples : اَنْ لِّ originally اَنْ لُّو the plural of اَنْ لُّو “A bucket ;” اَنْ لُّو originally اَنْ لُّو the plural of اَنْ لُّو “A fawn ;” &c. So, also, we have تَغَارُوَةً originally تَغَارِوَةً “Fighting once in the cause of religion ;” تَلَقَّيَةً “Meeting once ;” originally تَلَقَّيَةً : &c. because the letters wao and ya, though not absolutely at the end of these words, are followed only by a



separable termination. The reader will observe that **أَدَل** and **أَظْب** reject **YA** to prevent the coincidence of two quiescents, namely the letter **YA** and the Noon of **TUNVEEN**. In the absence of **TUNVEEN** the letter **YA** will be therefore restored: as **أَلَاذِلِي**; **أَلَاظِي**; &c.

### R E M A R K S.

THE preceding rule does not operate in **لَوْلُو** "A pearl;" originally **لَوْلُو** because **WAO** is here in exchange for **HUMZA** by the effect of **وَتَف** to be considered hereafter. Or in **يَدْعُو** "He claims;" because it is a verb. Or in **هُوَ** "He;" because it does not admit the terminations of case. Or in **خَطَوَات** the plural of **خَطْوَةٌ** "A step;" because the medial **ZUMMA** is accidental only, but not inherent, as appears from its absence in the singular number. Or in **قَوُول** the plural of **قَائِلٌ** "A speaker;" **سَيُول** the plural of **سَيْلٌ** "A torrent;" because the letters of infirmity are not final. Or in **أَقْشَوَانٌ** "Scattered herbage; or Dishevelled hair;" **عَنْصَوَةٌ** "Camomile;" &c. because the terminations are here inseparable; a case which requires the preservation of **WAO**, and even the permutation of **YA** into **WAO**: as **أَرْمَوَانٌ** originally **أَرْمِيَانٌ** an insignificant noun formed from **رَمَى**. Yet if the letter of infirmity shall follow **WAO** **MUZMOOM**, it will be changed into **YA**, and the vowel **ZUMMA** into **KUSRA**: as **طَوِيَانٌ** originally **طَوِيَانٌ** from **طَوَى** "He folded;" originally **قَوَوَانٌ** from **قَوَّهَ** "Strength;" &c.

### RULE



## RULE TWENTY-FIFTH.

ZUMMA followed by two WAOS at the end of a plural formed on the measure <sup>فَعُولٌ</sup> becomes KUSRA, and both WAOS are changed into YA. Examples: <sup>لِي</sup> originally <sup>لُوُو</sup> the plural of <sup>لُو</sup> "A bucket;" <sup>سَمِي</sup> originally <sup>سَمُوُو</sup> the plural of <sup>سَمَاءٌ</sup> originally <sup>سَمَاوُ</sup> "The heavens;" &c. The words <sup>أَخُو</sup> the plural of <sup>أَخٌ</sup> "A brother," <sup>أَبُو</sup> the plural of <sup>أَبٌ</sup> "A father," <sup>بَهُو</sup> the plural of <sup>بَهُو</sup> "A house situated in front of another," <sup>نَجُو</sup> the plural of <sup>نَجْو</sup> "A cloud after the rain has fallen," and <sup>نَحُو</sup> the plural of <sup>نَحْو</sup> "A road," are therefore anomalous in the general opinion; and the regular forms of all, namely, <sup>أَخِي</sup>; <sup>أَبِي</sup>; &c. have been observed to occur in the Language. FURRAA, however, does not admit the operation of this rule by analogy, and the examples <sup>أَبُو</sup> & <sup>أَخُو</sup> &c. are therefore analogous according to him.

## RULE TWENTY-SIXTH.

ZUMMA followed by two WAOS at the end of a <sup>مُقَرَّدٌ</sup> or "Singular noun," becomes KUSRA; and both WAOS are changed into YA. Examples: <sup>مَقْوِي</sup> originally <sup>مَقْوُوُو</sup> the form of the passive participle from <sup>قَوِي</sup> "He was strong;" <sup>غَزْوِي</sup> originally <sup>غَزْوُوُو</sup> an insignificant noun derived from <sup>غَزَوُ</sup> "Fighting in the cause of religion." This rule is very commonly applicable to passive participles formed on the measure <sup>مَفْعُولٌ</sup>, derived from verbs inflected as <sup>عَلِمَ</sup>, and having the letter WAO for the final radical. Examples: <sup>مَرْضِي</sup> more rarely



rarely مَرْضُو "Approved;" more rarely مَشْهُو "Desired;" &c.

## R E M A R K S.

THE rule is rarely applicable, 1st. to passive participles having a final wao, of which the verbs are not inflected on as عَلِمَ : as مَغْزِي more commonly مَغْزُو because the verb is inflected as نَصَرَ not عَلِمَ. 2d. To infinitives formed on the measure نُفْعُول as جَنَيْ "Kneeling;" عُتِيَ "Passing bounds;" more commonly جَنُو; عُتُو; &c. 3d. To nouns formed on اَنْفَعُول as اَنْ حَيَّ; اَنْ حَيَّة; more commonly اَنْ حَوَّ; اَنْ حَوَّة; "Any place where the ostrich lays her eggs;" اَنْ عَوَّة more commonly اَنْ عِيَّة &c.

After the operation of the two last rules, the first letter of the permuted word often receives the vowel KUSRA, on account of the KUSRA by which it is followed. Examples: دَلِي previously دَلِي originally دَلُو the plural of دَلُو "A bucket." And so, also, of اَنْ حَيَّ; اَنْ حَيَّة; اَنْ حَوَّ; اَنْ حَوَّة; &c. It should be observed that SEEBUWYH prefers the preservation of the two wao's in all the cases stated in the preceding rule: as مَغْزُو; مَغْزُو; &c.

## RULE TWENTY-SEVENTH.

AN original wao, occurring after three or more letters at the end of a word, will be changed into ya if it shall not follow the vowel ZUMMA, or the letter wao quiescent. Examples: يَدَّ عِي "He is claimed;" originally يَدَّ عَو "I was exalted;" originally اِسْتَعْلَوْتُ : &c.

REMARKS.



## R E M A R K S.

THE rule does not operate in حَبَلَى originally حَبَلَوُ “Pregnant;” because wao is here in exchange for ALIF, by the effect of وَتَف to be considered hereafter. Or in اِسْتَحْوَنَ “He prevailed;” because wao is not here at the end of the word. Or in دَعَا “He claimed;” because it does not follow three letters. Or in يَدْعُو “He claims;” because it follows ZUMMA. Or in عَدُو “An enemy;” because it follows wao quiescent.

## RULE TWENTY-EIGHTH.

WAO following KUSRA at the end of a word, will be changed into YA. Examples: دُعِيَ originally دَعَوُ “It was claimed;” رَضِيَ originally رَضَوُ “He acquiesced;” &c. And so, also, though wao be followed by certain terminations, such as those of the feminine gender, or of the plural number; or the letters ALIF NOON of the measure فَعْلَانُ. Examples: دَعَا originally دَعَوُ “A claim;” Plural دَعَايَاتُ “Claimed;” Plural قَوِيَانُ originally قَوِيَانُ: غَزِيَانُ originally غَزِيَانُ: اَدْعِيَاءُ Plural: &c.

## R E M A R K S.

THE change of wao into ya, when a quiescent intervenes between it and KUSRA, is anomalous: as قَنَوَةٌ for قَنِيَّةٌ “A capital stock;” صَبِيَّةٌ or صَبِيَانُ (regularly صَبَوَةٌ or صَبَوَانُ neither of which are used in the Language,) the plural of صَبِيٌّ “A child;” &c. So, also, the preservation of wao in opposition to the rule is held anomalous: as قَرَوَةٌ the plural of قَرَوُ “A wooden dish”



for feeding dogs;" سَوَاءٌ the plural of سَوَاءٌ "Equal;" (in which the second SEEN is also anomalous;) مَقَاتِلُهُ the plural of مَقَاتِلٌ "A servant;" Primitive مَقَاتِلٌ "Service;" &c. The permutation described in the rule having taken place in رَضِيَ continues to operate in رَضِيَ after the rejection of the vowel KUSRA in order to facilitate the utterance of the word; because KUSRA, though not expressed, is still understood. Yet in the plural number, with reference to the rejection or retention of YA, regard may be had indifferently, either to the quiescent mark which is expressed; and in this case we have رَضِيُوا or to the vowel KUSRA which is understood; and in this case we have رَضُوا by the rejection of the final radical according to the rule of خَشِيُوا originally خَشُوا &c.

#### RULE TWENTY-NINTH.

SUBSTANTIVE nouns, or epithets employed as substantive nouns, being formed on the measure فُعْلَى will change a final wao into YA. Examples: دُنْيَا "This world;" originally دُنْوَى عَلِيَا: دُنْوَى "Heaven;" originally عَلْوَى. The word حَزْوَى "The name of a place," is therefore anomalous, and should have been regularly حَزْيَا. In opposition to غَزْوَى the feminine gender of أَغْزَى "More or most warlike," which, being an epithet not used as a substantive noun, regularly retains the letter wao.

#### R E M A R K S.

THE permutation described in the preceding rule is thought, by many Grammarians, to be inapplicable to substantive nouns;



as حَزْوِي : and to be applicable only to epithets, whether employed as substantive nouns or not ; as قُصْوِي originally قُصِيَا the feminine gender of أَقْصَى “Most remote ;” originally دُنُوِي “Vicinity ;” derived from دُنُو “The world ;” &c. In this case, حُلُوِي the feminine gender of أَحْلَى “Sweeter or Sweetest,” must be accounted anomalous ; and should have been regularly حَلِيَا.

### RULE THIRTIETH.

SUBSTANTIVE nouns formed on فَعْلَى change a final YA into WAO. Examples: تَقْوِي : بَقِيَا “Mercy ;” originally تَقِيَا “Piety ;” &c. In opposition to epithets formed on the same measure, which are observed to retain the final YA : as خَزِيَا “A modest or blushing woman ;” &c.

### RULE THIRTY-FIRST.

THE letter YA occurring at the end of a verb, after ZUMMA expressed or understood, must be changed into WAO. Examples: رَمِي originally رَمُو “He was wise ;” نَهِي originally نَهُو (like كَرَمَ) “He shot ;” &c.

### RULE THIRTY-SECOND.

WAO or YA following servile ALIF at the end of a word, or before a separable termination, must be changed into HUMZA. Examples: عَبَاءَةٌ ; عَبَاءٌ “A garment ;” originally عَبَاءٌ ; عَبَايَةٌ “A species of coarse cloth ;” &c. The use of عَبَايَةٌ for عَبَاءَةٌ is therefore anomalous ; and so, also,



نَهَائِيَّةٌ “The end or extremity;” because the existence of نَهَائِيَّةٌ proves the termination ة to be separable from the former. And, on the contrary, نَقَاوَةٌ “Selected,” دِرَايَةٌ “Knowledge,” are both analogous; because the termination ة is inseparable in both. And so, also, رَأْيٌ “The understanding,” is analogous; because the letter ALIF is not servile; being here a permutation of the radical HUMZA.

### RULE THIRTY-THIRD.

THE letter YA occurring at the end of مَفْعَالٌ must be rejected in the nominative and genitive cases; and its place will then be supplied by TUNVEEN. Examples: جَوَارِيٌ originally جَوَارِيٌ in the nominative case; or جَوَارِي in the genitive case; (since the word, being غَيْرُ مَصْرُوفٍ or “Imperfectly declinable,” does not admit of the vowel KUSRA.) In opposition to the accusative case جَوَارِي in which the letter YA must be retained. Thus we say مَرَرْتُ بِجَوَارٍ “These are slave girls;” هَذِهِ جَوَارٍ “I passed by some slave girls;” رَأَيْتُ جَوَارِي “I saw some slave girls;” &c. Yet the letter YA, together with TUNVEEN, is sometimes retained in poetry: as مَا إِن رَأَيْتُ وَلَا أَرَى فِي مَدَّتِي “I have never seen and shall never see in the course of my life, كَجَوَارِي يَلْعَبْنَ فِي الصَّحَرَاءِ such girls as these who are playing in the fields.”

### RULE THIRTY-FOURTH.

THE reader is aware that a final YA occurring at the end of a plural formed on فَعَالِي must be changed into ALIF: as



خَطَايَا the plural of خَطِيئَةٌ “A fault;” &c. And in plurals formed on فَعَالِيٍّ ; مَفَاعِيلُ ; &c. one of two YAS may be rejected ; and the other may be treated as the letter YA of the word جَوَارٍ . Example : هَذِهِ صَحَارٍ “These are fields;” رَأَيْتُ صَحَارِيَّ “I passed by some fields;” صَحَارِيَّ “I saw some fields;” &c. The word صَحَارٍ originally صَحَارِيَّ is the plural of صَحْرَاءُ “A field ; or A desart.”

### RULE THIRTY-FIFTH.

A QUIESCENT letter of infirmity occurring at the end of an IMPERATIVE, or at the end of an aorist following لَمْ or any other جَزِم that is, any other particle which gives جَزِم to the last letter of the aorist, must be rejected. Examples : اَوْقِي originally اَوْقِي “Preserve thou;” اَنْ ع originally اَنْ عُو “Claim thou;” لَمْ يَدْعُ (originally لَمْ يَدْعُ) “He did not preserve;” (originally لَمْ يَدْعُ) “He did not claim;” &c. But it returns, *first*, with the double or single Noon of corroboration : as لَمْ يَدْعُوْنَ or لَمْ يَقِيْنْ or لَمْ يَقِيْنْ “He certainly did not claim;” لَمْ يَدْعُوْنَ “He certainly did not preserve;” &c. And, *secondly*, with the pronominal terminations of the dual and plural number, termed by the Arabs ضَمِيرُ الْفَاعِلِ because they are thought to form the pronominal nominative to the verb : as قِ commonly written قِ “Preserve thou;” in which there is no pronominal termination at all : قِيَا in the dual number, and قِيُوْا (afterwards قِيُوْا) in the plural number, in which ALIF and WAO are the pronominal terminations. I say قِيُوْا afterwards قِيُوْا because YA, after its

5 Q

return,



return, must be ultimately rejected in the plural, though not in dual number, by the rule of *خَشُّوا* originally *خَشِيُوا*; &c.

### CONCLUSION.

THE preceding are all the rules of *اعْلَال*; and it remains, therefore, to illustrate by examples, the inflexion of verbs subject to the operation of the rules. The reader is aware that those verbs are divided into various classes termed *مِثَال*; *أَجْوَف*; *نَا قِص*; and *كَفِيف*; each of which I shall now proceed to consider in their order.

### SECTION SECOND.

#### VERBS TERMED *مِثَال* OR SIMILAR.

THESE verbs, having the letter *WAO* for the primal radical, are inflected, *first*, on *ضَرْب*: as *وَثَبَ* "He leapt;" Aorist *يَثِبُ*: *secondly*, on *مَنْع*: as *وَزَعَ* "He restrained;" Aorist *يُوزِعُ*: *thirdly*, on *سَمِع*: as *وَصَبَ* "He was indisposed;" Aorist *يُوصِبُ*: *fourthly*, on *كَرَم*: as *وَقَّحَ* "He was impudent;" Aorist *يُوقِّحُ*: and, *finally*, on *حَسِب*: as *وَرِثَ* "He inherited;" Aorist *يَرِثُ*: &c. And if the letter *YA* be the primal radical, they are still inflected on the same conjugations. Examples: *يَسَّرَ* "He gambled;" Aorist *يَيْسِّرُ*: *يَنْعَ* "The fruit was ripe;" Aorist *يَيْنَعُ*: *يَقْطَ* "He was awake;" Aorist *يَيْقُطُ*: *يَسَّرَ* "It was little;" Aorist *يَيْسِرُ*: *يَبَسَ* "It was dry;" Aorist *يَبِسُ*: &c.

THESE verbs are generally inflected as those of the *SOUND* or *HEALTHY* class; and being subject only to a few permutations, it cannot be necessary to detail their inflexions. The permutations to which they are subject are, *first*, those described in the 7th, 8th, and 9th



RULES ; and, *secondly*, those described in the 3d RULE ; to which the reader is therefore referred. By the 7th RULE, the aorist active  $\text{تَعِدْ}$  becomes  $\text{يَعِدْ}$  ;  $\text{يَعِدَانِ}$  ;  $\text{يَعِدُونَ}$  ;  $\text{يَعِدُنَّ}$  ; &c. By the 8th RULE, the imperative active  $\text{اَوْعِدْ}$  becomes  $\text{عِدْ}$  ;  $\text{عِدَا}$  ;  $\text{عِدُوا}$  ;  $\text{عِدِي}$  ;  $\text{عِدَا}$  ;  $\text{عِدْنِ}$  ; as the infinitive  $\text{وَعْدٌ}$  becomes  $\text{عَدٌّ}$  ; &c. By the 9th RULE, the augmented forms  $\text{اَوْتَعِدْ}$  and  $\text{اَيَّتَسِّرْ}$  become  $\text{اَتَّعِدْ}$  and  $\text{اَتَّسِّرْ}$  or, in the passive voice,  $\text{اَتَّعِدْ}$  and  $\text{اَتَّسِّرْ}$  ; &c. By the 3d RULE, the imperative  $\text{اَوْجَلْ}$  becomes  $\text{اَيَّجَلْ}$  “ Fear thou ; ” as  $\text{اَيَّسِّرْ}$  becomes  $\text{اَوَّسِّرْ}$  “ Be thou little ; ” &c. And so, also, in the augmented forms  $\text{اَوْتَدْ}$  or  $\text{اَسْتَوْتَدْ}$  “ He kindled ; ” the infinitives being  $\text{اِيقَا}$  or  $\text{اِسْتِيْقَا}$  ; &c. It is plain, from these examples, that the rules to which I have now referred will enable the reader to carry verbs of the class termed  $\text{مِثَال}$  or SIMILAR, through every possible form of inflexion.

### SECTION THIRD.

#### VERBS TERMED أَجَوَفٌ OR HOLLOW.

VERBS of this class, having the letter *wao* for the medial, are inflected, *first*, on  $\text{نَصَرَ}$  : as  $\text{قَالَ}$  “ He spoke ; ” Aorist  $\text{يَقُولُ}$  ; *secondly*, on  $\text{سَمِعَ}$  : as  $\text{خَافَ}$  “ He feared ; ” Aorist  $\text{يَخَافُ}$  ; *thirdly*, though rarely, on  $\text{ضَرَبَ}$  : as  $\text{مَاتَ}$  “ He died ; ” Aorist  $\text{يَمِيتُ}$  ; more commonly  $\text{يَمُوتُ}$  ; and sometimes  $\text{يَمَاتُ}$  ; and, *finally*, though rarely, on  $\text{كَرَّمَ}$  : as  $\text{طَالَ}$  “ He was long ; ” Aorist  $\text{يَطُولُ}$  ; &c. They are subject to many permutations, and I think it necessary, therefore, to detail the inflexions of the verb  $\text{قَالَ}$ .

PAST



| P A S T T E N S E A C T I V E. |           |           |           |                    |          |           |           |
|--------------------------------|-----------|-----------|-----------|--------------------|----------|-----------|-----------|
| F E M I N I N E.               |           |           |           | M A S C U L I N E. |          |           |           |
|                                | PLURAL.   | DUAL.     | SINGULAR. |                    | PLURAL.  | DUAL.     | SINGULAR. |
| 3d Person.                     | قُلْنَ    | قَا لَتَا | قَا لَتْ  | 3d Person.         | قَا لُوا | قَا لَا   | قَا لَ    |
| 2d Person.                     | قُلْتُنَّ | قُلْتُمَا | قُلْتِ    | 2d Person.         | قُلْتُمْ | قُلْتُمَا | قُلْتَ    |
| 1st Person.                    | قُلْنَا   | قُلْنَا   | قُلْتُ    | 1st Person.        | قُلْنَا  | قُلْنَا   | قُلْتُ    |

THE original form قَوْل becomes قَال by the 10th RULE, which is applicable to all the inflexions of this tense. But those inflexions in which the letter LAM is quiescent, necessarily reject the letter ALIF, to prevent the junction of two quiescents; and the primal radical then receives the vowel ZUMMA, according to the principle stated in the 11th RULE: as قَوْلُن; afterwards قُلْنَ; afterwards قُلْن; and finally قُلْنَ; &c.

| P A S T T E N S E P A S S I V E. |           |           |           |                    |          |           |           |
|----------------------------------|-----------|-----------|-----------|--------------------|----------|-----------|-----------|
| F E M I N I N E.                 |           |           |           | M A S C U L I N E. |          |           |           |
|                                  | PLURAL.   | DUAL.     | SINGULAR. |                    | PLURAL.  | DUAL.     | SINGULAR. |
| 3d Person.                       | قُلْنَ    | قِيلَتَا  | قِيلَتْ   | 3d Person.         | قِيلُوا  | قِيلَا    | قِيلَ     |
| 2d Person.                       | قُلْتُنَّ | قُلْتُمَا | قُلْتِ    | 2d Person.         | قُلْتُمْ | قُلْتُمَا | قُلْتَ    |
| 1st Person.                      | قُلْنَا   | قُلْنَا   | قُلْتُ    | 1st Person.        | قُلْنَا  | قُلْنَا   | قُلْتُ    |



THE original form  $\text{قَوْل}$  becomes  $\text{قِيلَ}$  by the 12th RULE; for  $\text{قَوْل}$ , though accurate, is not generally used. So, also,  $\text{قَوْلَيْن}$  becomes  $\text{قِيلَيْن}$  by the 13th RULE; for  $\text{قِيلَيْن}$ , though accurate, is not generally used. The same rules will account for all the remaining inflexions of this tense, and it is scarcely necessary to remark that the active and passive forms are similar in all those inflexions from which the medial has been rejected.

| A O R I S T   A C T I V E. |           |       |            |           |             |                    |            |       |            |           |         |  |             |
|----------------------------|-----------|-------|------------|-----------|-------------|--------------------|------------|-------|------------|-----------|---------|--|-------------|
| F E M I N I N E.           |           |       |            |           |             | M A S C U L I N E. |            |       |            |           |         |  |             |
| PLURAL.                    |           | DUAL. |            | SINGULAR. |             | PLURAL.            |            | DUAL. |            | SINGULAR. |         |  |             |
| 3d Person.                 | يَقُولْنَ |       | تَقُولَانِ |           | تَقُولُ     |                    | يَقُولُونَ |       | يَقُولَانِ |           | يَقُولُ |  | 3d Person.  |
| 2d Person.                 | تَقُلْنَ  |       | تَقُولَانِ |           | تَقُولَيْنِ |                    | تَقُولُونَ |       | تَقُولَانِ |           | تَقُولُ |  | 2d Person.  |
| 1st Person.                | نَقُولُ   |       | نَقُولُ    |           | أَقُولُ     |                    | نَقُولُ    |       | نَقُولُ    |           | أَقُولُ |  | 1st Person. |



| AORIST ACTIVE ACCOMPANIED BY لَمْ. |               |               |               |                    |                |               |             |
|------------------------------------|---------------|---------------|---------------|--------------------|----------------|---------------|-------------|
| F E M I N I N E.                   |               |               |               | M A S C U L I N E. |                |               |             |
|                                    | PLURAL.       | DUAL.         | SINGULAR.     |                    | PLURAL.        | DUAL.         | SINGULAR.   |
| 3d Person.                         | لَمْ يَقُلْنَ | لَمْ تَقُولَا | لَمْ تَقُلْ   |                    | لَمْ يَقُولُوا | لَمْ تَقُولَا | لَمْ يَقُلْ |
| 2d Person.                         | لَمْ تَقُلْنَ | لَمْ تَقُولَا | لَمْ تَقُولِي |                    | لَمْ تَقُولُوا | لَمْ تَقُولَا | لَمْ تَقُلْ |
| 1st Person.                        | لَمْ نَقُلْ   | لَمْ نَقُولَا | لَمْ أَقُلْ   |                    | لَمْ نَقُولُوا | لَمْ نَقُولَا | لَمْ أَقُلْ |

It is scarcely necessary to remark that the active لَمْ يَقُلْ becomes لَمْ يُقَلْ in the passive voice; as لَمْ يَقُولَا becomes لَمْ يُقَالَا and لَمْ يَقُلْنَ becomes لَمْ يُقَلْنَ; &c. The medial in both is rejected in those inflexions alone, which present a combination of two following quiescent letters. The imperative in the 3d and 1st persons, is inflected precisely as the aorist with لَمْ as لَمْ يَقُلْ; or لَمْ يَقُلْ; لَمْ أَقُلْ; or لَمْ أَقُلْ; &c. In the 2d person passive, we have لَمْ تَقُلْ; and in the active voice لَمْ تَقُولَا; originally لَمْ تَقُولَا; and afterwards لَمْ تَقُلْ by the rejection of the medial and of HUMZA-TOOL WUSL. The reader will observe that قَوْلَانِ, قَوْلَيْنِ, and قَوْلَانِ, all assume the form قَوْلَانِ after permutation.

By RULE 17th, the active participle, originally قَائِلٌ, becomes قَائِلَاتُ; قَائِلَتَانِ; قَائِلَةٌ; قَائِلُونَ; قَائِلَاتَانِ; قَائِلَةٌ. And by the 14th RULE, the passive participle, originally مَقْوُولٌ, becomes مَقْوُولَاتُ; مَقْوُولَتَانِ; مَقْوُولَةٌ; مَقْوُولُونَ; مَقْوُولَاتَانِ; مَقْوُولَةٌ.



THE following tables present the 3d persons singular, dual, and plural, of the past tense and aorist, active and passive, of the verbs

كَرُمَ; ضَرَبَ; سَمِعَ; طَالَ; and مَاتَ; and خَافَ.

The other persons of the same tenses are omitted as unnecessary.

| PAST TENSE FEMININE. |          |             |           | PAST TENSE MASCULINE. |             |           |               |
|----------------------|----------|-------------|-----------|-----------------------|-------------|-----------|---------------|
| Ac-<br>TIVE.         | PLURAL.  | DUAL.       | SINGULAR. | PLURAL.               | DUAL.       | SINGULAR. | Ac-<br>TIVE.  |
| 3d Person.           | خَفْنَ   | خَا فَنَّا  | خَا فْتِ  | خَا فُوا              | خَا فَا     | خَا فَ    | 3d Person.    |
| 3d Person.           | مَتْنِ   | مَا تَنَّا  | مَا تَتِ  | مَا تُوا              | مَا تَا     | مَا تَ    | 3d Person.    |
| 3d Person.           | طُنْ     | طَا لَنَّا  | طَا لَتِ  | طَا لُوا              | طَا لَا     | طَا لَ    | 3d Person.    |
| Pas-<br>SIVE.        | PLURAL.  | DUAL.       | SINGULAR. | PLURAL.               | DUAL.       | SINGULAR. | Pas-<br>SIVE. |
| 3d Person.           | خِفْنَ   | خِيفَتَا    | خِيفَتِ   | خِيفُوا               | خِيفَا      | خِيفَ     | 3d Person.    |
| 3d Person.           | مِتْنِ   | مِيتَنَّا   | مِيتَتِ   | مِيتُوا               | مِيتَا      | مِيتَ     | 3d Person.    |
| 3d Person.           | طُنْ     | طِيلَتَا    | طِيلَتِ   | طِيلُوا               | طِيلَا      | طِيلَ     | 3d Person.    |
| AORIST FEMININE.     |          |             |           | AORIST MASCULINE.     |             |           |               |
| Ac-<br>TIVE.         | PLURAL.  | DUAL.       | SINGULAR. | PLURAL.               | DUAL.       | SINGULAR. | Ac-<br>TIVE.  |
| 3d Person.           | يَخْفْنَ | تَخَا فَانِ | تَخَا فُ  | يَخَا فُونَ           | يَخَا فَانِ | يَخَا فُ  | 3d Person.    |
| 3d Person.           | يَمِتْنِ | تَمِيتَانِ  | تَمِيتُ   | يَمِيتُونَ            | يَمِيتَانِ  | يَمِيتُ   | 3d Person.    |
| 3d Person.           | يَطْلُنْ | تَطُولَانِ  | تَطُولُ   | يَطُولُونَ            | يَطُولَانِ  | يَطُولُ   | 3d Person.    |



| AORIST FEMININE. |           |              |           | AORIST MASCULINE. |              |           |               |
|------------------|-----------|--------------|-----------|-------------------|--------------|-----------|---------------|
| PAS-<br>SIVE.    | PLURAL.   | DUAL.        | SINGULAR. | PLURAL.           | DUAL.        | SINGULAR. | PAS-<br>SIVE. |
| 3d Person.       | يُخَفِّنَ | تُخَا فَا نِ | تُخَافُ   | يُخَا فُو نَ      | يُخَا فَا نِ | يُخَافُ   | 3d Person.    |
| 3d Person.       | يَمَتِّنَ | تَمَا تَا نِ | تَمَاتُ   | يَمَا تُو نَ      | يَمَا تَا نِ | يَمَاتُ   | 3d Person.    |
| 3d Person.       | يُطَلِّنَ | تُطَا لَا نِ | تُطَالُ   | يُطَا لُو نَ      | يُطَا لَا نِ | يُطَالُ   | 3d Person.    |

**INFLEXIONS OF THE IMPERATIVE IN THE 2<sup>D</sup> PER-  
SONS ACTIVE AND PASSIVE.**

| FEMININE.     |             |             |              | MASCULINE.    |             |           |               |
|---------------|-------------|-------------|--------------|---------------|-------------|-----------|---------------|
| Ac-<br>TIVE.  | PLURAL.     | DUAL.       | SINGULAR.    | PLURAL.       | DUAL.       | SINGULAR. | Ac-<br>TIVE.  |
| 2d Person.    | خَفِّنِ     | خَا فَا     | خَا فِئِ     | خَا فُوَا     | خَا فَا     | خَفْ      | 2d Person.    |
| 2d Person.    | مِثِّنِ     | مِيتَا      | مِيتِي       | مِيتُوَا      | مِيتَا      | مِتْ      | 2d Person.    |
| 2d Person.    | طَلِّنِ     | طُو لَا     | طُو لِي      | طُو لُوَا     | طُو لَا     | طَلْ      | 2d Person.    |
| PAS-<br>SIVE. | PLURAL.     | DUAL.       | SINGULAR.    | PLURAL.       | DUAL.       | SINGULAR. | PAS-<br>SIVE. |
| 2d Person.    | لِتُخَفِّنِ | لِتُخَا فَا | لِتُخَا فِئِ | لِتُخَا فُوَا | لِتُخَا فَا | لِتُخَفْ  | 2d Person.    |
| 2d Person.    | لِتُمَتِّنِ | لِتُمَا تَا | لِتُمَا تِي  | لِتُمَا تُوَا | لِتُمَا تَا | لِتُمَتْ  | 2d Person.    |
| 2d Person.    | لِتُطَلِّنِ | لِتُطَا لَا | لِتُطَا لِي  | لِتُطَا لُوَا | لِتُطَا لَا | لِتُطَلْ  | 2d Person.    |



LEADING forms of the augmented verbs أَتَاَمَ “He set on foot;” اسْتَعَاَنَ “He demanded assistance;” and ارْتَاَصَ “He converted into a garden;” inflected on the measures اَفْعَلَ; اَفْعَلَّ; and اَفْعَلَّ; and having the letter wao for the medial radical.

| P A S S I V E. |                |                           |             |             | A C T I V E. |                |                           |             |             |
|----------------|----------------|---------------------------|-------------|-------------|--------------|----------------|---------------------------|-------------|-------------|
| PARTICIPLE.    | INFINITIVE.    | IMPERATIVE.<br>2d Person. | AORIST.     | PRETERITE.  | PARTICIPLE   | INFINITIVE     | IMPERATIVE.<br>2d Person. | AORIST.     | PRETERITE.  |
| مَقَامٌ        | اِتَاَمَةٌ     | لِتَقَمِ                  | يَقَامُ     | اَقَامَ     | مَقَامٌ      | اِتَاَمَةٌ     | اَقِمِ                    | يَقَامُ     | اَقَامَ     |
| مُسْتَعَانٌ    | اِسْتَعَاَنَةٌ | لِاسْتَعِنْ               | يُسْتَعَانُ | اَسْتَعَانَ | مُسْتَعَانٌ  | اِسْتَعَاَنَةٌ | اِسْتَعِنْ                | يُسْتَعَانُ | اَسْتَعَانَ |
| مُرْتَاَصٌ     | اِرْتِيَاَصٌ   | لِارْتِصِ                 | يُرْتَاَصُ  | اَرْتِيَصَ  | مُرْتَاَصٌ   | اِرْتِيَاَصٌ   | اِرْتِصِ                  | يُرْتَاَصُ  | اِرْتَاَصَ  |

THE reader will easily trace all the permutations which occur in these verbs; and I shall therefore only remark that ارْتِيَاَصُ becomes ارْتِيَاَصُ by the 15th RULE; and that the active and passive participles, originally مَرْتَوِصٌ and مَرْتَوِصٌ, necessarily become مَرْتَوِصٌ by the 10th RULE, which also accounts for مَرْتَوِصٌ originally مَرْتَوِصٌ originally مَرْتَوِصٌ &c.



## SECTION FOURTH.

VERBS TERMED أَجْوَف OR HOLLOW, HAVING THE  
LETTER يَ FOR THE MEDIAL.

THESE are inflected, *first*, on سَمِعَ : as خَالَ “He imagined;” originally خَيَلَ : *secondly*, on ضَرَبَ : as بَاعَ “He sold;” originally بَيَعَ : and, *finally*, though rarely, on نَصَرَ : as عَاطَ “He had a long neck;” originally عَيَّطَ : &c. In the past tense active and passive, the medial being rejected, the primal must receive invariably the vowel KUSRA by the 11th and 12th RULES : as خَالَ or خَيَلَ ; خَلَّنَ : خَلَّنَ or بَاعَ ; بَيَّعَ ; عَاطَ or عَيَّطَ ; عَيَّعَ : &c. In the aorist, YA remains after KUSRA : as يَبِيعُ ; and is changed into ALIF or WAO, after FUT-HA or ZUMMA : as يَخَالُ ; يِعَاطُ ; يِعَوِّطُ ; &c. In the event of its rejection from the aorist or imperative, it transfers its vowel point to the primal radical : as خَلَّ ; بَعَّ ; and عَطَّ : but it must be resumed in the dual number : as خَالَا ; بَيَّعَا ; عَوَّطَا ; &c. The active participle changes YA into HUMZA by the 17th RULE : as خَائِلٌ ; عَائِطٌ ; بَائِعٌ ; خَائِلٌ ; مَخِيْلٌ ; مَعِيْطٌ ; مَبِيعٌ ; by the 14th RULE.

AMONG the augmented verbs of this class, those which are subject to permutation are, *first*, أَفْعَلَ : as أَطَابَ “He caused to rejoice;” inflected as أَقَامَ : *secondly*, اسْتَفْعَلَ : as اسْتَبَاعَ “He exposed to sale;” inflected as اسْتَعَانَ : and, *finally*, اسْتَفْعَلَ : as اسْتَفْعَلَ : &c.



## SECTION FIFTH.

VERBS TERMED نَاقِص OR IMPERFECT, HAVING  
THE LETTER WAO FOR THE FINAL.

THESE verbs are inflected, *first*, on نَصَرَ: as دَعَا "He claimed; or invited to a feast:" *secondly*, on سَمِعَ: as رَضِيَ "He acquiesced:" *thirdly*, on كَرَّمَ: as سَرَوَ "He was a chief:" *fourthly*, on قَتَحَ: as ضَحَا "He went into the Sun:" and, *finally*, though rarely, on ضَرَبَ: as حَزَا "He valued:" &c. They are subject to a great many permutations, and I think it necessary, therefore, to detail the inflexions of the verb دَعَا.

| P A S T T E N S E A C T I V E. |           |             |                    |            |             |           |
|--------------------------------|-----------|-------------|--------------------|------------|-------------|-----------|
| F E M I N I N E.               |           |             | M A S C U L I N E. |            |             |           |
|                                | PLURAL.   | DUAL.       | SINGULAR.          | PLURAL.    | DUAL.       | SINGULAR. |
| 3d Person.                     | دَعَوْنَ  | دَعَتَا     | دَعَتْ             | دَعَوْا    | دَعَوَا     | دَعَا     |
| 2d Person.                     | دَعَوْتِ  | دَعَوْتُمَا | دَعَوْتِ           | دَعَوْتُمْ | دَعَوْتُمَا | دَعَوْتُ  |
| 1st Person.                    | دَعَوْنَا | دَعَوْنَا   | دَعَوْتُ           | دَعَوْنَا  | دَعَوْنَا   | دَعَوْتُ  |

THE original form دَعَوَ becomes دَعَا by the 10th RULE; but in the dual number, namely دَعَوَا, that rule cannot operate, being restrained by the condition No. 8, comprised in the remarks annexed to the rule. The plural دَعَوَا was originally دَعَوُوا: wao, being changed into ALIF by the 10th RULE, is rejected



rejected without transferring its vowel point, for the reasons stated in the 23d RULE; and so, also, of  $\text{دَعَتْ}$  originally  $\text{دَعَوْتُ}$ ; and  $\text{دَعَا}$  originally  $\text{دَعَوْتَا}$ . The other inflexions of this tense suffer no permutations at all.

| P A S T T E N S E P A S S I V E. |                      |                      |                   |  |                     |                      |                   |             |  |
|----------------------------------|----------------------|----------------------|-------------------|--|---------------------|----------------------|-------------------|-------------|--|
| F E M I N I N E.                 |                      |                      |                   |  | M A S C U L I N E.  |                      |                   |             |  |
|                                  | PLURAL.              | DUAL.                | SINGULAR.         |  | PLURAL.             | DUAL.                | SINGULAR.         |             |  |
| 3d Person.                       | $\text{دُعِينَ}$     | $\text{دُعَيَّتَا}$  | $\text{دُعِيَتْ}$ |  | $\text{دُعُوا}$     | $\text{دُعَيَّا}$    | $\text{دُعِيَ}$   | 3d Person.  |  |
| 2d Person.                       | $\text{دُعَيْتَنِي}$ | $\text{دُعَيْتُمَا}$ | $\text{دُعَيْتِ}$ |  | $\text{دُعَيْتُمْ}$ | $\text{دُعَيْتُمَا}$ | $\text{دُعَيْتَ}$ | 2d Person.  |  |
| 1st Person.                      | $\text{دُعِينَا}$    | $\text{دُعَيْنَا}$   | $\text{دُعِيتُ}$  |  | $\text{دُعِينَا}$   | $\text{دُعَيْنَا}$   | $\text{دُعِيتُ}$  | 1st Person. |  |

THE original form  $\text{دَعُوْا}$  is changed into  $\text{دُعِيَ}$  by the 28th RULE, which operates through all the inflexions of this tense. The 3d person plural masculine, originally  $\text{دَعَوْوَا}$ , becomes  $\text{دُعِيُوْا}$ : after which, the vowel ZUMMA being transferred to the medial by the 23d RULE, the letter YA must be rejected to prevent the junction of two quiescents; and thus  $\text{دُعِيُوْا}$  becomes  $\text{دُعُوا}$ .



## AORIST ACTIVE.

| A O R I S T   A C T I V E. |           |             |                    |  |           |             |           |
|----------------------------|-----------|-------------|--------------------|--|-----------|-------------|-----------|
| F E M I N I N E.           |           |             | M A S C U L I N E. |  |           |             |           |
|                            | PLURAL.   | DUAL.       | SINGULAR.          |  | PLURAL.   | DUAL.       | SINGULAR. |
| 3d Person.                 | يَدْعُونَ | تَدْعَوَانِ | تَدْعُو            |  | يَدْعُونَ | يَدْعَوَانِ | يَدْعُو   |
| 2d Person.                 | تَدْعُونِ | تَدْعَوَانِ | تَدْعَيْنِ         |  | تَدْعُونِ | تَدْعَوَانِ | تَدْعُو   |
| 1st Person.                | نَدْعُو   | نَدْعُو     | أَدْعُو            |  | نَدْعُو   | نَدْعُو     | أَدْعُو   |
|                            |           |             |                    |  |           |             |           |

THE original form يَدْعُو becomes يَدْعُو by the 23d RULE, which also accounts for تَدْعُو; أَدْعُو; نَدْعُو: and for يَدْعُونَ and تَدْعُونَ in the 3d and 2d person's plural masculine. From each of the two last, originally يَدْعُوُونَ and تَدْعُوُونَ, the letter *WAO* is rejected, to prevent the junction of two quiescents after the rejection of the vowel *ZUMMA*. The words يَدْعُونَ and تَدْعُونَ of the feminine plural have suffered no permutation at all; being obviously formed on يَنْصُرْنَ and تَنْصُرْنَ. Nor is there any permutation in the dual forms يَدْعَوَانِ; Measures يَنْصُرَانِ; تَنْصُرَانِ. The form تَدْعَيْنِ originally تَدْعُوَيْنِ is accounted for by the 23d RULE, which requires that *KUSRA* following *ZUMMA* and followed by *YA*, shall be transferred to the preceding letter.



| A O R I S T P A S S I V E. |            |             |            |                    |             |           |             |
|----------------------------|------------|-------------|------------|--------------------|-------------|-----------|-------------|
| F E M I N I N E.           |            |             |            | M A S C U L I N E. |             |           |             |
|                            | PLURAL.    | DUAL.       | SINGULAR.  | PLURAL.            | DUAL.       | SINGULAR. |             |
| 3d Person.                 | يُدْعَيْنَ | تُدْعَيَانِ | تُدْعَى    | يُدْعَوْنَ         | يُدْعَيَانِ | يُدْعَى   | 3d Person.  |
| 2d Person.                 | تُدْعَيْنَ | تُدْعَيَانِ | تُدْعَيْنَ | تُدْعَوْنَ         | تُدْعَيَانِ | تُدْعَى   | 2d Person.  |
| 1st Person.                | نُدْعَى    | نُدْعَى     | أُدْعَى    | نُدْعَى            | نُدْعَى     | أُدْعَى   | 1st Person. |

THE original form *يُدْعَوُ* is first changed into *يُدْعَى* by the 27th RULE; after which, YA is changed into ALIF, and thus the word becomes *يُدْعَى*. In *يُدْعَوْنَ* originally *يُدْعَوُونَ*, *wao*, being first changed into YA, and subsequently into ALIF, is afterwards rejected to prevent the junction of two quiescents. In *تُدْعَيْنَ* originally *تُدْعَيْنَ*; *يُدْعَوْنَ* originally *يُدْعَوْنَ* of the feminine plural, *wao* is changed into YA and remains. In *تُدْعَى* originally *تُدْعَى* of the feminine singular, *wao*, becoming YA, and afterwards ALIF, is then rejected to prevent the junction of two quiescents.



| AORIST ACCOMPANIED BY <span>لَمْ</span> . |                 |                |              |               |                |             |              |
|-------------------------------------------|-----------------|----------------|--------------|---------------|----------------|-------------|--------------|
| FEMININE.                                 |                 |                |              | MASCULINE.    |                |             |              |
| AC-<br>TIVE.                              | PLURAL.         | DUAL.          | SINGULAR.    | PLURAL.       | DUAL.          | SINGULAR.   | AC-<br>TIVE  |
| 3d Person.                                | لَمْ يَدْعُونَ  | لَمْ تَدْعُوا  | لَمْ تَدْعُ  | لَمْ يَدْعُوا | لَمْ يَدْعُوا  | لَمْ يَدْعُ | 3d Person.   |
| 2d Person.                                | لَمْ تَدْعُونِ  | لَمْ تَدْعُو   | لَمْ تَدْعِي | لَمْ تَدْعُوا | لَمْ تَدْعُوا  | لَمْ تَدْعُ | 2d Person.   |
| 1st Person.                               | لَمْ نَدْعُ     | لَمْ نَدْعُ    | لَمْ أَدْعُ  | لَمْ نَدْعُ   | لَمْ نَدْعُ    | لَمْ أَدْعُ | 1st Person.  |
| PAS-<br>SIVE.                             | PLURAL.         | DUAL.          | SINGULAR.    | PLURAL.       | DUAL.          | SINGULAR.   | PAS-<br>SIVE |
| 3d Person.                                | لَمْ يَدْعَيْنِ | لَمْ تَدْعَيَا | لَمْ تَدْعُ  | لَمْ يَدْعُوا | لَمْ يَدْعَيَا | لَمْ يَدْعُ | 3d Person.   |
| 2d Person.                                | لَمْ تَدْعَيْنِ | لَمْ تَدْعَيَا | لَمْ تَدْعِي | لَمْ تَدْعُوا | لَمْ تَدْعَيَا | لَمْ تَدْعُ | 2d Person.   |
| 1st Person.                               | لَمْ نَدْعُ     | لَمْ نَدْعُ    | لَمْ أَدْعُ  | لَمْ نَدْعُ   | لَمْ نَدْعُ    | لَمْ أَدْعُ | 1st Person.  |

THE original form active is يَدْعُو; afterwards يَدْعُو: and by the 35th RULE, the final radical must be rejected after لَمْ. THE same rule will account for the return of WAO in the dual inflexions; and its return in the masculine plural is not prevented by لَمْ but by other causes, since يَدْعُوُونَ becomes يَدْعُونَ in the absence of لَمْ. In the passive voice, WAO is changed into YA by the 27th RULE. The imperative, excepting the 2d persons active, is inflected as above; the particle لَمْ being superseded by لَا مَ الْأَمْرَ. The 2d persons of the imperative active are أَدْعُونِ; أَدْعُوا; أَدْعِي; أَدْعُوا; أَدْعُ;

AORIST



*AORIST ACCOMPANIED BY THE CORROBORATIVE NOON.*

| F E M I N I N E. |                  |                |                 | M A S C U L I N E. |                |                 |               |
|------------------|------------------|----------------|-----------------|--------------------|----------------|-----------------|---------------|
| Ac-<br>TIVE.     | PLURAL.          | DUAL.          | SINGULAR.       | PLURAL.            | DUAL.          | SINGULAR.       | Ac-<br>TIVE.  |
| 3d Person.       | لَيْدُ عَوْنَانِ | لَتْدُ عَوَانِ | لَتْدُ عَوْنٌ   | لَيْدُ عَوْنٍ      | لَيْدُ عَوَانٍ | لَيْدُ عَوْنٍ   | 3d Person.    |
| 2d Person.       | لَتْدُ عَوْنَانِ | لَتْدُ عَوَانِ | لَتْدُ عَوْنٍ   | لَتْدُ عَوْنٍ      | لَتْدُ عَوَانٍ | لَتْدُ عَوْنٍ   | 2d Person.    |
| 1st Person.      | لَتْدُ عَوْنٌ    | لَتْدُ عَوْنٌ  | لَا تْدُ عَوْنٌ | لَتْدُ عَوْنٌ      | لَتْدُ عَوْنٌ  | لَا تْدُ عَوْنٌ | 1st Person.   |
| Pas-<br>SIVE.    | PLURAL.          | DUAL.          | SINGULAR.       | PLURAL.            | DUAL.          | SINGULAR.       | Pas-<br>SIVE. |
| 3d Person.       | لَيْدُ عَيْنَانِ | لَتْدُ عَيَانِ | لَتْدُ عَيْنٍ   | لَيْدُ عَوْنٍ      | لَيْدُ عَيَانٍ | لَيْدُ عَوْنٍ   | 3d Person.    |
| 2d Person.       | لَتْدُ عَيْنَانِ | لَتْدُ عَيَانِ | لَتْدُ عَيْنٍ   | لَتْدُ عَوْنٍ      | لَتْدُ عَيَانٍ | لَتْدُ عَوْنٍ   | 2d Person.    |
| 1st Person.      | لَتْدُ عَيْنٍ    | لَتْدُ عَيْنٍ  | لَا تْدُ عَيْنٍ | لَتْدُ عَوْنٍ      | لَتْدُ عَيْنٍ  | لَا تْدُ عَيْنٍ | 1st Person.   |

THE word *لَيْدُ عَوْنٌ* was originally *لَيْدُ عَوْنٌ*. WAO loses the vowel ZUMMA by the 23d RULE, and is itself rejected to prevent the junction of two quiescents. So, by the same rule, *لَتْدُ عَوْنٌ* becomes *لَتْدُ عَوْنٍ*; because KUSRA follows ZUMMA, and is itself followed by YA understood, though not expressed; the original form of this inflexion being *لَتْدُ عَوْنَيْنِ*. In the absence of the corroborative Noon, the word *لَيْدُ عَوْنٌ* (Passive) would be *لَيْدُ عَوْنٌ* as *لَتْدُ عَوْنٍ* would be *لَتْدُ عَوْنٍ*. The reader,



der, on reference to **RULE 4th, PAGE 107** of this **VOLUME**, will perceive that the corroborative **NOON**, in this case, bestows the vowel **ZUMMA** on the letter **WAO**; and the vowel **KUSRA** on the letter **YA**: whence we have **يَدْعُونَ** and **يَدْعَيْنِ**; like **تَخْشَوْنَ** and **تَخْشَيْنِ**.

### PARTICIPLES.

| P A R T I C I P L E S. |             |               |            |                    |             |             |           |
|------------------------|-------------|---------------|------------|--------------------|-------------|-------------|-----------|
| F E M I N I N E.       |             |               |            | M A S C U L I N E. |             |             |           |
|                        | PLURAL.     | DUAL.         | SINGULAR.  |                    | PLURAL.     | DUAL.       | SINGULAR. |
| ACTIVE.                | دَاعِيَاتُ  | دَاعِيَتَانِ  | دَاعِيَةٌ  | ACTIVE.            | دَاعُونَ    | دَاعِيَانِ  | دَاعٍ     |
| PASSIVE.               | مَدْعَوَاتُ | مَدْعَوَتَانِ | مَدْعَوَةٌ | PASSIVE.           | مَدْعَوُونَ | مَدْعَوَانِ | مَدْعُوٌّ |

THE original form **دَاعُونَ** becomes **دَاعِيٌ** by the **28th RULE**; after which, **YA**, becoming quiescent by the **23d RULE**, is rejected to prevent the junction of two quiescents, namely itself, and the **NOON** of **TUNVEEN**.

THE past tense active of each of the verbs **ضَحَا** "He went into the Sun," and **حَزَا** "He valued," being formed on the measure **فَعَلَ**, is necessarily inflected as **دَاعَا**. The same tense of the verbs **رَضِيَ** "He acquiesced," and **سَرَوَ** "He was a chief," are inflected according to the following table.



| PAST TENSE ACTIVE OF THE VERBS رَضِيَ AND سَرَوْ |           |             |           |  |                    |             |           |  |             |
|--------------------------------------------------|-----------|-------------|-----------|--|--------------------|-------------|-----------|--|-------------|
| F E M I N I N E.                                 |           |             |           |  | M A S C U L I N E. |             |           |  |             |
|                                                  | PLURAL.   | DUAL.       | SINGULAR. |  | PLURAL.            | DUAL.       | SINGULAR. |  |             |
| 3d Person.                                       | رَضِينَ   | رَضِيَتَا   | رَضِيَتْ  |  | رَضُوا             | رَضِيَا     | رَضِيَ    |  | 3d Person.  |
| 2d Person.                                       | رَضِيْتَن | رَضِيْتُمَا | رَضِيْتِ  |  | رَضِيْتُمْ         | رَضِيْتُمَا | رَضِيْتَ  |  | 2d Person.  |
| 1st Person.                                      | رَضِينَا  | رَضِينَا    | رَضِيْتُ  |  | رَضِينَا           | رَضِينَا    | رَضِيْتُ  |  | 1st Person. |
| 3d Person.                                       | سَرُونَ   | سَرَوَتَا   | سَرَوَتْ  |  | سَرَوْا            | سَرَوَا     | سَرَوْ    |  | 3d Person.  |
| 2d Person.                                       | سَرَوْتَن | سَرَوْتُمَا | سَرَوْتِ  |  | سَرَوْتُمْ         | سَرَوْتُمَا | سَرَوْتَ  |  | 2d Person.  |
| 1st Person.                                      | سَرَوْنَا | سَرَوْنَا   | سَرَوْتُ  |  | سَرَوْنَا          | سَرَوْنَا   | سَرَوْتُ  |  | 1st Person. |

THE original form رَضُوا becomes رَضِيَ by the 28th RULE. So رَضُوا and سَرَوْا become رَضُوا and سَرَوْا by the 23d RULE. The past tense passive of all these verbs, being necessarily formed on فُعِلَ, must be inflected as دُعِيَ. The aorist active, formed on يَفْعَلُ must be inflected on يَدْعُو as “ He is a chieftain ; ” &c. But the same tense being formed on يَفْعَلُ as يَرْضِي or on يَفْعَلُ as يَحْزِي ; must be inflected as follows.

AORIST



# حَزَا AND رَضِيَ AORIST ACTIVE OF THE VERBS

| F E M I N I N E. |            |             |            | M A S C U L I N E. |             |           |             |
|------------------|------------|-------------|------------|--------------------|-------------|-----------|-------------|
|                  | PLURAL.    | DUAL.       | SINGULAR.  | PLURAL.            | DUAL.       | SINGULAR. |             |
| 3d Person.       | يَرْضَوْنَ | تَرْضَيَانِ | تَرْضَى    | يَرْضَوْنَ         | يَرْضَيَانِ | يَرْضَى   | 3d Person.  |
| 2d Person.       | تَرْضَوْنَ | تَرْضَيَانِ | تَرْضَيْنِ | تَرْضَوْنَ         | تَرْضَيَانِ | تَرْضَى   | 2d Person.  |
| 1st Person.      | نَرْضَى    | نَرْضَى     | أَرْضَى    | نَرْضَى            | نَرْضَى     | أَرْضَى   | 1st Person. |
| 3d Person.       | يَحْزَوْنَ | تَحْزَيَانِ | تَحْزَى    | يَحْزَوْنَ         | يَحْزَيَانِ | يَحْزَى   | 3d Person.  |
| 2d Person.       | تَحْزَوْنَ | تَحْزَيَانِ | تَحْزَيْنِ | تَحْزَوْنَ         | تَحْزَيَانِ | تَحْزَى   | 2d Person.  |
| 1st Person.      | نَحْزَى    | نَحْزَى     | أَحْزَى    | نَحْزَى            | نَحْزَى     | أَحْزَى   | 1st Person. |

THE original forms تَرْضَوْنَ and يَرْضَوْنَ of the masculine plural, first change wao into ALIF, and then reject it to prevent the junction of two quiescents. So, also, of تَرْضَيْنِ originally تَرْضَوَيْنِ of the feminine singular. The forms يَرْضَوْنَ and تَرْضَوْنَ of the feminine plural exhibit no permutations at all.

THE original form يَحْزَوْنَ becomes يَحْزَى by the 27th RULE; and afterwards يَحْزَى by the 23d RULE; which also accounts for يَحْزَوْنَ; تَحْزَوْنَ; and تَحْزَيْنِ; originally يَحْزَوْنَ; تَحْزَوْنَ; and تَحْزَوَيْنِ. In the feminine plural, originally يَحْزَوْنَ and تَحْزَوْنَ, wao is changed into ya and remains.

THE



The aorist passive of the preceding verbs, being necessarily formed on  $\text{يُعْلَى}$ , must be inflected as  $\text{يُعْلَى}$ . I proceed, therefore, in the following table, to exhibit the leading tenses of the augmented verbs  $\text{أَعْلَى}$  "He elevated;" Measure  $\text{أَفْعَل}$  :  $\text{أَعْتَلَى}$  "He was exalted;" Measure  $\text{أَفْعَل}$  : and  $\text{أَسْتَعْلَى}$  "He was exalted;" Measure  $\text{أَفْعَل}$ . The letter  $\text{wao}$ , which is the final radical of these verbs, is first changed into  $\text{ra}$ , and afterwards into  $\text{Alif}$ , because it follows three or more letters in all; whereas it is at once changed into  $\text{Alif}$  in the past tense of the primitive  $\text{عَالَ}$  "He was high;" because there it does not follow three letters.

## P A S S I V E.

| PARTICIPLE.          | INFINITIVE.          | IMPERATIVE.<br>2d Person. | AORIST.              | PREFERTITE.          |
|----------------------|----------------------|---------------------------|----------------------|----------------------|
| $\text{مُعْلَى}$     | $\text{أَعْلَى}$     | $\text{لِنَعْل}$          | $\text{يُعْلَى}$     | $\text{أَعْلَى}$     |
| $\text{مُعْتَلَى}$   | $\text{أَعْتَلَى}$   | $\text{لِنَعْتَل}$        | $\text{يُعْتَلَى}$   | $\text{أَعْتَلَى}$   |
| $\text{مُسْتَعْلَى}$ | $\text{أَسْتَعْلَى}$ | $\text{لِنَسْتَعْل}$      | $\text{يُسْتَعْلَى}$ | $\text{أَسْتَعْلَى}$ |

| PARTICIPLE.        | INFINITIVE.          | IMPERATIVE.<br>2d Person. | AORIST.              | PREFERTITE.          |
|--------------------|----------------------|---------------------------|----------------------|----------------------|
| $\text{مُعْل}$     | $\text{أَعْلَى}$     | $\text{أَعْل}$            | $\text{يُعْلَى}$     | $\text{أَعْلَى}$     |
| $\text{مُعْتَل}$   | $\text{أَعْتَلَى}$   | $\text{أَعْتَل}$          | $\text{يُعْتَلَى}$   | $\text{أَعْتَلَى}$   |
| $\text{مُسْتَعْل}$ | $\text{أَسْتَعْلَى}$ | $\text{أَسْتَعْل}$        | $\text{يُسْتَعْلَى}$ | $\text{أَسْتَعْلَى}$ |

## A C T I V E.



## SECTION SIXTH.

VERBS TERMED نَا قِص OR IMPERFECT, HAVING THE LETTER YA FOR THE FINAL RADICAL.

THESE verbs are inflected, *first*, on ضَرَبَ : as رَمَى “He threw or shot arrows;” *secondly*, on فَتَحَ : as رَعَى “He grazed;” *thirdly*, on سَمِعَ : as خَشِيَ “He feared;” and *fourthly*, though rarely, on نَصَرَ : as عَسَى “He was very old;” &c. The occurrence of كَرُمَ is scarcely worthy of notice; since it has never, in fact, been observed to occur, except in two phrases : namely, تَضَوَّ الرَّجُلُ زَيْدٌ “ZYDE was at the point of death;” and رَمَوْتَ الْيَدَ يَدَهُ a phrase which cannot be literally translated, but is commonly applied to a man who has made a good shot with an arrow. The following table presents the 3d persons of the past tense active of three verbs, formed on the Measures فَعَلَ, فَعِلَ, and فَعُلَ. The other inflexions of that tense are omitted as unnecessary.

| F E M I N I N E. |          |           |           | M A S C U L I N E. |         |         |           |
|------------------|----------|-----------|-----------|--------------------|---------|---------|-----------|
|                  | PLURAL.  | DUAL.     | SINGULAR. |                    | PLURAL. | DUAL.   | SINGULAR. |
| 3d Person.       | رَمَيْنَ | رَمَتَا   | رَمَتْ    | 3d Person.         | رَمَوْا | رَمَيَا | رَمَى     |
| 3d Person.       | خَشَيْنَ | خَشَيْتَا | خَشَيْتِ  | 3d Person.         | خَشَوْا | خَشَيَا | خَشَى     |
| 3d Person.       | تَضَوْن  | تَضَوْتَا | تَضَوْتُ  | 3d Person.         | تَضَوْا | تَضَوْا | تَضَوُ    |

IN تَضَوُ originally قَضَى the letter YA is changed into wao by the 31st RULE. The past tense passive of these verbs, being necessarily formed on يُعَل must be inflected on دُعَى.



INFLEXIONS of the aorist active formed on each of the Measures *يَفْعَلُ*, *يَفْعَلُ*, and *يَفْعَلُ*.

| F E M I N I N E. |            |             |           | M A S C U L I N E. |            |             |           |
|------------------|------------|-------------|-----------|--------------------|------------|-------------|-----------|
|                  | PLURAL.    | DUAL.       | SINGULAR. |                    | PLURAL.    | DUAL.       | SINGULAR. |
| 3d Person.       | يَخْشَيْنَ | تَخْشِيَانِ | تَخْشَى   | 3d Person.         | يَخْشَوْنَ | يَخْشِيَانِ | يَخْشَى   |
| 2d Person.       | تَخْشِينَ  | تَخْشِيَانِ | تَخْشِينَ | 2d Person.         | تَخْشَوْنَ | تَخْشِيَانِ | تَخْشَى   |
| 1st Person.      | نَخْشَى    | نَخْشَى     | أَخْشَى   | 1st Person.        | نَخْشَى    | نَخْشَى     | أَخْشَى   |

| F E M I N I N E. |           |             |           | M A S C U L I N E. |           |             |           |
|------------------|-----------|-------------|-----------|--------------------|-----------|-------------|-----------|
|                  | PLURAL.   | DUAL.       | SINGULAR. |                    | PLURAL.   | DUAL.       | SINGULAR. |
| 3d Person.       | يَرْمِينَ | تَرْمِيَانِ | تَرْمِيْ  | 3d Person.         | يَرْمُونَ | يَرْمِيَانِ | يَرْمِيْ  |
| 2d Person.       | تَرْمِينَ | تَرْمِيَانِ | تَرْمِينَ | 2d Person.         | تَرْمُونَ | تَرْمِيَانِ | تَرْمِيْ  |
| 1st Person.      | نَرْمِيْ  | نَرْمِيْ    | أَرْمِيْ  | 1st Person.        | نَرْمِيْ  | نَرْمِيْ    | أَرْمِيْ  |

| F E M I N I N E. |           |             |           | M A S C U L I N E. |            |             |           |
|------------------|-----------|-------------|-----------|--------------------|------------|-------------|-----------|
|                  | PLURAL.   | DUAL.       | SINGULAR. |                    | PLURAL.    | DUAL.       | SINGULAR. |
| 3d Person.       | يَعْسُونَ | تَعْسَوَانِ | تَعْسُوْ  | 3d Person.         | يَعْسَوْنَ | يَعْسَوَانِ | يَعْسُوْ  |
| 2d Person.       | تَعْسُونَ | تَعْسَوَانِ | تَعْسِينَ | 2d Person.         | تَعْسَوْنَ | تَعْسَوَانِ | تَعْسُوْ  |
| 1st Person.      | نَعْسُوْ  | نَعْسُوْ    | أَعْسُوْ  | 1st Person.        | نَعْسُوْ   | نَعْسُوْ    | أَعْسُوْ  |



THE aorist passive of these verbs being necessarily formed on *يَفْعَلُ* must be inflected as *يُنْعَى*.

THE active participle *رَامٍ* has the passive participle *مَرْمِيٍّ* by the 21st RULE; and so, also, of all other verbs having the letter YA for the final radical. The augmented verbs *أَهْدَى* "He sent a present," *أَهْدَى* "He found the right way," and *أَسْتَهْدَى* "He asked the right way," are inflected precisely as *أَعْلَى*; and *أَسْتَعْلَى*; already detailed.

## SECTION SEVENTH.

### VERBS OF THE CLASS TERMED لَفِيفٌ.

THESE are of two kinds; the first being *مَفْرُوقٌ* in which the infirm letters are not successive; and the second *مَقْرُونٌ* in which the infirm letters are successive. The class termed *مَفْرُوقٌ* are inflected, *first*, on *ضَرْبٌ* as *وَشَى* "He printed a garment;" *secondly*, though rarely, on *حِسْبٌ* as *وَلَى* "He was near;" and, *finally*, though rarely, on *سَمِعٌ* as *وَجَى* "The horse's hoof was worn;" &c. The past tense *وَشَى* is inflected as *رَضَى*; whereas *وَلَى* and *وَجَى* are inflected as *رَمَى*. The aorist *يَوْجَى* is inflected as *يَخْشَى*; but the aorist *يَشَى* or *يَلَى* originally *يَوْشَى* or *يَوَلَى* loses the letter *wa* by the 7th RULE. The following table presents the inflexions active and passive of the aorist *يَلَى* on which the reader will inflect *يَشَى*.



| AORIST ACTIVE. |          |           |           |  |            |           |           |             |  |
|----------------|----------|-----------|-----------|--|------------|-----------|-----------|-------------|--|
| FEMININE.      |          |           |           |  | MASCULINE. |           |           |             |  |
|                | PLURAL.  | DUAL.     | SINGULAR. |  | PLURAL.    | DUAL.     | SINGULAR. |             |  |
| 3d Person.     | يَلِينَ  | تَلِيَانِ | تَلِيْ    |  | يَلُونِ    | يَلِيَانِ | يَلِيْ    | 3d Person.  |  |
| 2d Person.     | تَلِيْنِ | تَلِيَانِ | تَلِيْنِ  |  | تَلُونِ    | تَلِيَانِ | تَلِيْ    | 2d Person.  |  |
| 1st Person.    | نَلِيْ   | نَلِيْ    | أَلِيْ    |  | نَلِيْ     | نَلِيْ    | أَلِيْ    | 1st Person. |  |

| AORIST PASSIVE. |            |             |            |  |            |             |           |             |  |
|-----------------|------------|-------------|------------|--|------------|-------------|-----------|-------------|--|
| FEMININE.       |            |             |            |  | MASCULINE. |             |           |             |  |
|                 | PLURAL.    | DUAL.       | SINGULAR.  |  | PLURAL.    | DUAL.       | SINGULAR. |             |  |
| 3d Person.      | يُؤَلِيْنِ | تُؤَلِيَانِ | تُؤَلِيْ   |  | يُؤَلُونِ  | يُؤَلِيَانِ | يُؤَلِيْ  | 3d Person.  |  |
| 2d Person.      | تُؤَلِيْنِ | تُؤَلِيَانِ | تُؤَلِيْنِ |  | تُؤَلُونِ  | تُؤَلِيَانِ | تُؤَلِيْ  | 2d Person.  |  |
| 1st Person.     | نُؤَلِيْ   | نُؤَلِيْ    | أُؤَلِيْ   |  | نُؤَلِيْ   | نُؤَلِيْ    | أُؤَلِيْ  | 1st Person. |  |

THE aorist passive being formed on the Measure يُفَعِّل never loses the letter waw; and is therefore inflected on يُؤَدِّعِي as يُؤَجِي or يُؤَلِي; يُوْشِي.

THE following table presents the imperative active and passive of the verbs وَجِي and وَلِي.

FEMININE.



| F E M I N I N E. |              |            |           | M A S C U L I N E. |            |           |               |
|------------------|--------------|------------|-----------|--------------------|------------|-----------|---------------|
| Ac-<br>TIVE.     | PLURAL.      | DUAL.      | SINGULAR. | PLURAL.            | DUAL.      | SINGULAR. | Ac-<br>TIVE.  |
| 3d Person.       | لِيُوجِبِينَ | لَتُوجِيَا | لَتُوجِ   | لِيُوجِبُوا        | لِيُوجِيَا | لِيُوجِ   | 3d Person.    |
| 2d Person.       | اِيُجِبِينَ  | اِيُجِيَا  | اِيُجِي   | اِيُجِبُوا         | اِيُجِيَا  | اِيُجِي   | 2d Person.    |
| 1st Person.      | لِنُوجِ      | لِنُوجِ    | لَاُوجِ   | لِنُوجِ            | لِنُوجِ    | لَاُوجِ   | 1st Person.   |
| PAS-<br>SIVE.    | PLURAL.      | DUAL.      | SINGULAR. | PLURAL.            | DUAL.      | SINGULAR. | PAS-<br>SIVE. |
| 3d Person.       | لِيُوجِبِينَ | لَتُوجِيَا | لَتُوجِ   | لِيُوجِبُوا        | لِيُوجِيَا | لِيُوجِ   | 3d Person.    |
| 2d Person.       | لَتُوجِبِينَ | لَتُوجِيَا | لَتُوجِي  | لَتُوجِبُوا        | لَتُوجِيَا | لَتُوجِ   | 2d Person.    |
| 1st Person.      | لِنُوجِ      | لِنُوجِ    | لَاُوجِ   | لِنُوجِ            | لِنُوجِ    | لَاُوجِ   | 1st Person.   |
| F E M I N I N E. |              |            |           | M A S C U L I N E. |            |           |               |
| Ac-<br>TIVE.     | PLURAL.      | DUAL.      | SINGULAR. | PLURAL.            | DUAL.      | SINGULAR. | Ac-<br>TIVE.  |
| 3d Person.       | لِيَلِينَ    | لَتَلِيَا  | لَتَلِ    | لِيَلُوا           | لِيَلِيَا  | لِيَلِ    | 3d Person.    |
| 2d Person.       | لِينَ        | لِيَا      | لِي       | لُوا               | لِيَا      | لِ        | 2d Person.    |
| 1st Person.      | لِنَلِ       | لِنَلِ     | لَاَلِ    | لِنَلِ             | لِنَلِ     | لَاَلِ    | 1st Person.   |



| F E M I N I N E. |              |              |            | M A S C U L I N E. |              |           |               |
|------------------|--------------|--------------|------------|--------------------|--------------|-----------|---------------|
| PAS-<br>SIVE.    | PLURAL.      | DUAL.        | SINGULAR.  | PLURAL.            | DUAL.        | SINGULAR. | PAS-<br>SIVE. |
| 3d Person.       | لَيُؤَلِّينَ | لَتُؤَلِّيَا | لَتُؤَلِّ  | لَيُؤَلِّوْا       | لَيُؤَلِّيَا | لَيُؤَلِّ | 3d Person.    |
| 2d Person.       | لَتُؤَلِّينَ | لَتُؤَلِّيَا | لَتُؤَلِّى | لَتُؤَلِّوْا       | لَتُؤَلِّيَا | لَتُؤَلِّ | 2d Person.    |
| 1st Person.      | لِنُؤَلِّ    | لِنُؤَلِّ    | لَاؤَلِّ   | لِنُؤَلِّ          | لِنُؤَلِّ    | لَاؤَلِّ  | 1st Person.   |

THE imperative لَ، commonly written لَ، was originally اُولِى. WAO falls out by the 8th RULE, and with it, HUMZA-TOOL WUSL; because the letter LAM is here moveable. The final YA falls out by the 35th RULE.

| P A R T I C I P L E S. |             |               |            |                    |             |           |          |
|------------------------|-------------|---------------|------------|--------------------|-------------|-----------|----------|
| F E M I N I N E.       |             |               |            | M A S C U L I N E. |             |           |          |
|                        | PLURAL.     | DUAL.         | SINGULAR.  | PLURAL.            | DUAL.       | SINGULAR. |          |
| ACTIVE.                | وَالِيَاتُ  | وَالِيَتَانِ  | وَالِيَةٌ  | وَالُونَ           | وَالِيَانِ  | وَالٍ     | ACTIVE.  |
| PASSIVE.               | مَوْلِيَاتُ | مَوْلِيَتَانِ | مَوْلِيَةٌ | مَوْلِيُونَ        | مَوْلِيَانِ | مَوْلِيٌ  | PASSIVE. |

THE following table presents the leading tenses of the augmented verbs اَوْجَى "He wore out the horse's hoof;" Measure اَفْعَلَ: اَتَقَّى "He shunned;" Measure اِفْتَعَلَ: and اِسْتَوْفَى "He demanded the whole of any thing;" Measure اِسْتَفْعَلَ.

PASSIVE.



| P A S S I V E. |             |                           |            |            | A C T I V E. |             |                           |            |            |
|----------------|-------------|---------------------------|------------|------------|--------------|-------------|---------------------------|------------|------------|
| PARTICIPLE.    | INFINITIVE. | IMPERATIVE.<br>2d Person. | AORIST.    | PRETERITE. | PARTICIPLE.  | INFINITIVE. | IMPERATIVE.<br>2d Person. | AORIST.    | PRETERITE. |
| موجی           | اَلِجَا     | لَتَوَجَّ                 | یوَجی      | اَوَجی     | موج          | اَلِجَا     | اَوَج                     | یوَجی      | اَوَجی     |
| مدقی           | اَتَقَا     | لَتَق                     | یَدقی      | اَتَقی     | مدق          | اَتَقَا     | اَتَق                     | یَدقی      | اَتَقی     |
| مستوفی         | اَسْتَفَا   | لَتَسْتَوْف               | یَسْتَوْفی | اَسْتَوْفی | مستوف        | اَسْتَفَا   | اَسْتَوْف                 | یَسْتَوْفی | اَسْتَوْفی |

VERBS termed *مقرون* because they have two successive letters of infirmity, are inflected, *first*, on *سَمْع*: as *جَوی* “His heart was inflamed with love or grief;” and, *secondly*, on *خَرَب*: as *رَوی* “He related;” &c. The medial radical, in this case, is subject to no permutations at all; whence it follows, *first*, that *جَوی* is inflected precisely as *خَشی*; and, *secondly*, that *رَوی* is inflected precisely as *رَمی*. So, also, in the augmented forms, *اَقْدی* “He formed a resolution,” on the Measure *اَقْدی* “He led astray,” on the Measure *اَسْدی* “He led astray,” on the Measure *اَسْدی* &c.



SECTION EIGHTH.  
OF THE COMBINATION OF HUMZA AND THE  
LETTERS OF INFIRMITY.  
INFLEXION OF COMPLEX VERBS.

THE same root is very commonly observed to have the letter HUMZA for one radical, while WAO or YA occurs as another ; and the complex verbs of this nature have been divided into THIRTEEN CLASSES. They are inflected according to the rules which have already been detailed, but the extreme intricacy of those rules will justify the insertion of some examples.

FIRST AND SECOND CLASSES.

THE FIRST CLASS comprises all verbs having HUMZA for the primal, and WAO for the medial ; and these are inflected, *first*, on نَصَرَ : as أَوْبُ “Returning ;” and, *secondly*, on سَمِعَ : as أَوَّلُ “Being crooked ;” &c. The SECOND CLASS comprises all verbs having HUMZA for the primal, and YA for the medial ; and these are invariably inflected on ضَرَبَ : as أَيْضُ “Returning ;” &c. The following tables present such of the inflexions of these verbs as I think it necessary to insert here.

| PAST TENSE FEMININE.   |         |           |           | PAST TENSE MASCULINE. |         |           |                        |
|------------------------|---------|-----------|-----------|-----------------------|---------|-----------|------------------------|
| Ac-<br>TIVE.           | PLURAL. | DUAL.     | SINGULAR. | PLURAL.               | DUAL.   | SINGULAR. | Ac-<br>TIVE.           |
| 3d Person.             | أُبْنِ  | أَبْتَا   | أَبْتُ    | أَبُوا                | أَبَا   | أَبْ      | 3d Person.             |
| 3d Person.             | أَدْنَ  | أَدْتَا   | أَدْتُ    | أَدُوا                | أَدَا   | أَدْ      | 3d Person.             |
| 3d Person.             | أُضْنَ  | أُضْتَا   | أُضْتُ    | أُضُوا                | أُضَا   | أُضْ      | 3d Person.             |
| 3d Person.<br>PASSIVE. | أُبْنِ  | أُيْبَتَا | أُيْبْتُ  | أُيْبُوا              | أُيْبَا | أُيْبْ    | 3d Person.<br>PASSIVE. |



THE passive plural feminine of آد and آض becomes اَدُنْ and اَضُنْ by the 13th RULE.

| AORIST FEMININE.       |           |              |              | AORIST MASCULINE.     |              |           |                        |
|------------------------|-----------|--------------|--------------|-----------------------|--------------|-----------|------------------------|
| Ac-<br>TIVE.           | PLURAL.   | DUAL.        | SINGULAR.    | PLURAL.               | DUAL.        | SINGULAR. | Ac-<br>TIVE.           |
| 3d Person.             | يُؤَبِّنْ | تُؤَوِّبَانِ | تُؤَوِّبُ    | يُؤَوِّبُونَ          | يُؤَوِّبَانِ | يُؤَوِّبُ | 3d Person.             |
| 2d Person.             | تَتَّضِنِ | تَتَّيْضَانِ | تَتَّيْضِينَ | تَتَّيْضُونَ          | تَتَّيْضَانِ | تَتَّيْضُ | 2d Person.             |
| 1st Person.            | نَادُ     | نَادُ        | آَادُ        | نَادُ                 | نَادُ        | آَادُ     | 1st Person.            |
| 3d Person.<br>PASSIVE. | يَأْبَنُ  | تَأَبَانِ    | تَأَبُ       | يَأْبُونَ             | يَأَبَانِ    | يَأَبُ    | 3d Person.<br>PASSIVE. |
| IMPERATIVE FEMININE.   |           |              |              | IMPERATIVE MASCULINE. |              |           |                        |
| Ac-<br>TIVE.           | PLURAL.   | DUAL.        | SINGULAR.    | PLURAL.               | DUAL.        | SINGULAR. | Ac-<br>TIVE.           |
| 2d Person.             | أُبْنِ    | أُوبَا       | أُوبِي       | أُوبُوا               | أُوبَا       | أُبْ      | 2d Person.             |
| 2d Person.             | اِضْنِ    | اِیْضَا      | اِیْضِي      | اِیْضُوا              | اِیْضَا      | اِضْ      | 2d Person.             |
| 2d Person.             | اَدُنْ    | آَا          | آَدِي        | آَدُوا                | آَا          | آَدُ      | 2d Person.             |
| 2d Person.<br>PASSIVE. | لِئَابِنِ | لِئَابَا     | لِئَابِي     | لِئَابُوا             | لِئَابَا     | لِئَابُ   | 2d Person.<br>PASSIVE. |

THE active and passive participles are آَوِبُ originally آَبُ;  
and مَوَوِبُ originally مَوَوِّبُ if the medial be wao; according  
to the RULES (17th and 14th,) of مَقُولُ and قَائِلُ. And they



will be formed as **أُتِئِض** and **مَأْيُوض** if the medial be **YA**; because the passive participle, in that case, is subject to no permutation whatever.

### THIRD AND FOURTH CLASSES.

THE THIRD CLASS comprehends all verbs having HUMZA for the primal, and **WAO** for the final; and these are invariably inflected on **نَصَرَ** as **أَتَوْ** "Coming." The FOURTH CLASS embraces all verbs having HUMZA for the primal, and **YA** for the final; and these are inflected, *first*, on **ضَرَبَ** as **أَتَيْ** or **أَتَيَان** "Coming;" and, *secondly*, though rarely, on **سَمِعَ** as **أَرَى** "Burning with enmity;" &c.

| PAST TENSE FEMININE. |          |           |           | PAST TENSE MASCULINE. |         |           |                     |
|----------------------|----------|-----------|-----------|-----------------------|---------|-----------|---------------------|
| Ac-TIVE.             | PLURAL.  | DUAL.     | SINGULAR. | PLURAL.               | DUAL.   | SINGULAR. | Ac-TIVE.            |
| 3d Person.           | أَتُون   | أَتَتَا   | أَتَتْ    | أَتُوا                | أَتَوَا | أَتَا     | 3d Person.          |
| 3d Person.           | أَتَيْنَ | أَتَتَا   | أَتَتْ    | أَتُوا                | أَتَيَا | أَتَى     | 3d Person.          |
| 3d Person.           | أَرَيْنَ | أَرَيْتَا | أَرَيْتْ  | أَرُوا                | أَرَيَا | أَرَى     | 3d Person.          |
| 3d Person. PASSIVE.  | أُتِيْن  | أُتِيَتَا | أُتِيَتْ  | أُتُوا                | أُتَيَا | أُتِيَ    | 3d Person. PASSIVE. |



| AORIST FEMININE.       |             |             |           | AORIST MASCULINE.     |             |           |                        |
|------------------------|-------------|-------------|-----------|-----------------------|-------------|-----------|------------------------|
| Ac-<br>TIVE.           | PLURAL.     | DUAL.       | SINGULAR. | PLURAL.               | DUAL.       | SINGULAR. | Ac-<br>TIVE.           |
| 3d Person.             | يَأْتُونَ   | تَأْتَوَانِ | تَأْتُو   | يَأْتُونَ             | يَأْتَوَانِ | يَأْتُو   | 3d Person.             |
| 2d Person.             | تَأْتِينَ   | تَأْتِيَانِ | تَأْتِينَ | تَأْتُونَ             | تَأْتِيَانِ | تَأْتِي   | 2d Person.             |
| 1st Person.            | نَأْرِي     | نَأْرِي     | أَرِي     | نَأْرِي               | نَأْرِي     | أَرِي     | 1st Person.            |
| 3d Person.<br>PASSIVE. | يُوتَيْنِ   | يُوتِيَانِ  | يُوتِي    | يُوتُونَ              | يُوتِيَانِ  | يُوتِي    | 3d Person.<br>PASSIVE. |
| IMPERATIVE FEMININE.   |             |             |           | IMPERATIVE MASCULINE. |             |           |                        |
| Ac-<br>TIVE.           | PLURAL.     | DUAL.       | SINGULAR. | PLURAL.               | DUAL.       | SINGULAR. | Ac-<br>TIVE.           |
| 2d Person.             | أُوتُونَ    | أُوتُوا     | أُوتِي    | أُوتُوا               | أُوتُوا     | أُوتُ     | 2d Person.             |
| 2d Person.             | اِيتِينَ    | اِيتِيَا    | اِيتِي    | اِيتُوا               | اِيتِيَا    | اِيتُ     | 2d Person.             |
| 2d Person.             | اِيرِينَ    | اِيرِيَا    | اِيرِي    | اِيرُوا               | اِيرِيَا    | اِيرُ     | 2d Person.             |
| 2d Person.<br>PASSIVE. | لِتُوتَيْنِ | لِتُوتِيَا  | لِتُوتِي  | لِتُوتُوا             | لِتُوتِيَا  | لِتُوتُ   | 2d Person.<br>PASSIVE. |

THE active and passive participles are **آت** and **مَاتُو** if the final be **wao**; or **مَاتِي** like **مَرَمِي** if the final be **ya**.

#### FIFTH AND SIXTH CLASSES.

THE FIFTH CLASS comprises all verbs having **wao** for the primal, and **HUMZA** for the medial; and these are invariably inflected on

ضرب:



وَٱدَّ as ضَرَبَ : "To bury alive;" &c. The SIXTH CLASS em-

braces all verbs having YA for the primal, and HUMZA for the medial; and these are inflected, *first*, on سَمِعَ ; and, *secondly*, on

يَيْبَسُ or يَيْبَسُ : "He despaired;" Aorist يَبَسَ or يَبَسُ : حَسِبَ

&c.

| PAST TENSE FEMININE.   |            |             |            | PAST TENSE MASCULINE. |             |            |                        |
|------------------------|------------|-------------|------------|-----------------------|-------------|------------|------------------------|
| Ac-<br>TIVE.           | PLURAL.    | DUAL.       | SINGULAR.  | PLURAL.               | DUAL.       | SINGULAR.  | Ac-<br>TIVE.           |
| 3d Person.             | وَٱدَّنَ   | وَٱدَتَا    | وَٱدَتْ    | وَٱدُوا               | وَٱدَا      | وَٱدَ      | 3d Person.             |
| 3d Person.             | يَبَسْنَ   | يَبَسَتَا   | يَبَسَتْ   | يَبَسُوا              | يَبَسَا     | يَبَسَ     | 3d Person.             |
| 3d Person.<br>PASSIVE. | وُيَدَّنَ  | وُيَدَتَا   | وُيَدَتْ   | وُيَدُّوا             | وُيَدُّا    | وُيَدُّ    | 3d Person.<br>PASSIVE. |
| AORIST FEMININE.       |            |             |            | AORIST MASCULINE.     |             |            |                        |
| Ac-<br>TIVE            | PLURAL.    | DUAL.       | SINGULAR.  | PLURAL.               | DUAL.       | SINGULAR.  | Ac-<br>TIVE.           |
| 3d Person.             | يَبَدَّنَ  | يَبَدَّتَا  | يَبَدَّتْ  | يَبَدُّوْنَ           | يَبَدُّانِ  | يَبَدُّ    | 3d Person.             |
| 2d Person.             | تَبَدَّنْ  | تَبَدَّتَا  | تَبَدَّتْ  | تَبَدُّوْا            | تَبَدُّوْا  | تَبَدُّوْا | 2d Person.             |
| 1st Person.            | نَبَدُّ    | نَبَدُّ     | نَبَدُّ    | نَبَدُّ               | نَبَدُّ     | نَبَدُّ    | 1st Person.            |
| 3d Person.<br>PASSIVE. | يُؤَادَّنَ | يُؤَادَّتَا | يُؤَادَّتْ | يُؤَادُّوْنَ          | يُؤَادُّانِ | يُؤَادُّ   | 3d Person.<br>PASSIVE. |

It is scarcely necessary to remark that the Aorist يَبَسُ be-  
comes يُوَاسُّ in the passive voice.

IMPERATIVE



| IMPERATIVE FEMININE.    |              |             |             | IMPERATIVE MASCULINE. |             |            |                         |
|-------------------------|--------------|-------------|-------------|-----------------------|-------------|------------|-------------------------|
| Ac.<br>TIVE.            | PLURAL.      | DUAL.       | SINGULAR.   | PLURAL.               | DUAL.       | SINGULAR.  | Ac.<br>TIVE.            |
| 1st Person.             | اَدْنَ       | اَدَا       | اَدِي       | اَدُوا                | اَدَا       | اَدِ       | 1st Person.             |
| 2d Person.              | اِيَّاسِنَ   | اِيَّاسَا   | اِيَّاسِي   | اِيَّاسُوا            | اِيَّاسَا   | اِيَّاسِ   | 2d Person.              |
| 3d Person.              | اِيَّاسِنَ   | اِيَّاسَا   | اِيَّاسِي   | اِيَّاسُوا            | اِيَّاسَا   | اِيَّاسِ   | 3d Person.              |
| 4th Person.<br>PASSIVE. | لِتَوَّادْنَ | لِتَوَّادَا | لِتَوَّادِي | لِتَوَّادُوا          | لِتَوَّادَا | لِتَوَّادِ | 4th Person.<br>PASSIVE. |

THE participles are regularly **يَا ئِسْ : سَوَّوْدُ ; وَائِدُ** ;  
**مَيَّوَّوْسُ** : but, in the two last, the first and second radicals  
very commonly change places ; and thus we have **آئِسْ** ; and  
**مَيَّوَّوْسُ** ; which last word seems invariably to supercede  
**يَيَّوَّوْسُ** . So, also, **اَيَّسْ** is perhaps as common as **يَيَّسْ** in  
the past tense of the verb ; but the transposition of letters will be  
considered hereafter.

### SEVENTH AND EIGHTH CLASSES.

THE SEVENTH CLASS comprehends all verbs having HUMZA for  
the medial, and WAO for the final ; and these are inflected, *first*,  
on **فَتَحَ** : as **دَاوُ** “ Deceiving ;” and, *secondly*, on **نَصَرَ** : as **دَاوُ**  
“ Driving cattle ;” or “ The withering of vegetables ;” &c. The  
EIGHTH CLASS embraces all verbs having HUMZA for the medial,  
and YA for the final ; and these are inflected, *first*, on **فَتَحَ** : as  
**ثَايُ** “ The bursting of a stitch ;” and, *secondly*, on **ضَرَبَ** : as  
**صَيَّيُ** “ The croaking of a frog ;” or “ The cry of a young  
mouse ;” &c.



| PAST TENSE FEMININE.   |              |             |            | PAST TENSE MASCULINE. |              |           |                        |
|------------------------|--------------|-------------|------------|-----------------------|--------------|-----------|------------------------|
| AC-<br>TIVE.           | PLURAL.      | DUAL.       | SINGULAR.  | PLURAL.               | DUAL.        | SINGULAR. | AC-<br>TIVE.           |
| 3d Person.             | دَأَوْنَ     | دَأَتَا     | دَأَتْ     | دَأَوَا               | دَأَوَا      | دَأَا     | 3d Person.             |
| 3d Person.             | صَأَيْنَ     | صَأَتَا     | صَأَتْ     | صَأَوَا               | صَأَيَا      | صَأَى     | 3d Person.             |
| 3d Person.<br>PASSIVE. | دُئِيْنَ     | دُئِيَّتَا  | دُئِيَّتْ  | دُؤَوَا               | دُئِيَّا     | دُئِيْ    | 3d Person.<br>PASSIVE. |
| AORIST FEMININE.       |              |             |            | AORIST MASCULINE.     |              |           |                        |
| AC-<br>TIVE.           | PLURAL.      | DUAL.       | SINGULAR.  | PLURAL.               | DUAL.        | SINGULAR. | AC-<br>TIVE.           |
| 3d Person.             | يَدَأَيْنَ   | تَدَأَيَانِ | تَدَأَى    | يَدَأَوْنَ            | يَدَأَيَانِ  | يَدَأَى   | 3d Person.             |
| 2d Person.             | تَصِيَيْنَ   | تَصِيَيَانِ | تَصِيِيْنَ | تَصَوُّوْنَ           | تَصِيِيَّانِ | تَصِيِيْ  | 2d Person.             |
| 1st Person.            | نَدَوُّوْ    | نَدَوُّوْ   | أَدَوُّوْ  | نَدَوُّوْ             | نَدَوُّوْ    | أَدَوُّوْ | 1st Person.            |
| 3d Person.<br>PASSIVE. | يُدَأَيْنَ   | تُدَأَيَانِ | تُدَأَى    | يُدَأَوْنَ            | يُدَأَيَانِ  | يُدَأَى   | 3d Person.<br>PASSIVE. |
| IMPERATIVE FEMININE.   |              |             |            | IMPERATIVE MASCULINE. |              |           |                        |
| AC-<br>TIVE.           | PLURAL.      | DUAL.       | SINGULAR.  | PLURAL.               | DUAL.        | SINGULAR. | AC-<br>TIVE.           |
| 2d Person.             | إِدَأَيْنِ   | إِدَأَيَا   | إِدَأَى    | إِدَأَوَا             | إِدَأَيَا    | إِدَأَا   | 2d Person.             |
| 2d Person.             | إِصِيَيْنِ   | إِصِيِيَّا  | إِصِيِيْ   | إِصَوُّوَا            | إِصِيِيَّا   | إِصِيِيْ  | 2d Person.             |
| 2d Person.             | أَدَوُّوْنَ  | أَدَوُّوَا  | أَدَوُّوْ  | أَدَوُّوَا            | أَدَوُّوَا   | أَدَوُّوْ | 2d Person.             |
| 2d Person.<br>PASSIVE. | لِتُدَأَيْنِ | لِتُدَأَيَا | لِتُدَأَى  | لِتُدَأَوَا           | لِتُدَأَيَا  | لِتُدَأَا | 2d Person.<br>PASSIVE. |



THE participles are formed as **رَأَى** and **رَأَتْ** if the final be **WAO**; or **صَاء** and **مَصْبِي** if the final be **YA**.

THE reader who refers to RULE 3d for the permutation of **HUMZA**, will observe the optional application of that rule to many inflexions of the preceding verbs; but it is necessarily applicable to the same inflexions of the verb **رَأَى** or **رَوِيَ** "Knowing; or Seeing;" inflected as **رَأَى**; and these, therefore, I proceed to detail.

| PAST TENSE FEMININE. |          |           |           | PAST TENSE MASCULINE. |         |           |           |
|----------------------|----------|-----------|-----------|-----------------------|---------|-----------|-----------|
|                      | PLURAL.  | DUAL.     | SINGULAR. |                       | PLURAL. | DUAL.     | SINGULAR. |
| 3d Person. ACTIVE.   | رَأَيْنَ | رَأَتَا   | رَأَتْ    |                       | رَأَوْا | رَأَيَا   | رَأَى     |
| 3d Person. PASSIVE.  | رُئِينَ  | رُئِيَتَا | رُئِيَتْ  |                       | رُؤُوا  | رُئِيَا   | رُئِيَ    |
| AORIST FEMININE.     |          |           |           | AORIST MASCULINE.     |         |           |           |
|                      | PLURAL.  | DUAL.     | SINGULAR. |                       | PLURAL. | DUAL.     | SINGULAR. |
| 3d Person. ACTIVE.   | يَرَيْنَ | تَرَيَانِ | تَرَى     |                       | يَرُونَ | يَرَيَانِ | يَرَى     |
| 3d Person. PASSIVE.  | يُرَيْنَ | تُرَيَانِ | تُرَى     |                       | يُرُونَ | يُرَيَانِ | يُرَى     |
| IMPERATIVE FEMININE. |          |           |           | IMPERATIVE MASCULINE. |         |           |           |
|                      | PLURAL.  | DUAL.     | SINGULAR. |                       | PLURAL. | DUAL.     | SINGULAR. |
| 2d Person. ACTIVE.   | رَيْنِ   | رَيَا     | رِي       |                       | رُوا    | رَيَا     | رَ        |
| 2d Person. PASSIVE.  | لِرَيْنِ | لِرَيَا   | لِرِي     |                       | لِرُوا  | لِرَيَا   | لِرَ      |



THE participles are رَاء and مَرْتَبِي. The imperative رَ, originally رَا, rejects both HUMZAS, after transferring to the preceding letter, the vowel point applicable to the last HUMZA.

### N I N T H C L A S S.

THE NINTH CLASS embraces all verbs having wāo for the primal, and HUMZA for the final; and these are inflected, *first*, on قَتَحَ: as وَضَاءَةٌ "Finding fault;" *secondly*, on كَرَّمَ: as وَثًا "Having a clean face;" and, *finally*, on سَمِعَ: as وَثًا "Hurting the hand without breaking the bone;" &c.

| PAST TENSE MASCULINE.  |             |              |              | PAST TENSE FEMININE. |              |            |                        |
|------------------------|-------------|--------------|--------------|----------------------|--------------|------------|------------------------|
| AC-<br>TIVE.           | PLURAL.     | DUAL.        | SINGULAR.    | PLURAL.              | DUAL.        | SINGULAR.  | AC-<br>TIVE.           |
| 3d Person.             | وَدَّ أَنْ  | وَدَّ أَتَا  | وَدَّ أَتَتْ | وَدَّ وَوَا          | وَدَّ أَا    | وَدَّ أَا  | 3d Person.             |
| 3d Person.             | وَضُّونَ    | وَضُّوتَا    | وَضُّوتْ     | وَضُّوْا             | وَضُّوْا     | وَضُّوْا   | 3d Person.             |
| 3d Person.             | وَدَّيْنِ   | وَدَّيْنَا   | وَدَّيْتِ    | وَدَّيْنَا           | وَدَّيْنَا   | وَدَّيْنَا | 3d Person.             |
| 3d Person.<br>PASSIVE. | وَدَّيْنِ   | وَدَّيْنَا   | وَدَّيْتِ    | وَدَّيْنَا           | وَدَّيْنَا   | وَدَّيْنَا | 3d Person.<br>PASSIVE. |
| AORIST FEMININE.       |             |              |              | AORIST MASCULINE.    |              |            |                        |
| AC-<br>TIVE.           | PLURAL.     | DUAL.        | SINGULAR.    | PLURAL.              | DUAL.        | SINGULAR.  | AC-<br>TIVE.           |
| 3d Person.             | يُودَّ أَنْ | تُودَّ أَانِ | تُودَّ أَا   | يُودَّ أُونِ         | يُودَّ أَانِ | يُودَّ أَا | 3d Person.             |
| 2d Person.             | تُوضُّونَ   | تُوضُّونِ    | تُوضُّونِ    | تُوضُّونَ            | تُوضُّونِ    | تُوضُّونِ  | 2d Person.             |

AORIST



| AORIST FEMININE.       |           |            |            | AORIST MASCULINE.     |            |            |                        |
|------------------------|-----------|------------|------------|-----------------------|------------|------------|------------------------|
| AC-<br>TIVE.           | PLURAL.   | DUAL.      | SINGULAR.  | PLURAL.               | DUAL.      | SINGULAR.  | AC-<br>TIVE.           |
| 1st Person.            | نَوْتَا   | نَوْتَا    | أَوْتَا    | نَوْتَا               | نَوْتَا    | أَوْتَا    | 1st Person.            |
| 3d Person.<br>PASSIVE. | يُوضَّانَ | تُوضَّانِ  | تُوضَّأُ   | يُوضَّانَ             | يُوضَّانِ  | يُوضَّأُ   | 3d Person.<br>PASSIVE. |
| IMPERATIVE FEMININE.   |           |            |            | IMPERATIVE MASCULINE. |            |            |                        |
| AC-<br>TIVE.           | PLURAL.   | DUAL.      | SINGULAR.  | PLURAL.               | DUAL.      | SINGULAR.  | AC-<br>TIVE.           |
| 2d Person.             | اِذْنَ    | اِذْنَا    | اِذْنِي    | اِذْنَ                | اِذْنَا    | اِذْنِي    | 2d Person.             |
| 2d Person.             | اَوْضُونِ | اَوْضُونَا | اَوْضُونِي | اَوْضُونِ             | اَوْضُونَا | اَوْضُونِي | 2d Person.             |
| 2d Person.<br>PASSIVE. | لِتُؤْنِ  | لِتُؤْنَا  | لِتُؤْنِي  | لِتُؤْنِ              | لِتُؤْنَا  | لِتُؤْنِي  | 2d Person.<br>PASSIVE. |

THE participles are formed as **وَإِنِّي** which exhibits no permutations at all ; and **مَوْنٌ** optionally **مَوْنٌ** by the second rule applicable to the letter HUMZA.

#### TENTH AND ELEVENTH CLASSES.

THE TENTH CLASS embraces all verbs having **WAO** for the medial, and HUMZA for the final ; and these are inflected, *first*, on **نَصَرَ** : as **بَوَّءَ** "Confessing a fault;" and, *secondly*, on **سَمِعَ** : as **نَوَّأَ** (originally **نَوَّأَ**) "Suffering pain." Under the ELEVENTH CLASS, are comprised all verbs having **YA** for the medial, and HUMZA for the final ; and these are inflected, *first*, on **ضَرَبَ** : as **جَيَّأَ** "Coming;" *secondly*, on **سَمِعَ** : as **كَيَّأَ** "Being timid or cowardly;"



ly;" and, *finally*, on كَرَّمَ as هَيَّوْ in the phrase هَيَّوْ الرَّجُلُ "The man is well formed;" which ought to have been regularly هَاءَ.

| PAST TENSE FEMININE.   |           |              |             | PAST TENSE MASCULINE. |           |           |                        |
|------------------------|-----------|--------------|-------------|-----------------------|-----------|-----------|------------------------|
| Ac.<br>TIVE.           | PLURAL.   | DUAL.        | SINGULAR.   | PLURAL.               | DUAL.     | SINGULAR. | Ac.<br>TIVE.           |
| 3d Person.             | مَعْنُ    | بَاءَاتَا    | بَاءَاتُ    | بَاوُوا               | بَاَا     | بَاءَ     | 3d Person.             |
| 3d Person.             | دَعْنُ    | دَاَاتَا     | دَاَاتُ     | دَاوُوا               | دَاَا     | دَاءَ     | 3d Person.             |
| 3d Person.             | جَعْنُ    | جَاَاتَا     | جَاَاتُ     | جَاوُوا               | جَاَا     | جَاءَ     | 3d Person.             |
| 3d Person.             | كَعْنُ    | كَاَاتَا     | كَاَاتُ     | كاوُوا                | كاَا      | كَاءَ     | 3d Person.             |
| 3d Person.             | هَيَّوْنُ | هَيَّوَاتَا  | هَيَّوَاتُ  | هَيَّوُوا             | هَيَّوَا  | هَيَّوْ   | 3d Person.             |
| 3d Person.<br>PASSIVE. | مَعْنُ    | يَبَّاتَا    | يَبَّاتُ    | بَيَّوُوا             | بَيَّا    | بَيَّءَ   | 3d Person.<br>PASSIVE. |
| AORIST FEMININE.       |           |              |             | AORIST MASCULINE.     |           |           |                        |
| Ac.<br>TIVE.           | PLURAL.   | DUAL.        | SINGULAR.   | PLURAL.               | DUAL.     | SINGULAR. | Ac.<br>TIVE.           |
| 3d Person.             | يَبَّوْنُ | تَبَّوَاتَا  | تَبَّوَاتُ  | يَبَّوُوا             | يَبَّوَا  | يَبَّوْ   | 3d Person.             |
| 2d Person.             | تَجَّيْنُ | تَجَّيَّاتَا | تَجَّيَّاتُ | تَجَّيَّوُوا          | تَجَّيَّا | تَجَّيْ   | 2d Person.             |
| 1st Person.            | نَدَاءُ   | نَدَاءُ      | أَدَاءُ     | نَدَاءُ               | نَدَاءُ   | أَدَاءُ   | 1st Person.            |
| 3d Person.<br>PASSIVE. | يَهَّانُ  | يَهَّاتَا    | يَهَّاتُ    | يَهَّوُوا             | يَهَّا    | يَهَّءَ   | 3d Person.<br>PASSIVE. |

IMPERATIVE



| IMPERATIVE FEMININE.   |           |           |             | IMPERATIVE MASCULINE. |           |           |                        |
|------------------------|-----------|-----------|-------------|-----------------------|-----------|-----------|------------------------|
| Ac-<br>TIVE.           | PLURAL.   | DUAL.     | SINGULAR.   | PLURAL.               | DUAL.     | SINGULAR. | Ac-<br>TIVE.           |
| 2d Person.             | دَانْ     | دَااْ     | دَائِيْ     | دَاوُواْ              | دَااْ     | دَاْ      | 2d Person.             |
| 2d Person.             | جِنَّ     | جِيَاْ    | جِيِيْ      | جِيُوُواْ             | جِيَاْ    | جِيْ      | 2d Person.             |
| 2d Person.             | هُوْنْ    | هُوَاْ    | هُوِيْ      | هُوُوُواْ             | هُوَاْ    | هُوْ      | 2d Person.             |
| 2d Person.<br>PASSIVE. | لُنْجَانْ | لُنْجَااْ | لُنْجَائِيْ | لُنْجَاوُواْ          | لُنْجَااْ | لُنْجَاْ  | 2d Person.<br>PASSIVE. |

THE active participle is formed as بَاء or جَاء; originally بَاء or جَاء; afterwards بَاء or جَاء; by the rule of (17th of the اَعْلَال); afterwards بَائِي or جَائِي; (RULE 8th, Page 392; ) afterwards بَاء or جَاء; the final YA being rendered quiescent by RULE 23d of the اَعْلَال; and then rejected to prevent the junction of two quiescents; namely itself, and the NOON of TUNVEEN. The passive participle is formed by the rule of مَقُول if the medial be WAO: as مَبُوء originally مَبُوء; and by the rule of مَبِيع if the medial be YA: as مَجِي originally مَجِيو; &c.

#### TWELFTH AND THIRTEENTH CLASSES.

THE TWELFTH CLASS embraces all verbs having HUMZA for the primal, and two infirm letters for the medial and final: as اَوِي  
 "Having a place of refuge." Under the THIRTEENTH CLASS, are comprised all verbs having HUMZA for the medial, and two infirm



infirm letters for the primal and final: as **وَأَيُّ** "To promise." Both are invariably inflected on **ضَرْب**.

| PAST TENSE FEMININE. |           |             |           | PAST TENSE MASCULINE. |             |           |                     |
|----------------------|-----------|-------------|-----------|-----------------------|-------------|-----------|---------------------|
| Ac-TIVE.             | PLURAL.   | DUAL.       | SINGULAR. | PLURAL.               | DUAL.       | SINGULAR. | Ac-TIVE.            |
| 3d Person.           | أَوَيْنَ  | أَوَتَا     | أَوْتُ    | أَوُوا                | أَوِيَا     | أَوِي     | 3d Person.          |
| 3d Person.           | وَأَيْنَ  | وَأَتَا     | وَأْتُ    | وَأَوُوا              | وَأَوِيَا   | وَأَوِي   | 3d Person.          |
| 3d Person. PASSIVE.  | أُويِنَ   | أُويَتَا    | أُويْتُ   | أُوُوا                | أُويَا      | أُوي      | 3d Person. PASSIVE. |
| AORIST FEMININE.     |           |             |           | AORIST MASCULINE.     |             |           |                     |
| Ac-TIVE.             | PLURAL.   | DUAL.       | SINGULAR. | PLURAL.               | DUAL.       | SINGULAR. | Ac-TIVE.            |
| 3d Person.           | يَأْوِينَ | تَأْوِيَانِ | تَأْوِي   | يَأْوُونَ             | يَأْوِيَانِ | يَأْوِي   | 3d Person.          |
| 2d Person.           | تَيِّينَ  | تَيِّيَانِ  | تَيِّينَ  | تَوُونَ               | تَيِّيَانِ  | تَيِّيَ   | 2d Person.          |
| 1st Person.          | نَأْوِي   | نَأْوِي     | أَوِي     | نَأْوِي               | نَأْوِي     | أَوِي     | 1st Person.         |
| 3d Person. PASSIVE.  | يُؤْوِينَ | تُؤْوِيَانِ | تُؤْوِي   | يُؤْوُونَ             | يُؤْوِيَانِ | يُؤْوِي   | 3d Person. PASSIVE. |
| IMPERATIVE FEMININE. |           |             |           | IMPERATIVE MASCULINE. |             |           |                     |
| Ac-TIVE.             | PLURAL.   | DUAL.       | SINGULAR. | PLURAL.               | DUAL.       | SINGULAR. | Ac-TIVE.            |
| 2d Person.           | إِيْوِينَ | إِيْوِيَا   | إِيْوِي   | إِيْوُوا              | إِيْوِيَا   | إِيْوِي   | 2d Person.          |
| 2d Person.           | إَيْنَ    | إِيَا       | إِي       | أُوا                  | إِيَا       | !         | 2d Person.          |

IMPERATIVE



| IMPERATIVE FEMININE.   |               |             |            | IMPERATIVE MASCULINE. |             |           |                        |
|------------------------|---------------|-------------|------------|-----------------------|-------------|-----------|------------------------|
| AC-<br>TIVE.           | PLURAL.       | DUAL.       | SINGULAR.  | PLURAL.               | DUAL.       | SINGULAR. | AC-<br>TIVE.           |
| 2d Person.             | لِتُؤَوِّينَ  | لِتُؤَوِّيا | لِتُؤَوِّى | لِتُؤَوِّوا           | لِتُؤَوِّيا | لِتُؤَوِّ | 2d Person.             |
| 2d Person.<br>PASSIVE. | لِتُؤَاعَيْنَ | لِتُؤَاعِيا | لِتُؤَاعِى | لِتُؤَاعُوا           | لِتُؤَاعِيا | لِتُؤَاعِ | 2d Person.<br>PASSIVE. |

| P A R T I C I P L E S. |              |                |                    |             |              |           |          |
|------------------------|--------------|----------------|--------------------|-------------|--------------|-----------|----------|
| F E M I N I N E.       |              |                | M A S C U L I N E. |             |              |           |          |
|                        | PLURAL.      | DUAL.          |                    | PLURAL.     | DUAL.        | SINGULAR. |          |
| ACTIVE.                | أَتِيَّاتٌ   | أَتِيَّتَانِ   | أَتِيَّةٌ          | أَتُونُ     | أَتِيَّانِ   | أَتِ      | ACTIVE   |
| PASSIVE.               | مَأْوِيَّاتٌ | مَأْوِيَّتَانِ | مَأْوِيَّةٌ        | مَأْوِيُونُ | مَأْوِيَّانِ | مَأْوِيٌّ | PASSIVE. |
| ACTIVE.                | وَأَتِيَّاتٌ | وَأَتِيَّتَانِ | وَأَتِيَّةٌ        | وَأَتُونُ   | وَأَتِيَّانِ | وَأَتِ    | ACTIVE.  |
| PASSIVE.               | مَوَّيَّاتٌ  | مَوَّيَّتَانِ  | مَوَّيَّةٌ         | مَوَّيُونُ  | مَوَّيَّانِ  | مَوَّيٌّ  | PASSIVE. |

THE original form *أَوِيٌّ* becomes *أَتِيٌّ* like *جَائِيٌّ* and afterwards *أَعِ* like *جَاعِ*. So, also, of *وَأَعِ*; originally *وَأَتِيٌّ*. The original form *مَأْوَوِيٌّ*; becomes *مَأْوِيٌّ* as *مَوَّوَوِيٌّ* becomes *مَوَّيٌّ* by rule 21st, page 423.

### C O N C L U S I O N.

It would be easy to illustrate the application of the rules of *اَعْلَال* to many augmented verbs which have been omitted for the sake of brevity; but in fact, the reader who has



mastered the rules, together with the inflexions of the verbs already detailed, will have little difficulty in applying the same principles to all other verbs, on what measure soever they may happen to be formed, and of whatever letters they may be composed. I proceed therefore to detail the rules of IDGHAM.

## CHAPTER TWELFTH.

### SECTION FIRST.

أَلَاذْ غَام

#### THE COALESCENCE OF LETTERS.

THE word *أَلَاذْ غَام* is thought in KOOFA to be an infinitive formed on the Measure *اِفْعَال*; but the people of BUSRA read *اِيْ غَام*; in which case, it is an infinitive formed on the Measure *اِفْتَعَال*. In its literal sense it means “The insertion of one thing into another;” as *أَلَاذْ غَمْتُ اللَّجَامَ فِي فَمِ الْفَرَسِ* “I put the bridle into the mouth of the horse;” but as a term of Grammar, it indicates the utterance of two homogeneous letters at once; the first letter being termed *مَدْ غَم* or BRIDLED; and the second *مَدْ غَم فَيَّ* or “That to which the other is BRIDLED.” Its operations are variously performed by the means of *اِبْدَال*, *اِنْشَاك*, and *تَحْرِيك*, as formerly explained; and they proceed according to the following rules.

#### R U L E F I R S T.

Two following homogeneous letters, occurring together in the same word, must coalesce under the sign TUSHDEED, if the first letter shall happen to be quiescent. Examples: *مَدْ* “Prolongation;” originally *مَدْكَ*; *حَقْ* “True;” originally *حَقَّقْ*; &c.

RULE



# R U L E S E C O N D.

IF both letters be INHERENTLY, not ACCIDENTALLY moveable, the coalescence between them is also necessary. Examples: فَرَّ "He fled;" originally فَرَرَّ: دَوَابُّ "Cattle;" originally دَوَابُّ: &c. Nor can it be set aside though the second letter shall become quiescent by what is termed سَكُونُ الْوَقْفِ; that is to say, "A quiescent mark given to a letter originally moveable, in order to mark a pause in a sentence;" as فَرَّ FURR; properly فَرَّ FURRA: دَوَابُّ DUWABB; properly دَوَابُّ DUWABBO: &c.

## R E M A R K S.

THE preceding rule is optionally, not necessarily applicable, 1st. to the letter *lā* occurring as the medial radical of a verb formed on the Measure *اِفْتَعَالُ*: as اِفْتَتَلَّ "The party committed mutual slaughter;" otherwise قَتَلَ by the operation of the rule. 2d. To verbs formed on the Measure *اِفْعَالُ* and having *wāw* for the medial and final radical: as اِخْوَوِي or اِخْوِي "The vegetation was of a dark green;" originally اِخْوَوَو: &c. 3d. To verbs active and passive formed on *فَعَلَ* or *فُعِلَ* and having the medial and final infirm: as حَيَّ "He lived;" Passive حَيِّي: otherwise حَيَّ or حَيَّ by the operation of the rule. 4th. To passive verbs of the same class, formed on *اُسْتَفْعَلَ*; or *اُسْتَفْعِلَ*: as اُحْيِيَ "He was brought to life;" otherwise اُحْيِيَ: otherwise اُسْتَحْيِيَ the passive form of اُسْتَحْيِيَ "He blushed;" حَوِي otherwise حَوِي (notwithstanding the junct-



tion of two quiescents,) an insignificant form of the same root.

5th. To words infirm in the medial and final, and formed on

تَفْعِلَةٌ as تَحْيِيَّةٌ otherwise تَحِيَّةٌ “Salutation:” or أَنْفَعَلَةٌ as

أَحْيَاءٌ otherwise أَحْيَا the plural of حَيَا “Rain:” or

أَحْيَاءٌ otherwise أَحْيَاءُ the plural of حَيٌّ

“Living;” Measure فَعِيلٌ. For in all these cases, the second

YA is moveable by an inherent vowel point, and therefore both

YAs may coalesce together; but the coalescence is optional only,

not necessary, because the medial of a نَاتِقٍ should suffer no

change. The rule does not operate in مُحْيِيَّةٌ “A giver of

life;” or in رَأَيْتُ مُحْيِيًّا “I saw a giver of life;” or in

حَيَّانٍ the dual number of حَيَا “Rain;” because the second

YA, in all these cases, is moveable by an ACCIDENTAL vowel point;

occasioned, in مُحْيِيَّةٌ, by the occurrence of the termination تَا

of the feminine gender; in مُحْيِيًّا, by the governing verb

رَأَيْتُ; and in حَيَّانٍ, by the dual termination in ALIF NOON.

THE verbs ضَبِبَ الْبَلَدُ “The city was full of lizards;”

قَطَطَ شَعْرَهُ “His eyes were shut and bleared;” لَحَحَتْ عَيْنُهُ

“He curled his hair;” and أَلِلَ السِّقَاءُ “The water bottle

stunk;” are anomalously excepted from the operation of the

rule.

It is to be observed that the verb اِتَّقَتَلَّ, becoming تَقَلَّ by

the operation of the rule, might be mistaken for a past tense

originally formed on the Measure فَعَلٌ; and therefore derived

from the infinitive تَفْعِيلٌ. To prevent this obscurity, it is

optional



optional only, but not necessary, in all the examples of this nature, to give the vowel KUSRA to the primal radical: as قَتَّلَ or حَوَّى: or to the medial radical: as قَتَّلَ or حَوَّى: or to both: as قَتَّلَ or حَوَّى: &c. So, also, حَى sometimes, though rarely, becomes حَى; though there is here no obscurity at all.

### R U L E T H I R D.

If the second of two homogeneous letters be moveable by an ACCIDENTAL, not an INHERENT vowel point, the coalescence is optional, but not necessary. Example: اُمِّدِ الْقَوْمَ "Assist the tribe;" otherwise اُمِّدِ الْقَوْمَ by the operation of the rule. Or, to express nearly the same rule in other words, if the second letter be NATURALLY, yet not NECESSARILY quiescent, and not quiescent by سَكُونُ الْوَقْفِ, the coalescence between them is optional only, but not necessary. Examples: اُمِّدْ "Assist thou;" لَا تَمْدَنْ "Do not thou assist;" otherwise اُمِّدْ or لَا تَمْدْ by the operation of the rule. It is to be observed that the second DAL of اُمِّدْ is NATURALLY quiescent, not quiescent by سَكُونُ الْوَقْفِ; yet it is not therefore NECESSARILY quiescent, since it receives a vowel point in اُمِّدِ الْقَوْمَ. Whereas the second DAL of مَدَدْتُ "I assisted;" مَدَدْنَ "The women assisted;" يَمْدُنَّ "The women assist;" &c. is NECESSARILY, as well as NATURALLY quiescent; that is to say, it never admits of any vowel point; a case in which the coalescence of the two homogeneous letters has been declared to be wholly inadmissible. After coalescence, the second of the two homogene-



ous letters may receive KUSRA: (as مَدَّ) according to the adage  
 اَلْسَّائِكُنْ اِذَا حُرِّكَ حُرِّكَ بِالْكَسْرِ "When a quiescent letter  
 shall be rendered moveable, the vowel KUSRA is to be applied:" or  
 FUT-HA: (as مَدَّ) according to the adage اَلْفَتْحَةُ اخَفُّ الْحَرَكَاتِ  
 "FUT-HA is the lightest of the short vowels." But it can-  
 not receive ZUMMA, unless the preceding letter be also Muz-  
 moom: as مَدَّ; which is accurate only on that account.  
 Whence it follows that ZUMMA would be inaccurate in فِرَ origi-  
 nally اِفْرِ "Flee thou;" because the preceding letter is not  
 MUZMOOM. In the case of وَتَف both letters may remain qui-  
 escent: as مَدَّ Moodd.

#### R E M A R K S.

THE preceding rule is not permitted to operate in مُخَيَّيَّةٌ be-  
 cause the medial and final are both infirm. Nor does it operate  
 in HIJAZ if the second letter be NATURALLY quiescent: as مَدَّ;  
 whether it be NECESSARILY quiescent or not. And, on the contra-  
 ry, it operates OPTIONALLY among the tribe of بَنُو بَكْرِ بْنِ وَاثِلٍ  
 even on letters commonly thought to be necessarily, as well as  
 naturally quiescent: as يَمْدُنْ; مَدْدُنْ; مَدْدُتْ; for  
 which they sometimes substitute يَمْدَنْ; مَدَّنْ; مَدَّتْ; giv-  
 ing either of the vowels FUT-HA or KUSRA to the second of the  
 two homogeneous letters, without regard to the vowel point which  
 may have been originally applicable to the first. At other times,  
 that vowel point is transferred by them to the second letter: as  
 قَرَرَنْ for قَرَرَنْ "The women were wise;" لَبَّبْنِ for لَبَّبْنِ

"The



“The women rested;” &c. So, also, the same tribe have been occasionally observed to insert an ALIF after the second homogeneous letter: as مَدَّ اَتْ for مَدَّ اَتْ; or, in the feminine plural, to render the letter NOON MOOSHUDDUD: as مَدَّ اَتْ for مَدَّ اَتْ; يَمَدَّ اَتْ for يَمَدَّ اَتْ; &c.

#### R U L E F O U R T H.

A MOVABLE letter to be rendered مَدَّ غَم must, in the first place, be rendered quiescent; and this is done by rejecting its vowel point if the preceding letter be also moveable, or if it be LEEN SERVILE, not radical. Examples: مَدَّ; originally مَدَّ: مَدَّ; originally مَدَّ; Measure مَدَّ: مَدَّ; originally مَدَّ; Measure مَدَّ: مَدَّ; originally مَدَّ; a DIMINUTIVE formed from مَدَّ “Cattle;” &c. The word مَدَّ, regularly and more commonly مَدَّ (originally مَدَّ) “He was repelled,” is therefore anomalous. If the preceding letter be neither moveable, nor LEEN SERVILE, the vowel point must be transferred to that letter. Examples: مَدَّ; originally مَدَّ: مَدَّ; originally مَدَّ: مَدَّ; originally مَدَّ: &c.

#### SECTION SECOND.

شَرَّ اِئْطُ الْاِنْ غَام وَمَوَانِعُهُ

#### CONDITIONS AND OBSTACLES TO THE

#### RULES OF اِنْ غَام.

THE rules of اِنْ غَام cannot operate, 1st. if opposed by the rules of اِعْلَال: as اِنْ غَام; not اِنْ غَام; originally اِنْ غَام: “He refrained from evil;” &c. 2d. In substantive nouns,

if



if their operation shall occasion one substantive to assume the form of another having a different sense : as سَبَبٌ “A ligature;” not سَبٌّ ; because that word signifies “Abuse;” سُرٌّ “Thrones;” not سَرٌّ ; because that word signifies “The cut navel string of a new born child :” &c. 3d. If the second letter (the first being moveable) shall be introduced for the purpose, termed جَلْبَبٌ : as قَرْدٌ “Rough and high ground;” “He put on a sheet;” opposed to حِطْبٌ “Easily made angry;” originally حِطْبٌ ; Measure قِمَطرٌ : in which the first letter is quiescent, and therefore does not prevent the IDGHAM. 4th. If the first of two homogeneous letters shall be itself مُدٌ غَمٌ فِيهِ : as بَدَدٌ “He dispersed;” &c. 5th. If it shall occur at the beginning of a word : as دَدَنٌ “Play;” &c. Yet the coalescence is admissible in such verbs : as تَتَرَّسُ “He covered himself with a shield;” or تَتَارِكُ “He relinquished;” &c. since these may become اِتَرَّسَ ; and اِتَارَكَ ; by the introduction of HUMZA-TOOL WUSL. And, on the same principle, the Aorist تَتَنَزَّلُ “She descends slowly;” تَتَبَاعَدُ “She is distant;” admits coalescence ; *first*, after a moveable letter : as فَتَنَزَّلُ or فَتَبَاعَدُ ; and, *secondly*, after a MUDDA : as قَالُوا تَنَزَّلُ or قَالُوا تَبَاعَدُ ; &c. 6th. The rules of IDGHAM cannot operate, if the first of the two homogeneous letters shall be brought in exchange for a LEEEN introduced for some other purpose, not for the purpose of coalescence : as قَوُولٌ the passive form of قَالٌ in which, wao is in exchange for ALIF ; introduced, not for the purpose



purpose of coalescence, but only as a mark of the third conjugation of augmented triliterals. 7th. The coalescence will not take place, if the first letter be brought in exchange for HUMZA: either necessarily, as أُؤْوِي “He was taken to a place of shelter;” originally أُؤْوِي: or optionally, as يُؤْوِي originally يُؤْوِي “He carries some one to a place of shelter.” Yet, in the latter case, that is to say, if the change be optional not necessary, some Grammarians admit the coalescence: as يُؤْوِي for يُؤْوِي; &c. And even if the change be necessary, not optional, the coalescence is necessary according to the opinion of some Grammarians, provided it ‘shall not tend to confound together two regular Measures of the Language. In this case, أُؤْوِي “I carry some one to a place of refuge,” necessarily becomes أُؤْوِي; whereas أُؤْوِي Measure نُفْعَلْ cannot become أُؤْوِي because the Measure would seem to be نُفْعَلْ. 8th. Two ALIFS never coalesce; nor even two HUMZAS, except on certain Measures naturally MOOSHUDDUD: as سَأَلَ which is insignificant; Measure نُفْعَلْ; or لَّال “A possessor of pearls;” Measure نَعَالْ; &c.

### SECTION THIRD.

إِنْ غَامُ الْمُتَجَانِسَيْنِ فِي كَلِمَتَيْنِ

COALESCENCE OF TWO SUCCESSIVE HOMOGENEOUS LETTERS OCCURRING IN TWO FOLLOWING WORDS.

#### RULE FIRST.

THE first letter being quiescent, and the second moveable, the



coalescence between them becomes necessary in utterance, though not in writing, if the first shall neither be MUDDA, nor the letter هَا termed سَكْتَةٌ or SILENT, the nature of which will be explained hereafter. Examples: اِسْمَعِ عِلْمًا “Listen to knowledge;” رَمَوْا وَاصِلًا “They shot arrows at WASIL;” &c.

### R U L E S E C O N D.

If the second letter be quiescent, they cannot coalesce. Example: اَرْسِلِ الْعَبْدَ “Send the slave;” &c. And, so, also, if the first be MUDDA: as فِى يَوْمِنَا هَذَا “In this our time;” or if it be the letter هَا termed سَكْتَةٌ or SILENT: as مَا لَنَا وَعْدُ وَايَةٍ هَلَكَ “What have we to fear now my enemy is dead?” in which example, the silent هَا is added to the phrase عَدُوِّ “My enemy.”

### R U L E T H I R D.

BOTH letters being moveable, the coalescence is optional only, but not necessary, if the preceding letter shall be also moveable. Example: عَلَّزْ or عَلَّزْ “He fixed us;” مَكَّنَا or مَكَّنَا “Upon the ground;” &c. And, so, also, if the preceding letter, being quiescent, shall be infirm: as قَالَ لَبِيدٌ or ثَوْبُ بَكْرٍ or ثَوْبُ بَكْرٍ “LUBEED has said;” قَالَ لَبِيدٌ “The clothes of BUKR;” &c. But if the preceding letter shall be a quiescent of the sound or healthy class, the coalescence between them is inadmissible: as قَرَّمَ مَا لِكَ not قَرَّمَ مَا لِكَ “The master of MALIK;” حَرَّبَ بَدْرٍ not حَرَّبَ بَدْرٍ “The battle of BUDR;” &c.

### REMARKS.



## R E M A R K S.

SOME of the قُرَّاء or professed readers of the KOORAN, whose authority in matters of pronunciation is held to be unimpeachable, are said to have read شَهْرُ رَمَضَانَ for شَهْرُ رَمَضَانَ “The month of RUMUZAN,” in opposition to the last clause of the preceding rule; and Grammarians, unwilling either to question their authority, or to admit the accuracy of this coalescence, have termed it, not اِنْ غَامٌ صَرِيحٌ “A palpable coalescence;” but اِنْ خَفَاءُ الْحَرْفِ الْاَوَّلِ “An obscure utterance of the first letter.” It should be observed, however, that coalescence, in cases of this nature, has received the sanction of the schools of KOOFA; sometimes by transferring the first vowel point to the preceding quiescent: as قُرْمَ مَالِكٍ: and sometimes by rejecting the vowel point altogether, notwithstanding the junction of two quiescents: as قُرْمَ مَالِكٍ &c.

## SECTION FOURTH.

اِنْ غَامٌ اَلْمُتَقَارِبَيْنِ

## COALESCENCE OF PROXIMATE LETTERS.

Two or more letters are said to be PROXIMATE, first, when they are formed nearly at the same MUKHRUJ: as JEEM and SHEEN; and, secondly, when the same property is common to both: as WAO and YA; which are both مَجْهُوْرَةٌ; and both لَيْنِيَّةٌ; &c. In either case, they are often subject to the rules of coalescence, which is effected by changing one letter into the other; either in utterance only, but not in writing: as وَعَدْتُ pronounced وَعَتُّ



“I promised;” or in writing also, as well as in utterance: as *اِنِّىْ خَارٌ* “Treasuring up;” originally *اِنِّىْ تَخَارٌ*; Measure *اِفْتَعَالٌ*; &c.

IN all the cases of this nature, it is a general rule of the Language that the FIRST letter shall be changed into the SECOND: and thus *خَرَجَ شَاةٌ* or *خَرَجَ شَاةٌ* “A goat went out,” may be uttered as if the letter JEEM were a quiescent SHEEN, coalescing with the SHEEN by which it is followed. But this process must be reversed, in the event of the occurrence of what is termed an *عَارِضٌ* or ACCIDENT, of such a nature as to require its reversal; and thus *سَيِّدٌ* becomes *سَيِّدٌ*; not *سَوْدٌ*; because the letter YA is *اَخَفٌ* or “of easier utterance than WAO.” So, also, *اِزَّانٌ* becomes *اِزَّانٌ*; not *اِثَّانٌ*; because the Arabs are fond of the property termed *صَفِيرٌ*, which exists in *زَا* only, but not in *تَا*, and would therefore be lost, in the event of the change of *زَا* into *تَا*. It may be inferred, therefore, that the accidents to which I allude are, *first*, the comparative facility of utterance by which one letter may be distinguished over another; and, *secondly*, the existence, in one letter, of some favorite property which may not happen to exist in the other; these circumstances generally requiring that the favored letter shall be preserved.

COALESCENCE however is sometimes effected by changing two proximate letters into a third; and thus the tribe of *بَنُو تَمِيمٍ* often utter *مَعَهُمْ* and *مَعَهُمْ* for *مَعَهُمْ* WITH THEM; and *مَعَهُمْ*



مَعَ هُوَ لَا ۚ WITH THOSE; &c. They observe that the regular permutation, in this case, should have been مَعَهُمْ and مَعَهَا وَلَا ۚ; but عَيْن being formed nearer the mouth, is therefore أَحَف or "Lighter" than the letter هَا; an accident which requires the substitution of مَعَهُ for مَعَهُمْ; and مَعَهَا وَلَا ۚ for مَعَهَا وَلَا ۚ. But مَعَهُ and مَعَهُ are both harsh according to the opinion of all the Arabs; and therefore the tribe of بَنُو تَمِيم change both letters into حَا which is connected with عَيْن by the proximity of MUKHRUJ, and participates with هَا in the property termed هَمَس. The rest of the Arabs hold this permutation to be inelegant at least, if not inadmissible; and have therefore condemned the coalescence altogether, reading مَعَ هُمْ and مَعَ هُوَ لَا ۚ.

THE word سِت Six is anomalous; the original form being سِد since it forms its diminutive سِدَس. It should have been سِس by the general rule; or سِد by the effect of an accident, namely, that DAL is of easier utterance than SEREN. Both are thought to be inelegant, and therefore give way to سِت; because تَا is formed nearly at the MUKHRUJ of DAL, and participates in the property هَمَس with SEREN. The following are the most useful of the rules for the coalescence of proximate letters.

### R U L E F I R S T.

IN verbs, two letters being formed very nearly at the same MUKHRUJ, must coalesce in utterance if the first be quiescent, and the second a conjunctive pronominal nominative to the verb. Examples: زِدْتُ "I returned," عُدْتُ "I promised," وَعَدْتُ "I



augmented," &c. But if the second shall not be the conjunctive pronominal nominative to the verb, the coalescence between them is optional only in the general opinion, but necessary, according to an opinion maintained in the KAFEE. Examples: **أَصْعَدْتُ تَيْتًا** or **قَالَتْ طَا ثَغَةً** "Ascend the mountain Tyte;" **أَصْعَدْتُ تَيْتًا** or **قَالَتْ طَا ثَغَةً** "A party said;" &c.

### R U L E S E C O N D.

THE letter **تَا** of the form **اَفْتَعَال** must be changed into **طَا** after any of the letters termed **مُطَبِّقَةٌ**, as comprised in the insignificant word **صَضَطَا**. This permutation having taken place, the coalescence is necessary after **طَا**: as **اَطْلَبَ** "He asked;" originally **اَطْتَلَبَ**. And it is optional only, but not necessary, after **ظَا**, by changing either letter into the other: as **اِظْلَمَ** more commonly **اِظْلَمَ**, more elegantly **اِظْلَمَ** "He suffered oppression;" originally **اِظْتَلَمَ**; &c. So, also, the coalescence is optional after **ضَا** and **صَا**, but **طَا** must be changed into these letters, not these letters into **طَا**. Examples: **اِصْطَبَرَ** or **اِصْبَرَ** "He was patient;" originally **اِصْتَبَرَ**; **اِضْطَرَبَ** or **اِضْرَبَ** "He was agitated;" originally **اِضْتَرَبَ**; &c. Yet we have **اِطْجَعَ** for **اِضْطَجَعَ** or **اِضْجَعَ** "He slept on his side;" according to the authority of **SEEBUWYH**.

### R U L E T H I R D.

AFTER **دَال**, **دَال**, and **زَا**, the letter **تَا** of the form **اَفْتَعَال** must be changed into **DAL**, and the two **DALS** must then coalesce under the sign **TUSHDEED**. Example: **اِدَّانَ** "He

contracted



contracted debt;" originally *اِنْ تَان* Primitive *دَيْن* "Debt;" &c. After *زَا* the coalescence is optional only, but not necessary, by changing DAL into that letter, not that letter into DAL. Examples: *اِنْ زَان* or *اِنْ زَان* "He ornamented;" originally *اِنْ تَان*. And so, also, after *دَال*; by changing either letter into the other. Example: *اِنْ دَاخَر* or *اِنْ دَاخَر* or *اِنْ دَاخَر* "He hoarded;" originally *اِنْ تَاخَر*; &c.

#### R E M A R K S.

THE letter *تَا* of the form *اِفْتَعَال* may be converted into *ثَا* or VICE VERSA, according to the opinion of SERBUWYH, whenever it happens to follow that letter. Examples: *اِنْ تَاَر* or *اِنْ تَاَر* or *اِنْ تَاَر* "He demanded blood due to him by the law of relation;" *اِنْ تَرَد* or *اِنْ تَرَد* or *اِنْ تَرَد* "He broke bread;" &c.

THIS rule is not perhaps generally observed, though its observance is necessary, not optional, according to the opinion of ZUMUKHSHUREE. After SEEN or SHEEN, the same *تَا* is sometimes changed into these letters, but this is rare: as *اِسْمَعَ* more commonly *اِسْتَمَعَ* "He heard;" *اِسْتَبَه* more commonly *اِسْتَبَه* "It was doubtful;" &c.

#### R U L E F O U R T H.

THE letter *تَا* of the form *اِفْتَعَال* followed by *تَا*, *ثَا*, *جِيم*, *طَا*, *ظَا*, *صَاد*, *شَيْن*, *سَيْن*, *رَا*, *دَال*, *ذَال*, may be changed into the letter by which it is followed; after which, both letters will necessarily coalesce under the sign TUSHDEED. Examples: *اِنْ تَتَل* or *اِنْ تَتَل* "The party committed mutual slaughter;"



اِحْتَجَزَ "He piled up the merchandize;" رَتَدَ or اِرْتَدَدَ "ter;  
 or حَجَزَ "He bound the حِجْرَة or lower garment around his  
 waist;" هَدَى or اهْتَدَى "He found the right way;"  
 عَزَى or اِعْتَزَى "He obtained food;" غَدَى or اِعْتَدَى  
 "He claimed relationship;" حَسَى or اِحْتَسَى  
 خَصَمَ or اِخْتَصَمَ "He stood in awe;" حَشَمَ or اِحْتَشَمَ  
 party practised mutual enmity;" هَضَمَ or اِهْتَضَمَ  
 held the right of such a one;" خَطَفَ or اِخْتَطَفَ "He seized  
 by force;" حَظَى or اِحْتَظَى "He was favored;" &c. It is to  
 be observed, however, that all these verbs, after permutation, as-  
 sume the Measure نَعْل and seem therefore to be formed from  
 تَفْعِيل. In order to prevent this obscurity in any one of them,  
 as رَتَدَ for example, we may read رَتَدَ or رَتَدَ in the  
 past tense. Aorist: يَرْتَدُ, يَرْتَدُ, يَرْتَدُ; Imperative:  
 مَرْتَدُ; Infinitive: رَتَاك; Active Participle: مَرْتَدُ,  
 مَرْتَدُ; Passive Participle: مَرْتَدُ; &c. Among some  
 of the Arabs يَهْتَدِي occasionally becomes يَهْدِي notwith-  
 standing the junction of two quiescents, but this is inelegant at  
 least, if not inadmissible.

#### R U L E F I F T H.

THE preceding rule is optionally applicable to the letter تَا of  
 either of the forms تَفْعُل or تَفَاعُل whenever it happens to be  
 followed by any one of the twelve letters detailed in the rule.  
 In the event of its operation, the letter HUMZA-TOOL WUSL must  
 be introduced wherever it is necessary to prevent the occurrence  
 of



of the doubled letter at the beginning of the word. Examples:

تَنَارَكَ or اَتَرَسَ "He covered himself with a shield;"  
 or تَارَكَ or اَتَرَدَ "He relinquished;"  
 تَجَمَّعَ or اِثَّا قَلَّ "It was heavy;"  
 or تَجَامَعَ "The party assembled from all quarters;"  
 or تَدَثَّرَ or اِجَامَعَ "The party assembled from all quarters;"  
 or تَدَارَكَ or اَدَّكَرَ "He wrapt himself up in a garment;"  
 or اَدَّكَرَ or اَدَّكَرَ "He found or overtook;"  
 or اَدَّكَرَ or اَدَّكَرَ "He committed to memory;"  
 or اَزَّيَّنَ or اَزَّيَّنَ "He was ornamented;"  
 or اَزَّاجَرَ or اَزَّاجَرَ "The party mutually opposed each other;"  
 or اَسَا قَطَّ or اَسَمَعَ "He listened;"  
 or اَشَّجَعَ or اَشَّجَعَ "He took pains to shew bravery;"  
 or اَشَّاجَرَ or اَشَّاجَرَ "The party mutually opposed the opinions  
 of each other;"  
 or اَصْبَرَ or اَصْبَرَ "He recommended patience;  
 or pretended to patience;"  
 or اَصَابَرَ or اَصَابَرَ "The party were  
 patient with each other;"  
 or اَضْرَعَ or اَضْرَعَ "He supplicated;"  
 or اَضَارَعَ or اَضَارَعَ perhaps insignificant, since I cannot find it  
 in any Lexicon; or اَطَايَرَ or اَطَايَرَ "He took a bad omen;"  
 or اِظْلَمَ or اِظْلَمَ "He complained  
 of oppression;"  
 or اِظْلَمَ or اِظْلَمَ "He imputed oppression to  
 such a one;" &c. The inflexions of all these verbs, after coales-

cence, may be inferred from the example اَتَرَسَ: Aorist

اَتَرَسَ: Participles اَتَرَسَ: Imperative اَتَرَسَ: Imperative

اَتَرَسَ: &c. And so, also, of اَتَارَكَ; اِتَارَكَ; اِتَارَكَ



مُتَّارِك ; اِتَّارِكُ &c. It is to be observed, however, that the Aorist تَتَفَعَّلُ or تَتَفَاعَلُ sometimes becomes تَفَعَّلُ or تَفَاعَلُ as we shall see in the sequel; and, in this case, the coalescence described in this rule cannot take place.

### R E M A R K S.

AFTER the letters مَضْطَاط the pronominal termination تَا which occurs at the end of an Arabic verb in the past tense, is sometimes, though rarely, changed into طَا: after which, though still more rarely, the two letters may be occasionally observed to coalesce together under the sign TUSHDARD. Examples: حَضَطُ more rarely حُصُ originally and generally حُصْتُ "I sewed;" حَضَطُ more rarely حُصُ originally and generally حُصْتُ "I entered the water;" حَبَطْتُ اِلشَّجَرَةَ as حَبَطْتُ originally and generally حَبَطُ "I struck the tree with a staff, in order to shake off the leaves or the fruit;" حَفِطُ more rarely حَفِطُ or حَفِطُ; originally and generally حَفِطْتُ "I preserved;" &c. The same pronominal termination, following ذَا ل, ذَا ل, or ذَا ل, is sometimes, though rarely, changed into DAL: after which, though still more rarely, coalescence may be sometimes observed to occur. Examples: عُدْتُ originally and generally عُدْتُ "I returned;" عُدْتُ originally and generally عُدْتُ "I sought refuge;" عُدْتُ very rarely عُدْتُ; originally and generally عُدْتُ "I accomplished my object;" &c.

### R U L E S I X T H.

THE letter LAM of the definitive اَلْ, being followed by LAM, must



must coalesce with it under the sign TUSHDEED. Example:  
 اللّٰم; &c. And so, also, the coalescence is necessary in ut-  
 terance, but not in writing, by changing the LAM of اَلْ into the  
 following letter, if that letter shall happen to be any one of these  
 thirteen : namely, اَلرَّاءُ ; اَلدَّالُ ; اَلثَّاءُ ; اَلنَّاءُ ; اَلزَّاءُ ;  
 اَلظَّاءُ ; اَلطَّاءُ ; اَلضَّادُ ; اَلصَّادُ ; اَلشَّيْنُ ; اَلسِّينُ ; اَلزَّيْنُ ;  
 اَلنُّونُ . This rule is very rarely infringed by the Arabs, and ne-  
 ver, if the LAM of اَلْ be followed by LAM NOON or RA. In  
 the case of the other letters, its occasional infringement has been  
 remarked by KISABEE, but I recommend its universal observance  
 by the Learner.

## REMARKS.

EVERY quiescent LAM followed by رَا must be rendered MOODGHUM into that letter in the general opinion. Example: كَلَّا بَلْ رَانَ عَلَى قُلُوبِهِمْ مَا كَانُوا يَكْسِبُونَ "Not so; but the sins which they have committed overpowers their understandings;" (the understandings of unbelievers who had asserted that the KOOKAN was a tissue of old stories, dressed up by the Prophet; ) &c. In the case of the other twelve letters, the coalescence of quiescent LAM, not being اَل, is optional only, but not necessary. Example: هَلْ تَعْلَمُ or هَلْ تَعْلَمُ "Do you know?" &c. And in حَجَّاز where the Language is spoken in its greatest purity, SEEBUWYH states that quiescent LAM, not being اَل, is not necessarily rendered MOODGHUM, even though followed by the letter RA. Other opinions have been maintained, which I



do not think it necessary to insert; nor shall I detail the reasons assigned by Arabian writers for the coalescence described in the preceding rule which is founded, *first*, on proximity of MUKHRUJ between the two coalescing letters, or *secondly*, on the identity or affinity of properties common to both or peculiar to each.

### SECTION FIFTH.

إِنْ غَا مَ النُّونِ فِي حُرُوفٍ يَرْسُولٍ وَغَيْرِهَا

THE COALESCENCE OF NOON WITH THE LETTERS  
COMPRISED IN يَرْسُولٍ AND OTHERS.

THE word يَرْسُولٍ signifies “the leaf of a date tree soiled by the sand;” but it is only the letters comprised in that word, with which we have at present any thing to do. The coalescence of Noon with those letters, is guided and restricted by the following rules.

#### R U L E F I R S T.

Noon moveable, followed by any of the letters comprised in يَرْسُولٍ, may coalesce with it under the sign TUSHDEED; but the coalescence is of OPTIONAL, not of NECESSARY observance. Its coalescence with LAM and RA is thought to be determined by the proximity of MUKHRUJ: as وَهَنَ رَأْسُهُ “His head was weak;” زُرِينٌ لِلنَّاسِ “It was pleasing in the sight of men;” &c. Its coalescence with MEEM is determined by the participation of both in the nasal property termed غَنَّةٌ by the Arabs: as فَطِنَ مَالِكٌ “MALIK was intelligent;” &c. And as WAO has nearly the same MUKHRUJ with MEEM, NOON may coalesce with that letter also: as

حَزَنٌ وَثِيلٌ



حَزَنٌ وَثِيلٌ “WUSEEL was grieved;” &c. Of its coalescence with YA, the example أَتَقَنَ يَافِعٌ “YAFEA consolidated,” may be adduced.

## R U L E S E C O N D.

Noon quiescent, followed by any of the letters comprised in يَزْمُولُ, must coalesce in utterance with those letters. Examples: مِّنْ مَّاءٍ سَهِيْنٍ “From filthy water;” مِّنْ يَّشَاءُ “To whom he pleases;” مِّنْ وَالٍ “From a master;” مِّنْ لَّدُنْهُ “I took from him;” مِّنْ رَبِّهِ “From his God;” &c. It is to be observed, however, that before WAO and YA, but not before LAM and RA, something of the *nasality* or غَنَّة of Noon is elegantly preserved; and that the danger of obscurity is considered as a sufficient cause to prevent coalescence: as قَنْدَوَاتٌ “Bunches of dates;” بُنْيَانٌ “A circular wall;” formed on the Measures فَعْلَانٌ or فَعْلَانٌ; not فَعْلَالٌ or فَعْلَالٌ as might be imagined if the coalescence were here permitted to take place.

## R E M A R K S.

Noon quiescent, is thought to have too much of the غَنَّة, which is the reason why it coalesces with LAM and RA: as لَا أَنْ لَا يَكُونَنَّ originally لَيْلًا يَكُونَنَّ “That it may not be;” &c. MEEM quiescent, having the غَنَّة in a more moderate degree, cannot coalesce with these letters. Before BA, the letter Noon quiescent must be changed in utterance, but not in writing, into MEEM; a rule which I believe to be common to every Tongue. Examples: مِّنْ بَعْدِ “Amber;” عَنَبَرٌ



“After this;” &c. Whereas Noon moveable suffers no change :  
as سَمِنَ بُكْرٌ “BUKR was fat;” &c.

### R U L E T H I R D.

THERE are fifteen letters termed حُرُوفُ الْإِخْفَاءِ or “Letters of concealment;” because the sound of Noon quiescent, followed by any one of them, is said to be indistinct. The letters in question are صَادٌ ; شَيْنٌ ; سَيْنٌ ; زَاءٌ ; ذَالٌ ; ذَالٌ ; جِيمٌ ; ثَاءٌ ; تَاءٌ ; كَافٌ ; قَافٌ ; فَاءٌ ; طَاءٌ ; طَاءٌ ; ضَادٌ ; and the nearer the مُكْرُوجٌ to that of Noon, the more indistinct is the sound of that letter. On the contrary, Noon quiescent, followed by any one of the six guttural letters, is plainly pronounced; because the مُكْرُوجٌ of those letters is at a great distance from that of Noon. I think it unnecessary to furnish examples of the operation of this rule, which foreigners cannot be expected to observe.

### SECTION SIXTH.

تَفْصِيلُ مَوَاقِعِ الْإِنْ غَامِ بَيْنَ الْمُتَقَارِبِينَ

#### SPECIFICATION OF THOSE PROXIMATE LETTERS WHICH ARE MOST COMMONLY OBSERVED TO COALESCE.

AMONG these, I have to remark, 1st. the coalescence of هَا or عَيْنٌ with a following حَا. Examples : اِجْبِهْ حَرَامِيًّا “Strike a robber on the forehead;” اِرْفَعْ حَاتِمًا “Raise HATIM;” &c. 2d. The coalescence of حَا with عَيْنٌ or هَا. Examples : اِنْ بَحْ عَتَوْنَا “Sacrifice a kid of one year old;” اِنْ بَحْ هَذِهِ “Sacrifice this;” &c. 3d. The coalescence of



عَيْن with غَيْن or خَا . Examples: رَفَعَ غُلَامًا “He raised a slave;” سَمِعَ خَلْفًا “KHULF heard;” &c. 4th. The coalescence of حَا with غَيْن or خَا . Examples: ذَبَحَ غَنَمًا “He sacrificed a goat;” فَرِحَ خَالِدٌ “KHALID was pleased;” &c. 5th. The coalescence of غَيْن with خَا . Example: اِثْمَغَ خَصْمًا “Knock out the brains of an enemy.” 6th. The coalescence of جِيم with شَيْن . Example: خَرَجَ شَاةٌ “A goat went out.” Or the contrary, according to some Grammarians: as عَطَشَ جَعْفَرٌ “JAAFUR was thirsty;” but this coalescence is very rare. 7th. The coalescence of بَا with مِيم or نَا . Examples: شَرَبَ مَاءًا “He drank water;” هَبَّ فَرِحًا “He went away happy.” 8th. The coalescence of قَا with كَا . Example: خَلَقَكُم “He created you.” Or the contrary; which, however, is of rare occurrence: as لَكَ قَالٌ “He said to thee.” 9th. The coalescence of the letters تَاء , ثَاء , ذَال , ذَال , طَاء , طَاء , with each other. Example: سَكَتَ ثَابِتٌ “SABIT was silent.” And so, also, of طَالِمٌ , طَارِيْدٌ , ذَا بِلٌ , ذَا اِرِمٌ followed by تَا جِرٌ . Or ثَبَدَ تَا جِرٌ “A merchant threw from his hand;” or فَرَطَا تَا جِرٌ “A merchant hastened;” or حَفِظَا تَا جِرٌ “A merchant preserved;” &c. each verb being followed indifferently by تَاء , ثَاء , ذَال , &c. 10th. The coalescence of the حُرُوفُ الصَّغِيرِ , namely زَاء , سَيْنٌ , with each other: as خَلَصَ زَائِرٌ or خَلَصَ سَائِرٌ “A visitor or a traveller escaped;” &c. 11th. The coalescence of

تَاء



ظاء , طاء , ذال , ذال , ثاء , ثاء , with the Hoo-roo-foos-suf-  
 ferr; or with شين or ضاد : as سَكَتَ شَهْرًا “He was  
 silent for a month;” &c. 12th. The coalescence of the letters  
 termed مُطَبِّقَةٌ , namely صَضَطًا , into other letters which are  
 not مُطَبِّقَةٌ : in which case, it is deemed elegant, however, to  
 preserve something of the property termed اِطْبَاق : as  
 &c. ; لِبَعْضِ شَأْنِهِمْ

### SECTION SEVENTH.

مَوَانِعُ الْإِدْغَامِ بَيْنَ الْمُتَقَارِبَيْنِ

### OBSTACLES TO THE COALESCENCE OF PROXIMATE LETTERS.

#### RULE FIRST.

Two proximate letters occurring together in the same word can-  
 not coalesce, if their coalescence shall be the cause of producing  
 obscurity. Examples : وَطَدَ الْأَمْرَ “He consolidated the af-  
 fair;” وَتَدَ “He drove a peg;” &c. By coalescence, both  
 would become وَدَّ ; and might be mistaken for each other, as  
 well as for وَدَّ “He loved;” originally وَدِنَ ; &c. Yet if  
 the first letter be quiescent, and if both be formed very nearly  
 at the same Mukhruj, the coalescence is optional on account of  
 the proximity of Mukhruj ; but not necessary, if it give birth  
 to obscurity. Example : عَدَّ اُنْ otherwise عَدَّ اُنْ the Plural  
 of عَتُونُ “A kid;” though عَدَّ اُنْ is palpably obscure, because  
 it has also the sense of TIME : as كَانَ ذَلِكَ فِي عِدَّةِ اُنْ فَلَانِ  
 “That happened in the time of such a one;” &c.

#### REMARKS.



## R E M A R K S.

ACCORDING to the tribe of TUMEEM, coalescence is necessary in the case of <sup>وَدُّ</sup> “Driving a peg;” (with a quiescent medial,) on account of the common use of that word. They say <sup>وَدُّ</sup> therefore, notwithstanding the obscurity resulting from the use of <sup>وَدُّ</sup> in the sense of FRIENDSHIP also. Yet they hold coalescence to be inadmissible in the case of <sup>عَتَدَ اُنْ</sup> “Kids;” or <sup>وَطَدُ</sup> “Consolidating;” because the former is not of constant use, and the property termed <sup>اَطْبَاق</sup> should be preserved in the latter. And coalescence is optional in <sup>اَنْ دَكَّرَ</sup> or <sup>اَنْ دَكَّرَ</sup> for <sup>اَنْ دَكَّرَ</sup> “He called to mind;” <sup>اَنْ مَحَى</sup> for <sup>اَنْ مَحَى</sup> “It was erased or annulled;” <sup>اَنْ طَهَّرَ</sup> for <sup>اَنْ طَهَّرَ</sup> “He was purified;” <sup>اَنْ زَاوَرَ</sup> for <sup>اَنْ زَاوَرَ</sup> “He visited;” &c. because it gives birth to no obscurity at all.

## R U L E S E C O N D.

ONE guttural letter cannot generally coalesce with another which is deeper than itself; yet this happens occasionally, in the case of <sup>حَا</sup> followed by <sup>عَيْن</sup> or <sup>هَآ</sup>; by the change of these letters into <sup>حَا</sup> which is formed higher up in the mouth, and consequently lighter than they are. Examples: <sup>اَنْ بَحْتُوْدَا</sup> for <sup>اَنْ بَحْتُوْدَا</sup> “Sacrifice a kid;” <sup>اَنْ بَحْتُوْدَا</sup> for <sup>اَنْ بَحْتُوْدَا</sup> “Sacrifice this;” &c. And it happens also, though rarely, by changing <sup>حَا</sup> into <sup>عَيْن</sup>; or <sup>خَا</sup> into <sup>غَيْن</sup>; according to the opinion of some Grammarians.

## R U L E T H I R D.

THE letters comprised in <sup>ضَوَى مَشْفَرٌ</sup> cannot be rendered



MOODGHUM into the proximate letters: as for example: ضَاد into شَيْن; بَا into مِيم; جِيم into يَا; بَا into وَاو; لَام into يَا; فَا into بَا; or رَا into لَام. These letters are termed proximate, because they are formed nearly at the same MUKHARUJ; but the rule extends to other letters, termed proximate because they have some one or more properties common to the letters comprised in ضَوَى مُشْفَرٌ.

### R E M A R K S.

THE foundation of the preceding rule depends entirely on certain favorite properties peculiar to the letters comprised in ضَوَى مُشْفَرٌ; for coalescence becomes admissible if it be consistent with the preservation of those properties, and inadmissible if the case be otherwise. The properties in question are اِسْتِطَالَةٌ in ضَاد; اِسْتِطَالَةٌ in شَيْن; تَفْشِي in مِيم; غَنَّة in يَا; and اِسْتِطَالَةٌ in وَاو; اِسْتِطَالَةٌ in لَام; اِسْتِطَالَةٌ in فَا; and اِسْتِطَالَةٌ in رَا. Thus ضَاد cannot coalesce with لَام because اِسْتِطَالَةٌ would then be lost in the former; but وَاو and يَا may coalesce together (as سَيِّد originally) because اِسْتِطَالَةٌ being a property common to both, necessarily continues to survive their coalescence.

### R U L E F O U R T H.

THE letters termed صَغِيرَةٌ, namely رَا, سَيْن, and ضَاد, cannot be rendered MOODGHUM into any letter which has no صَغِيرَةٌ; nor can the تَا of اِسْتِفْعَال coalesce either with another تَا; or with any proximate letter. The phrase فَمَا اِسْتَطَاعُوا originally "They were not able," is therefore anomalous, and



and much less elegant than the original form; since it presents a combination of two quiescents, namely, the letter **سِين** and the first of the two coalescing letters.

## SECTION EIGHTH.

### INFLEXION OF VERBS OF THE CLASS TERMED مُضَاعَف.

THESE verbs are inflected, *first*, on **ضَرَبَ** : as **فَرَّ** “He fled;” *secondly*, on **نَصَرَ** : as **مَدَّ** “He prolonged;” *thirdly*, on **سَمِعَ** : as **طَبَّ** “He understood physic;” and, *finally*, on **كَرَّمَ** : as **لَبَّ** “He was wise;” &c. The following tables exhibit such of the inflexions of these verbs as I think it necessary to detail here.

| PAST TENSE FEMININE.   |           |             |           | PAST TENSE MASCULINE.  |            |             |           |
|------------------------|-----------|-------------|-----------|------------------------|------------|-------------|-----------|
|                        | PLURAL.   | DUAL.       | SINGULAR. |                        | PLURAL.    | DUAL.       | SINGULAR. |
| 3d Person.             | فَرَرْنَ  | فَرَرَتَا   | فَرَرَتْ  | 3d Person.             | فَرَرُوا   | فَرَرَا     | فَرَرَّ   |
| 2d Person.             | طَبَبْتِ  | طَبَبْتُمَا | طَبَبْتِ  | 2d Person.             | طَبَبْتُمْ | طَبَبْتُمَا | طَبَبْتِ  |
| 1st Person.            | لَبَبْنَا | لَبَبْنَا   | لَبَبْتُ  | 1st Person.            | لَبَبْنَا  | لَبَبْنَا   | لَبَبْتُ  |
| 3d Person.<br>PASSIVE. | فُرِرْنَ  | فُرِرَتَا   | فُرِرَتْ  | 3d Person.<br>PASSIVE. | فُرِرُوا   | فُرِرَا     | فُرِرَّ   |

THE original forms **فَرَرَ**, **طَبَّبَ**, and **لَبَّبَ**, become **فَرَّ**; **طَبَّ**; and **لَبَّ**; by RULE 2d, SECTION 1st, of this Chapter; and RULE 3d, assigns the reasons why coalescence cannot take place in **فَرَرْنَ**; **طَبَبْنِ**; **لَبَبْنِ**; &c.

AORIST



| AORIST FEMININE.    |             |              |            | AORIST MASCULINE.   |              |              |           |
|---------------------|-------------|--------------|------------|---------------------|--------------|--------------|-----------|
|                     | PLURAL.     | DUAL.        | SINGULAR.  |                     | PLURAL.      | DUAL.        | SINGULAR. |
| 3d Person.          | يَطْبِبْنَ  | تَطْبَيَانِ  | تَطْبِي    | 3d Person.          | يَطْبِبُونَ  | يَطْبَيَانِ  | يَطْبِي   |
| 2d Person.          | تَقْرِرْنَ  | تَقْرِرانِ   | تَقْرِرينَ | 2d Person.          | تَقْرِرونَ   | تَقْرِرانِ   | تَقْرِرُ  |
| 1st Person.         | نَمِدُّ     | نَمِدُّ      | أَمِدُّ    | 1st Person.         | نَمِدُّ      | نَمِدُّ      | أَمِدُّ   |
| 3d Person. PASSIVE. | يُلَبَّبْنَ | تُلَبَّبَانِ | تُلَبَّبُ  | 3d Person. PASSIVE. | يُلَبَّبُونَ | يُلَبَّبَانِ | يُلَبَّبُ |

THE original forms  $\text{يَطْبِبُ}$ ,  $\text{يَقْرِرُ}$ ,  $\text{يَمِدُّ}$ , and  $\text{يُلَبَّبُ}$ , become  $\text{يَطْبُ}$ ;  $\text{يَقْرِ}$ ;  $\text{يَمِدُّ}$ ; and  $\text{يُلَب}$ ; the vowel point applicable to the medial radical, being transferred to the primal before coalescence; by the operation of RULE 4th, SECTION 1st, of this Chapter.

| IMPERATIVE FEMININE. |             |           |           | IMPERATIVE MASCULINE. |            |           |           |
|----------------------|-------------|-----------|-----------|-----------------------|------------|-----------|-----------|
|                      | PLURAL.     | DUAL.     | SINGULAR. |                       | PLURAL.    | DUAL.     | SINGULAR. |
| 2d Person.           | اِطْبِبْنَ  | طَبَيَا   | طَبِي     | 2d Person.            | طَبُّوا    | طَبَيَا   | طَبَّ     |
| 2d Person.           | اِقْرِرْنَ  | قَرَّارَا | قَرَّارِي | 2d Person.            | قَرُّوا    | قَرَّارَا | قَرَّارِي |
| 2d Person.           | اُمِدِّدْنَ | مَدَّارَا | مَدَّارِي | 2d Person.            | مَدِّدُوا  | مَدَّارَا | مَدِّدِي  |
| 2d Person. PASSIVE.  | لِطْبِبْنَ  | لِطْبَيَا | لِطْبِي   | 2d Person. PASSIVE.   | لِطَّبُّوا | لِطْبَيَا | لِطَّبَّ  |



In the original forms *اِفْرَر*, *اِطْبَبَ*, and *اُمِدُّ*, the second of the two homogeneous letters is NATURALLY but not NECESSARILY quiescent, since it may receive an accidental vowel point: as *اُمِدُّ اِلْقَوْمَ* "Assist the tribe;" &c. The coalescence is optional therefore, but not necessary; by RULE 3d, of the 1st SECTION. In the event of coalescence, HUMZA-TOOL WUSL is rejected as unnecessary; because the following letter becomes moveable. And the second of the two coalescing letters may accurately receive either of the vowels FUT-HA or KUSRA; or even ZUMMA, if the medial be MUZMOOM; for the reasons explained in the 3d RULE. The active participle, as *فَارِمٌ*, necessarily becomes *فَارٌ*; *فَارَاتٌ*; *فَارَتَاتٍ*; *فَارَةٌ*; *فَارُونَ*; *فَارَانٍ*: for though we have here a junction of two quiescents, yet the first is MUDDA and the second MOODGHUM; a case, (as we shall see in the sequel,) in which two following quiescent letters may accurately occur in the Arabic Language.

THE inflexions of augmented verbs of the class termed *مُضَاعَف* are guided and restricted by the same rules which are applicable to verbs of the radical class: as *يُحِبُّ*; *أَحَبَّ*; *يُحَابُّ*; *حَابَّ*; *أَفْعَل*: Measure *يُحِبُّ*; *أَحَبَّ*; *يُحَابُّ*; *حَابَّ*: Measure *أَفْعَل*: &c. It is scarcely worthy of remark that the form *مُحَابُّ*, originally *مُحَا بُّ* or *مُحَا بَّبُ*, is necessarily common to both participles.

#### CONCLUSION.

VERBS of the class termed *مُضَاعَف* may be also *مُتَعَدِّ* *الْفَاءِ*;



and, in this case, they are inflected, *first*, on نَصَرَ: as أَبَّ “He put his hand to his sword;” Aorist يَوَّبُ: *secondly*, on ضَرَبَ: as أَتَّ “He complained;” Aorist يَتْنُ: or, *finally*, on سَمِعَ: as أَتَّ “She was a mother;” Aorist تَأَمَّ: &c. (The non-coalescence of the homogeneous letters is anomalous in the verb class.) Or the letter waw may be sometimes, though rarely, the primal radical; and such verbs are inflected on سَمِعَ: as وَدَّ originally وَدِدَ “He liked, or had a friendship for such a one;” Aorist يَوِّدُ: &c. The word يَمَّ “He was thrown into the sea,” used only in the passive voice, and generally supposed to be inflected as سَمِعَ; is perhaps the only existing verb of the class termed مَضَاعِف which has the letter YA for the primal radical. I think it unnecessary to detail the inflexions of these verbs, and will therefore proceed to the subject of the following chapter.

## CHAPTER THIRTEENTH.

### SECTION FIRST.

الْكَلَامُ فِي التَّثْنِيَةِ

#### FORMATION OF THE DUAL NUMBER.

THE word تَثْنِيَّة signifies DUALITY; and a noun put into the dual number, is known by the term مُتَنِّي or DOUBLED. The dual is formed from the singular number, by adding the letters ALIF NOON for the nominative case: as جَاءَ الرَّجُلَانِ “The two men came;” or YA NOON for the genitive and objective cases:



cases: as مَرَرْتُ بِالرَّجُلَيْنِ "I passed the two men;"  
رَأَيْتُ الرَّجُلَيْنِ "I saw the two men;" &c.

THE letters ALIF and YA are invariably quiescent in the dual number; and both follow the vowel FUT-HA, rejecting the letter Noon, when followed by a substantive noun in the genitive case: as عَيْنَانِ or عَيْنَيْنِ "Two eyes;" عَيْنَيْهِ or عَيْنَاهُ "His two eyes;" &c. It is to be observed, however, that some of the Arabs, as بَنُو كِنَانَةَ, بَنُو الْحَارِثِ, and others, retain ALIF through all the cases of the dual number: as مَرَرْتُ بِالرَّجُلَانِ; جَاءَ الرَّجُلَانِ; رَأَيْتُ الرَّجُلَانِ; &c. And to this dialect has been ascribed the phrase إِنَّ هَذَيْنِ لَسَا حِرَانِ for إِنَّ هَذَانِ لَسَا حِرَانِ "Verily these two are both magicians," which occurs in the KOORAN. There are other examples of the same nature: as كَرِيْمَتَيْهِ for كَرِيْمَتَاهُ in the words of the Prophet: namely, مَنْ أَحَبَّ كَرِيْمَتَاهُ لَمْ يَكْتُبْ بَيْنَ الْعَصْرِ وَالْمَغْرِبِ "He who loves his two eyes will not write towards the close of day;" but such examples may be accounted for by the rule of تَابَةَ "Repentance;" originally تَوَبَّتْ; Page 412 of this Volume.

THE letter NOON of the dual number is almost invariably MUK-  
SOOR; yet KISAREE and FURRAA state that it is sometimes MURTOOH  
after YA: as جُمَادَانِ or (هَاءُ الْوَقْفِ without) جُمَادَانِ يَنْدُهُ  
for جُمَادَانِ يَنْ "The two months of JOOMADA the first and se-  
cond;" &c. So, we have sometimes, though rarely, أَتَعِدَانِي  
with FUT-HA, for أَتَعِدَانِي with KUSRA, "Do you two threa-  
ten me?" and even هُمَا خَلِيلَانِ with ZUMMA, for هُمَا خَلِيلَانِ  
with



with KUSRA, "They two are friends;" &c. In the phrase  
 أَحَبُّ مِنْهَا الْأَنْفَ وَالْعَيْنَانَا "I love her nose and her two  
 eyes," the word عَيْنَانَا for عَيْنَيْنِ presents two anomalies:  
 namely, the vowel FUR-HA, which is applicable to the dual Noon;  
 and the letter ALIF, which supercedes YA in the objective case. The  
 final ALIF is introduced for the purpose termed إِشْبَاع to be con-  
 sidered hereafter.

In the case of words having a plurality of senses, as عَيْنٌ  
 which signifies, "The Sun; The eye; Gold; A balance;" &c.  
 some Grammarians admit the formation of the dual number for  
 the purpose of indicating any two of these senses: as عَيْنَانِ  
 "Gold and a balance;" &c. but this is condemned by the gene-  
 ral voice. But if two nouns be very commonly associated toge-  
 ther, as "The Sun and the Moon," the dual number may then  
 be formed from one of them, in order to indicate the sense of  
 both; and the noun from which it may happen to be formed, is  
 said to prevail over the other; this prevalence being termed  
 تَغْلِيْبٌ. Two nouns being of the same gender, the shorter must  
 be preferred to the other: as حَسَنَانِ or حَسَنَيْنِ "The two  
 HUSUNS;" that is, حَسَنٌ and حَسِينٌ. But if the two nouns be  
 of different genders, the masculine is preferred to the feminine  
 gender: as أَبَوَانِ or أَبَوَيْنِ (not أُمَّانِ or أُمَّيْنِ) "Both  
 parents;" قَمَرَانِ or قَمَرَيْنِ "The Sun and the Moon;" not  
 شَمْسَانِ or شَمْسَيْنِ; because قَمَرٌ is masculine, whereas شَمْسٌ  
 belongs to the feminine gender. If there be no reason to prefer  
 either,



either, the dual may then be formed from both: as مَغْرِبَانِ  
 or مَغْرِبَيْنِ; مَشْرِقَانِ or مَشْرِقَيْنِ; “The East and West;”  
 &c. The formation of the dual number is subject to the opera-  
 tion of the following rules.

### R U L E F I R S T.

THE letter WAO, being changed into ALIF in the singular num-  
 ber, must be restored in the dual, if it be the third letter. Exam-  
 ple: عَصَا “A staff;” Dual عَصَوَانِ. But if it shall follow  
 three or more letters, it must be changed into YA in the dual num-  
 ber. Example: مُصْطَفًى “A man’s name;” Dual مُصْطَفَيَانِ;  
 &c. So, also, an original ALIF, occurring as the third letter in  
 the singular number, must be changed into WAO in the dual num-  
 ber of words not subject to the rules of مَالَا. Example: إِلَى  
 To, which is the name of a particle; Dual إِلَوَانِ; &c. And  
 the same rule, under the same conditions, is applicable to the  
 letter ALIF مَجْهُولُ الْأَصْلِ; that is to say, “of unknown ori-  
 gin;” because it is impossible to determine whether it were origi-  
 nally WAO or YA. Example: نَدَا “Play;” Dual نَدَوَانِ;  
 &c.

### R U L E S E C O N D.

THE letter YA, being changed into ALIF in the singular number,  
 must be restored in the dual number, whether it be the third let-  
 ter or not. Examples: رَحِي “A mill stone;” Dual رَحِيَانِ;  
 قَتًى “A youth;” Dual قَتَيَانِ; &c. So, also, an original ALIF  
 must be changed into YA in the dual number of words subject to



the rules of **اِمَّا لَّة**. Examples: **بَلَيَان** "Yes;" Dual **بَلَيَان**; **مَتَيَان** "When?" Dual **مَتَيَان**; &c. And hence **بَا**, **تَا**, **ثَا**, form the Dual **بَيَان**; **تَيَان**; **ثَيَان**; &c. because they are subject to the rules of **اِمَّا لَّة**. Whereas **بَاء**, **تَاء**, **ثَاء**, retain HUMZA in the dual number, namely **بَاءَان**; **تَاءَان**; **ثَاءَان**; &c. because they are not subject to the rules of **اِمَّا لَّة**.

#### R E M A R K S.

THE letter ALIF servile, following four or more letters, is often rejected in the dual number; and this rule, held at BUSRA to be merely prescriptive, is thought to be analogous by the schools of KOOFA. Examples: **زَبْعَرِي** "The name of a tree;" Dual **زَبْعَرَان** or **زَبْعَرَيَان**; **قَبْعَرِي** "A strong camel;" also "The name of a sea animal, and of a city;" Dual **قَبْعَرَان** or **قَبْعَرَيَان**; &c.

#### R U L E T H I R D.

THE letter HUMZA radical, occurring at the end of a word, must be retained in the dual number. Example: **قُرَّاء** "A skilful reader;" Dual **قُرَّاءَان**; but sometimes **قُرَّاءَوَان** with some of the Arabs, according to the authority of **أَبُو عَلِي**. But HUMZA, being in exchange for WAO or YA radical, may be optionally retained in the dual, or changed into wao. Examples: **كِسَاء** originally **كِسَاو** "A blanket;" Dual **كِسَاوَان** or **كِسَايَان**; and sometimes, though rarely, **كِسَايَان** originally **كِسَاي** "A sheet;" Dual **كِسَاوَان** or **كِسَايَان**; &c. And HUMZA, being a mark of the feminine gender, must



be generally changed into wao. Example: حَمْرَاءُ "Red;" Dual حَمْرَاوَانِ; but sometimes حَمْرَاَانِ; or even حَمْرَاِيَانِ according to the authority of certain Grammarians. Yet SEERAFEE states the necessary retention of HUMZA after wao: as لَاَوَاءُ "Difficulty;" Dual لَاَوَاَانِ not لَاَوَاَانِ; "Blind in the night;" Dual عَشَوَاَانِ not عَشَوَاَوَانِ; &c.

#### R E M A R K S.

ACCORDING to KISARE, an original YA, changed into HUMZA, should be resumed in the dual number; and, in this case, رَدَاءُ regularly forms the Dual رَدَاِيَانِ; not رَدَاَوَانِ; which last, though used in the Language, is nevertheless accounted anomalous by him. After four or more letters, the dual is regularly formed at KOOFA by rejecting the long ALIF, if it shall happen to be a mark of the feminine gender; but this rule is prescriptive, not analogous, according to the decision maintained at BUSRAH. Examples: قَاَصِعَاءُ "A mouse hole;" Dual قَاَصِعَانِ; حَنْفَسَاءُ "A bug;" Dual حَنْفَسَانِ; &c.

#### R U L E F O U R T H.

THE final radical of certain substantive nouns is said to be مَحْذُوفٌ مِّنْ سِيَّ or "Utterly rejected and banished from the memory;" and this happens, when, after rejection, the medial admits the terminations of case: as أَبٌ "A father;" inflected into أَبَا or أَبٍ; originally أَبُو; &c. A letter so rejected in the singular number, will be resumed in the dual number, if it be resumed in the singular before a substantive noun in the genitive



nitive case. Examples: أَبٌ "A father;" أَبُوهُ "His father;" أَبَوَانِ "Two fathers;" or "Both parents:" أَخٌ "A brother;" أَخُوهُ "His brother;" أَخَوَانِ "Two brothers:" حَمْرُهَا "Her relations by her husband;" حَمْرُهَا "A wife's relations by her husband;" حَمَوَانِ "Two relations:" &c. Yet we have sometimes, though rarely, أَبَانِ; أَخَانِ; and حَمَاهَا.

### R U L E F I F T H.

If the rejected letter shall not be resumed before a substantive noun in the genitive case, it will not be resumed in the dual number. Examples: يَدٌ "The hand;" يَدُهُ "His hand;" يَدَانِ "Both hands;" دَمٌ "Blood;" دَمُهُ "His blood;" دَمَانِ "Two bloods;" فَمٌ "The mouth;" فَمُهُ or فَوُهُ "His mouth;" فَمَانِ "Two mouths:" &c. Yet we have also فَمَوَانِ which is rare; and فَمَيَانِ which is still rarer; and so of دَمَوَانِ and دَمَيَانِ.

### R E M A R K S.

THE word فَمٌ was originally فَوُهُ; and هَا being rejected مَنَسِيًا, the letter wao is changed into MERM, which admits the three terminations of case: as فَمٌ; فَمًا; فَمِي. Yet wao may be retained before a substantive noun in the genitive case: as فَوُهُ "His mouth;" and the inflexions of the noun are then فَوُهُ; فَاةُ; and فَيْه. According to SEEBUWYH, the word دَمٌ was originally دَمَوٌ or دَمِي with the medial quiescent; because it forms its plural دَمَاءٌ or دَمِي; as ظَبْيٌ "A fawn," forms the plural ظَبَاءٌ or ظَبِي. So, also, يَدٌ was originally



دَيُّ like دَمِي in his opinion; but other opinions of all these words have been maintained, such as that دَمِي was originally دَمُو or دَمِي; &c. The masculine ذُو “A possessor,” originally ذُو or ذُو, forms the dual ذَوَانِ; but being invariably followed by a substantive noun in the genitive case, it necessarily rejects the letter Noon: as ذَوَا مَالٍ “Two possessors of wealth;” &c. So, the feminine ذَاتُ “A possessor,” originally ذَوِيَّةُ or ذَوِيَّةُ, forms the dual ذَوَاتَانِ; but rejects Noon for the same reason: as ذَوَاتَا مَالٍ “Two female possessors of wealth;” &c.

#### R U L E S I X T H.

THE letter YA occurring at the end of any noun, whether expressed or rejected in the singular, must be expressed in the dual number. Examples: قَاضٍ “A judge;” Dual قَاضِيَانِ; &c. اَلْقَاضِيَانِ “The judge;” Dual اَلْقَاضِيَانِ; &c. So, also, the letter تَا at the end of the singular, must be preserved in the dual number. Examples: خُصِيَّةٌ “A testicle;” Dual خُصِيَّتَانِ; &c. اَلْهِيْطَةُ “The hip;” Dual اَلْهِيْطَتَانِ; &c. It is to be observed, however, that we have also خُصِيَّانِ and اَلْهِيْطَانِ without تَا, but these are generally accounted anomalous.

#### R U L E S E V E N T H.

THE words مِائَةٌ “A hundred,” Dual مِائَتَانِ, and اَلْفٌ “A thousand,” Dual اَلْفَانِ, are the only numerals which admit the formation of the dual number; but that number may be accurately formed, 1st. from the اِسْمُ الْجَمْعِ or “Collective plural



plural of common nouns :” as رَاكِبٌ “A rider ;” رُكْبَانٌ “Two parties of riders ;” &c. 2d. From any form of the imperfect plural which is not a form of the مُتَّهِى الْجُمُوع : and, in this case, the imperfect plural acquires the sense of the collective plural : as جَمَالٌ the plural of جَمَلٌ “A camel ;” Dual جَمَالَانِ “Two parties of camels ;” &c. 3d. From generic nouns, whether infinitives or not ; for the purpose of denoting individuals or species : as لَنَا تَمْرَانِ “We have two dates ; or two species of dates ;” جَلَسْتُ جَلَسَتَيْنِ “I sat down twice ;” “I sat down in two different postures ;” &c.

#### R U L E E I G H T H.

COMPOUNDED proper names admit the formation of the dual number, provided the first component part of the name shall be مَبْنِىٌّ or INDECLINABLE, and the second not so. Example : بَعْلَبَكٌ “BALBEK ;” Dual بَعْلَبَكَانِ : compounded of بَعْلُ “The idol BAAL,” which is here مَبْنِىٌّ ; and بَكٌ The name, I believe, of a worshipper of that idol ; which is غَيْرُ مَصْرُوفٍ or IMPERFECTLY DECLINABLE, but not مَبْنِىٌّ or WHOLLY INDECLINABLE. But if both parts be wholly indeclinable, the dual is formed from the masculine نِ وَ or the feminine تِ وَ prefixed to the name. Examples : نِ وَ اَسِيبَوِيَّةٌ “Two men named SEEBUWYH ;” تِ وَ اَسِيبَوِيَّةٌ “Two women named SEEBUWYH ;” that word being thought to be compounded of the Persian سِيب “An apple ;” and وَ يَ which is an exclamation of admiration.

tion.



tion. So, also, they say ذَوَا خَمْسَةَ عَشَرَ "Two men named خَمْسَةَ عَشَرَ," which literally signifies, Fifteen; or ذَوَاتَا خَمْسَةَ عَشَرَ "Two women having that name." Or in the case of a perfect sentence employed as a proper name, the words ذُو or ذَات will still be employed: as ذَوَا تَابَّطَ شَرًّا "Two men named تَابَّطَ شَرًّا," which literally signifies, "He embraced vice or took vice in his arms;" &c. But if the two component parts of the name be connected by the relation of the genitive case, the dual is then given to the first: as عَبْدَا مَنَا فِ "Two men named عَبْدَا مَنَا فِ" or optionally to both, in the case of a كُنْيَة or "Patronymic name:" as أَبَوَا زَيْدٍ or أَبَوَا زَيْدَيْنِ "Two men named أَبَوَا زَيْدَيْنِ" &c.

## SECTION SECOND.

الْكَلَامُ فِي جَمْعِ الْمَذَكَّرِ السَّالِمِ

### ON THE MASCULINE FORM OF THE PERFECT PLURAL:

THE masculine perfect plural is formed from the singular by adding the letters WAO NOON for the nominative case, and YA NOON for the relative and objective cases. The letters WAO and YA, being themselves quiescent, follow, in this case, their homogeneous vowels; and the letter Noon must be MUFTOON: as جَاءَ الزَّيْدُونَ "The Zydes came;" رَأَيْتُ الزَّيْدَيْنِ "I saw the Zydes;" مَرَرْتُ بِالزَّيْدَيْنِ "I passed by the Zydes;" &c. It must be rejected before a substantive noun in the genitive case: as مُسْلِمُوِي originally مُسْلِمِي "My Moosulmans;" and there are



some rare examples in which itself or its correlatives, namely the termination applicable to the numerals عَشْرُونَ "Twenty," ثَلَاثُونَ "Thirty," &c. are said to receive the vowel KUSRA; as in the following verse: وَقَدْ جَاوَزْتَ حَدَّ الْأَرْبَعِينَ "And verily you have passed the age of 40;" where the rhyme, in the next couplet, is at variance with the vowel FUT-HA.

In the case of words having a plurality of senses, some Grammarians admit the formation of the plural number for the purpose of denoting the aggregate of all those senses, as already stated in treating of the dual; but this opinion has been rejected by the general voice. Others consider the perfect plural, in both genders, as a plural of paucity; inapplicable to any number which is less than THREE or more than TEN; but the better opinion is, that it indicates simple plurality, being applicable indifferently to the number THREE, and to all higher numbers whatever. The masculine form of the perfect plural, termed indifferently صَحِيحٌ or سَالِمٌ, is subject to the operation of the following rules.

#### R U L E F I R S T.

It is applicable by analogy to all proper names of men, those only excepted, which end in the termination تَاءُ التَّانِيَةِ; as زَيْدٌ; Plural زَيْدُونَ; &c. In opposition to طَلْحَةٌ "A man's name," which forms the plural طَلْحَاتٌ because it ends in the termination تَاءُ التَّانِيَةِ. This is the creed of BUSRA, but the Grammarians of KOOFA form the masculine perfect plural from all proper names of men, without regard to the condition at all;

as



as **طَلْحَةُ**; Plural **طَلْحُونَ**: or **طَلْحُون** with LAM moveable, according to the opinion of **ابن كيسان**. A woman's name, not ending in the termination **تَا**, may assume the masculine form of the perfect plural, if it shall happen to become the name of a man: as **هِنْدٌ**; Plural **هِنْدٌ وَن** &c. And so, also, if **تَا** being expressed, shall be in exchange for some other letter: as **عَدَّةٌ**; originally **وَعَدَةٌ**; which would form its plural **عِدٌّ وَن** by the rejection of **تَا**, if it should happen to become the proper name of a man.

## R U L E S E C O N D.

THE same form of the plural is generally applicable to the masculine gender of all attributives significant of attributes belonging to rational beings: as **عَالِمٌ** "Learned;" Plural **عَالِمُونَ** &c. But this rule is liable to the following exceptions. 1st. It is not applicable to any masculine attributive ending in the termination **تَانِيَّةٌ**: as **عَلَّامَةٌ** "Most learned;" &c. 2d. Or to the Measure **أَفْعَلٌ** having the feminine **فَعْلَاءٌ**; as **أَحْمَرٌ** **فَعْلَاءٌ** "Red;" &c. 3d. Or to the Measure **فَعْلَانٌ** having the feminine **فَعْلَانِي**; as **سَكْرَانٌ** **سَكْرَانِي** "Drunk;" &c. 4th. Or to any attributive (unless it be an **اسْمُ التَّقْضِيلِ** or A QUINQUELITERAL,) which may happen to be common to both genders: as **جَرِيحٌ** "Wounded;" **قَتِيلٌ** "Slain;" **صَبُورٌ** "Very patient;" &c. In opposition to the Measure **أَفْعَلٌ** of the ISMOOT TUFZEEL, which forms the masculine plural **أَفْعَلُونَ**; ( **رِجَالٌ أَفْضَلُونَ** ) notwithstanding the fact that **أَفْعَلٌ** is common to both genders: as **زَيْدٌ أَفْضَلٌ مِنْ عَمْرٍو** "ZYDE is



more learned than AMR;" هَذَا أَفْضَلُ مِنْ زَيْنَبَ "HIND is more learned than ZYNUB;" &c. So, also, they say رِجَالٌ صَهْصَهَاتٌ "Clamorous men;" because صَهْصَهَاتٌ, though common to both genders, is a quinqueliteral noun.

### R E M A R K S.

IBNO KYSAN and the Grammarians of KOOFA admit the application of this form of the plural to أَحْمَرٌ : فَعْلَاءٌ ; أَفْعَلٌ as "Red;" Plural أَحْمَرُونَ ; and to فَعْلَانٌ : فَعْلَانِ as "Drunk;" Plural سَكْرَانُونَ ; &c. Its application to فَعْلَانَةٌ having its feminine فَعْلَانَةٌ is generally admitted, though with some dissenting voices: as نَدِمَانٌ "Penitent;" Feminine نَدِمَانَةٌ ; Masculine Plural نَدِمَانُونَ ; &c. Grammarians have endeavoured to account for the exceptions noticed in the preceding rule on principles fanciful and unsatisfactory; such as I do not think it necessary to obtrude on the reader.

### R U L E T H I R D.

It is also applicable by analogy, *first*, to all DIMINUTIVE; and *secondly*, to all RELATIVE NOUNS; provided, in both cases, they may have any relation to masculine rationals. Examples: رَجُلٌ "A little man;" Plural رُجُلٌ ; أَحْمَرٌ "A little red;" Plural أَحْمَرُونَ ; سَكِرَانٌ "A little drunk;" Plural سَكِرَانُونَ ; جَرِيحٌ "Slightly wounded;" Plural جَرِيحُونَ ; بَصْرِيٌّ "Of or belonging to BUSRA;" Plural بَصْرِيُّونَ ; &c.

### R U L E F O U R T H.

It is applicable, by the authority of prescription, to many nouns



nouns ending in the feminine **تَا** following **FUT-HA**, provided the final radical shall have been rejected. Examples: **سَنَةٌ** “A year;” originally **سَنَوَةٌ** or **سَنَهَةٌ**; Plural **سِنُونٌ**; sometimes **سُنُونٌ**; **قَلَّةٌ** “The smaller of two sticks used at a certain game common among the Arabian children;” (the larger of the two being termed **مِقْلَةٌ**) originally **قَلَوَةٌ**; Plural **قِلُونٌ**; **مِائَةٌ** “A hundred;” originally **مِئِيَّةٌ**; Plural **مِئُونٌ**; sometimes **مُسُونٌ**; **فِئَةٌ** “A tribe;” originally **فِئِيَّةٌ**; Plural **فِئُونٌ**; &c. According to **SEEBUWYH**, the feminine **تَا**, following **FUT-HA** at the end of a noun having lost the primal radical, sometimes admits this form of the plural: as **عِدَّةٌ** “A promise;” Plural **عِدُونٌ**; **رِقَّةٌ** “Silver;” (originally **رِقُّ**) Plural **رِقُونٌ**; &c. **MOOBURRUD**, however, condemns both examples, forming the plural **عِدَاتٌ** and **رِقَاتٌ**.

#### R U L E F I F T H.

It is sometimes applicable to nouns ending in permuted **ALIF**, by rejecting that letter: as **أَضَاةٌ**, originally **أَضَوَةٌ** “Low ground in which water is collected;” Plural **أَضُونٌ**; **قَنَاةٌ** “A spear;” originally **قَنَوَةٌ**; Plural **قَنُونٌ**; &c. So, also, to nouns of the class termed **مُضَاعَف**: as **أَوْزٌ** “A duck;” Plural **أَوْزُونٌ**; **حَرَّةٌ** “Earth abounding in black stones;” Plural **أَحْرُونٌ** and sometimes **أَحْرُونٌ** according to **Yoonoos**.

#### R U L E S I X T H.

It is anomalously applicable to the following nouns: namely, **أَرْضٌ** “Land;” Plural **أَرْضُونٌ**; **هَيْئَةٌ** “A thing; also The parts



parts of generation in either sex;" originally هُنُو Plural  
 عَالَمُونَ "The world; or The universe;" Plural هُنُونَ  
 "A family;" Plural أَخ : أَهْلُونَ "A brother;" Plu-  
 ral ابْن : أَبُونَ "A father;" Plural أَخُون : أَخُون  
 son;" originally بَنُو Plural بَنُونَ Diminutive of  
 "A young camel;" Plural بَكْر : دُهَيْدٌ هُون "A  
 young camel;" Imperfect Plural أَبْكُر ; DIMINUTIVE أَبْيَكُر Plu-  
 ral : أَبْيَكُرُونَ &c. It should be observed also, that certain  
 plurals irregularly formed in YA NOON, sometimes incorporate these  
 letters, being, in that case, inflected as nouns in the singular num-  
 ber. Examples: مَضَتْ عَلَيْهِ سِنِينَ كَثِيرَةً "Many years passed  
 over him or it;" وَأَبَا حَسَنِ عَلِيًّا \* أَبٌ بَرٌّ وَنَحْنُ لَهُ بَنِينَ  
 "And verily ABOO HUSUN ALEE is our virtuous ancestor, and we  
 are his children or descendants;" &c.

#### R U L E S E V E N T H.

COMPOUNDED proper names of men, admit this form of the plu-  
 ral, provided, *first*, that the relation between the component parts  
 shall not be that of the genitive case; and, *secondly*, that the first  
 component part shall be مَبْنِيٌّ or INDECLINABLE, but not the  
 second. Example: بَعْلَبَك "The name of a city;" but here sup-  
 posed to be the name of a man: Plural بَعْلَبَكُونَ &c. But if  
 both parts shall be indeclinable, the plural is formed from the  
 word نَوْ as نَوْ سَيَبَوِيَه "Many men named SEEBUWYH;"  
 نَوْ وَوَحْمَسَة عَشْر "Many men named KHUMSATA ASHARA. Or  
 in the feminine نَوَات سَيَبَوِيَه "Many women named SEEBU-  
 WYH;" &c.

RULE



## R U L E E I G H T H.

BUT if the relation be that of the genitive case, the first component part only, will then assume the plural number; unless the noun shall be a كُنْيَة, that is to say, PATRONYMIC or FILIONYMIC, being then compounded of the words FATHER or SON for the masculine, or MOTHER or DAUGHTER for the feminine gender.

Example: عَبْدُ مَنَا فِ "A man's name;" Plural عِبْدٌ وَمَنَا فِ

&c. But if patronymic or filionymic, the *imperfect* plural must be generally given to the first component part, while the second optionally retains the singular number, or assumes the form of the *perfect* plural. Examples: أَبَاءُ الزَّيْدِ يَنْ or آبَاءُ زَيْدٍ the plural of أَبُ زَيْدٍ; أَبْنَاءُ الزَّيْدِ يَنْ or أَبْنَاءُ زَيْدٍ; أَبْنَاءُ زَيْدٍ the plural of ابْنُ زَيْدٍ; &c.

## R U L E N I N T H.

BUT if the words أَبْنِ, أَخُ, or ذُو, shall be rendered مُضَاف to a common substantive noun, then if both parts taken together, shall form the proper name of a masculine rational, the first part only, will assume the plural, which may be perfect or imperfect: as أَخَوُكَذَا or أَبْنَاءُ كَذَا; بَنُو كَذَا or أَخَوَةُ كَذَا; &c. And if both together shall not be the proper name of a masculine rational, the plural will then be formed in ALIF TA': as بَنَاتُ لَبُونٍ the plural of ابْنُ لَبُونٍ (not the plural of بِنْتُ لَبُونٍ) "A young camel in the third year;" بَنَاتُ عَرَسٍ; Plural of ابْنُ عَرَسٍ "A weasel;" بَنَاتُ نَعِشٍ; Plural of ابْنُ نَعِشٍ "Any one of



three stars at the tail of the Bear; ذَوَاتُ الْقَعْدَةِ; the plural of ذَوَاتُ الْقَعْدَةِ; "The name of a month;" &c. AKHFUSH, in this case, admits the masculine form of the perfect plural, as بَنُو عَمْرِسٍ; &c. but his opinion has not been generally adopted.

#### R U L E T E N T H.

THE letter ALIF مَقْصُورَةٌ at the end of the singular, must be rejected in the plural number; and the preceding letter retains FUT-HA, as a mark of the rejection of the letter ALIF. Examples: أَعْلَى "Higher, or Highest;" Plural أَعْلَوْنَ or أَعْلَيْنَ; عِيسَى; "MOSES;" Plural مَوْسَوْنَ or مَوْسَيْنَ; "JESUS;" Plural عِيسَوْنَ or عِيسَيْنَ; مُصْطَفَى "A man's name;" Plural مُصْطَفَوْنَ or مُصْطَفَيْنَ. This is the creed of BUSRA; but KOOFA has determined in favor of مَوْسَوْنَ or عِيسَوْنَ with ZUMMA for the nominative case; and مَوْسَيْنَ or عِيسَيْنَ with KUSRA for the oblique cases; though this is at variance with common usage, and has been condemned as erroneous by SEEBUWYH.

#### R U L E E L E V E N T H.

THE letter ALIF MUMDOODAH, being an unpermuted radical, will be preserved in the plural number: as قَرَاءٌ "A reader;" Plural قَرَّاءُونَ; rarely and inelegantly قَرَّاءُونُ, according to the authority of ABOO ALER. If it be brought in exchange for a radical letter, it may be optionally retained or changed into WAO.

Examples: كِسَاءٌ originally كِسَاوُ; Plural كِسَاوُونَ or كِسَاءُونَ; رِئَاءٌ originally رِئَايُ; Plural رِئَاوُونَ or



or *وَوْن*; yet *كِسَايُون* is stated to occur, though held to be anomalous in the general opinion. If it be a servile introduced for the purpose termed *الْحَاق*, it may be also retained or changed into *WAO*: as *عَلْبَاءُ* “A nerve in the neck;” Correlative with *قِرْطَاسٌ*; Plural *عَلْبَاوُون* or *عَلْبَاوُون*; &c. If it be a mark of the feminine gender, as *حَمْرَاءُ* “Red,” it admits not the masculine perfect plural, unless the noun shall belong to masculine rationals, in which case *ALIF* must be changed into *WAO*: as *حَمْرَاوُون*; rarely and inelegantly *حَمْرَاوُون* or *حَمْرَايُون*; &c. After four or more letters, it must be rejected by analogy according to *KOOFÄ*; but the rule is prescriptive according to *BUSRA*: as *قَاَصِعَاءُ* “A mouse-hole;” Plural *خَنْفُسُون*; &c. “A bug;” Plural *خَنْفُسُون*; &c. *قَاَصِعُون*.

### SECTION THIRD.

الْكَلَامُ فِي جَمْعِ الْمُؤَنَّثِ السَّالِمِ

### ON THE FORMATION OF THE FEMININE PERFECT PLURAL.

THE feminine plural is formed from the singular, by adding the letters *ALIF TA*: as *مُسْلِمَةٌ* “A Moosulman woman;” Plural *مُسْلِمَاتٌ* in the nominative case, and *مُسْلِمَاتٍ* in the other two cases. Its application is guided and restricted by the following rules.

#### RULE FIRST.

It is analogously applicable to all proper names of women, whether feminine by termination or not. Examples: *هِنْدٌ*; Plural

ral



سَلَامِيَا تٌ Plural سَلَامِي ; عَزَاتٌ Plural عَزَاتٌ ; هِنْدَاتٌ Plural هِنْدَاتٌ ; سَوْدَاتٌ Plural سَوْدَاتٌ ; &c. The terminations of the feminine gender are, *first*, the letter تَا expressed or understood ; and, *secondly*, the letter ALIF مَقْصُورَةٌ or مَمْدُودَةٌ ; as in the preceding examples.

### R U L E S E C O N D.

It is analogously applicable to every feminine substantive noun ending in the long or short ALIF, provided that such noun shall not be assumed as the name of a masculine rational. Examples : ضَرَاءٌ : بَشَرِيَّاتٌ Plural “Glad tidings ;” بَشَرِيَّاتٌ Plural “Distress or Famine ;” ضَرَاءَاتٌ : &c. Also, to substantive nouns feminine by the termination تَا expressed, even though they may happen to be the proper names of men. Examples : تَكْرِيْمَةٌ : Plural تَكْرِيْمَاتٌ ; اِخْرَاجَاتٌ Plural : اِخْرَاجَةٌ : تَكْرِيْمَاتٌ Plural . So, also, of طَلْحَاتٌ Plural : طَلْحَةٌ ; or : حَمَزَاتٌ Plural : حَمَزَةٌ ; though both are masculine proper names. The words تَكْرِيْمٌ or اِخْرَاجٌ without تَا , form the plurals تَكْرِيْمَاتٌ ; or : اِخْرَاجَاتٌ ; as will be seen hereafter.

### R U L E T H I R D.

It is analogously applicable to all substantive nouns common to both genders, which neither admit the masculine perfect plural, nor any imperfect form of the plural : as اَلِفٌ “The letter ALIF ;” Plural اَلِفَاتٌ . And so, also, of other letters : as بَاءٌ : بَاءَاتٌ ; ثَاءٌ : ثَاءَاتٌ ; &c. And generally speaking, to all attributives (even though applicable to masculine rationals) which



which end in the letter تَا, or either ALIF of the feminine gender. Example: عَلَّامَةٌ "Most learned;" Plural عَلَّامَاتُ;  
 مَجْرَامَةٌ "Very sharp or cutting;" Plural مَجْرَامَاتُ;  
 حُبْلَى "Pregnant;" Plural ضَارِبَاتُ "A beater;" Plural ضَارِبَاتُ  
 Plural نَفْسَاءُ "A woman having born a child within 40 days;" Plural نَفْسَاوَاتُ &c. Yet the Measures فَعْلَى and فَعْلَاءُ admit not this form of the plural, if the masculine of the former shall be فَعْلَانُ as سَكْرَانُ "Drunk;" or that of the latter أَفْعَلُ as أَحْمَرَاءُ "Red;" &c. The reason assigned, is, that the masculine gender of these attributives admits not the masculine perfect plural, except in the opinion of ابْنُ كَيْسَانَ, who also permits the feminine form to assume the feminine perfect plural: as سَكْرِيَّاتُ; &c. And this plural may be assumed, according to the opinion of all Grammarians, in the event of the conversion of a given attributive into a practical substantive noun: as خَضْرَاءُ properly the feminine gender of أَخْضَرُ "Green;" but often used substantively to signify "A vegetable;" in which case only, it forms its plural خَضْرَاوَاتُ. So, also, this form of the plural is applicable to all proper names (not being masculine rationals) formed on either of the Measures فَعْلَى or فَعْلَاءُ; and to feminine attributives of the quinqueliteral class: as صَهْصَلِقُ "A clamorous woman;" Plural صَهْصَلِقَاتُ "An old woman;" Plural جَحْمَرِشُ: جَحْمَرِشَاتُ &c.



## R U L E F O U R T H.

It is analogously formed from all attributives not applicable to rational beings : as **صَا۟فِنٌ** "A horse standing on three legs ;" Plural **صَا۟فِنَاتٌ** : **سَب۟حَلٌ** "A strong camel ;" Plural **سَب۟حَلَاتٌ** : **مَاضٍ** "Past ;" Plural **مَاضِيَاتٌ** : **خَالٍ** "Empty ;" Plural **خَالِيَاتٌ** : &c. Also, from all diminutive nouns not significant of rational beings, because such nouns involve an attributive : as **جَمِي۟لٌ** "A small camel ;" Plural **جَمِي۟لَاتٌ** : **كُتَي۟بٌ** "A little book ;" Plural **كُتَي۟بَاتٌ** : &c. Also, from such compounds as **زَوَكَدَا** : Plural **زَوَكَدَاتٌ** ; **زَوَكَدَا** : Plural **زَوَكَدَاتٌ** ; &c. provided both component parts together, shall not be the name of a masculine rational ; as already stated in Section 3d :

## R U L E F I F T H.

It prevails in masculine nouns substantive or attributive, from which no imperfect form of the plural has ever been derived. Examples : **سُرَادِقٌ** "A curtain ;" Plural **سُرَادِقَاتٌ** : **رَب۟حَلٌ** "A handsome or excellent camel ;" Plural **رَب۟حَلَاتٌ** : &c. FURRAA indeed states it to be analogously applicable to such nouns. But if these, having no feminine termination, should happen to be used in any imperfect form of the plural, they will rarely receive the feminine plural, though some examples may be adduced : as **يَوَانٌ** "A tent-pole ;" Plural **يَوَانَاتٌ** or **يَوَانٌ** : **خَوَانٌ** "A dining table ;" Plural **خَوَانَاتٌ** or **خَوَانٌ** : &c. It prevails



vails also in quinqueliteral substantive nouns : as “ *سَفَرٌ جَلٌّ* ” A quince ;” Plural *سَفَرٌ جَلَاتٌ* : &c. And in imperfect plurals which admit no subsequent form of the imperfect plural : as *بَيْوتٌ* the plural of *بَيْتٌ* ; the plural of *بَيْتٌ* “ A house ;” *رَجَالٌ* the plural of *رَجُلٌ* ; the plural of *رَجُلٌ* “ A man ;” *صَوَاحِبَاتٌ* the plural of *صَوَاحِبٌ* ; the plural of *صَوَاحِبٌ* “ A female companion ;” &c. In opposition to *أَقْوَالٌ* ; the plural of *قَوْلٌ* “ A speech ;” *كَلْبٌ* the plural of *كَلْبٌ* “ A dog ;” *أَنْعَامٌ* the plural of *نَعَمٌ* “ A quadruped ;” &c. because from these are formed the plurals *أَكَلِبٌ* ; *أَقَاوِيدٌ* ; *أَنَا عِيَمٌ* ; &c.

#### R U L E S I X T H.

Nouns not significant of female animals, but feminine by the termination *تَا* understood, though not expressed, sometimes admit the feminine plural, not by analogy ; but only by the authority of prescription alone. Examples : *أَرْضٌ* “ Land ;” Plural *كَائِنٌ* : *سَمَاوَاتٌ* “ The sky ;” Plural *أَرْضَاتٌ* : *سَمَاءٌ* “ Whatever exists ;” Plural *شِمَالٌ* : *كَائِنَاتٌ* “ The left hand ;” Plural *شِمَالَاتٌ* : &c. The termination *تَا* is known to be understood in these examples, because it must be expressed in their diminutives : namely *أَرِيشَةٌ* ; *سَمِيَّةٌ* ; *كُوَيْنَةٌ* ; *شَمِيلَةٌ* ; &c. as will be fully explained hereafter.

#### R U L E S E V E N T H.

THE final radical, being rejected from the singular number of nouns feminine by the termination *تَا*, will be generally restor-

ed



ed in the feminine plural, if the primal radical shall be **MUFTOON**.

Examples: ضَعَّةٌ; originally ضَعَوَةٌ; "The name of a tree;"  
 Plural ضَعَوَاتٌ; more rarely ضَعَاتٌ; هَنَوَةٌ originally هَنَوَةٌ;  
 "The organs of generation in either sex;" Plural هَنَوَاتٌ;  
 more rarely هَنَاتٌ: &c. Yet some of these nouns reject this  
 form of the plural entirely, admitting only the imperfect plural:  
 as شَاةٌ; originally شَوَهَةٌ; "A goat;" Plural شِيَاةٌ;  
 originally شَفَهَةٌ or شَفَوَةٌ; "The lip;" Plural شِفَاةٌ: &c.  
 And some admit both forms: as أَمَةٌ "A female servant;" origi-  
 nally أَمَوَةٌ; Plural أَمَاءٌ: or more rarely أَمَوَاتٌ; &c.

#### R U L E E I G H T H.

BUT if the primal radical shall be **MUSKOOK**, the rejected letter  
 will be sometimes, but not generally, resumed in the feminine  
 plural. Examples: مِئَةٌ "A hundred;" originally مِئِيَّةٌ;  
 Plural مِئَاتٌ; رِئَةٌ "The lungs;" originally رِئِيَّةٌ; Plural  
 رِئَاتٌ; ابْنَةٌ or بِنْتُ "A daughter;" originally بَنَوَةٌ; Plural  
 بَنَاتٌ; عَصَةٌ "The name of a thorny tree;" originally  
 عِصْوَةٌ; Plural عِصَوَاتٌ: &c. And if the primal radical  
 shall be **MUZMOOM**, the rejected final cannot be resumed: as كُرَّةٌ  
 "A ball;" originally كُرْوَةٌ; Plural كُرَاتٌ; ظُبَّةٌ "The sharp  
 edge of a sword;" originally ظُبْوَةٌ; Plural ظُبَاتٌ. It is to be  
 observed, however, that أُخْتُ "A sister;" originally أُخْوَةٌ;  
 forms its Plural أَخَوَاتٌ.

#### R U L E N I N T H.

THE letter **ALIF** مَقْصُورَةٌ, occurring as the third letter in the  
 singular



singular number, will be changed into WAO in the feminine plural, 1st. if it were brought in exchange for an original WAO: as عَصَا "A Staff;" Plural عَصَوَاتُ: &c. 2d. If, being itself original, it shall not be subject to the rules of اِمَالَةٌ: as اِلَى "The name of a particle;" Plural اِلَوَاتُ: &c. And, finally, if the original form cannot be determined: as نَدَا "Play;" Plural نَدَوَاتُ: &c. In every other case, the short ALIF must be changed into YA: as اَرَطِي "The name of a tree;" Plural اَرَطِيَّاتُ: اَرَطِيَّاتُ the feminine gender of مُصْطَفًى "Chosen;" Plural مُصْطَفِيَّاتُ: &c. In these examples, the short ALIF happens not to be the third letter. Or بَلَى "Yes;" Plural بَلَيَاتُ: مَتَى "When?" Plural مَتَيَّاتُ: &c. because ALIF, being original, is yet subject to the rules of اِمَالَةٌ. Or رَحَى "A mill stone;" Plural رَحِيَّاتُ: &c. because ALIF is here in exchange for YA.

#### R E M A R K S.

THE short ALIF servile, following four or more letters, is analogously rejected at KOOFA; but this rule is prescriptive at BUSRA.

Examples: زِبَعْرَى "A female crocodile;" Plural زِبَعْرَاتُ: قَبَعْرَى "A strong camel;" Plural قَبَعْرَاتُ: &c. The letters بَا, تَا, ثَا, form their Plurals بَيَّاتُ; تَيَّاتُ; ثَيَّاتُ: &c. whereas بَاءُ, تَاءُ, ثَاءُ, retain HUMZA: as بَاءَاتُ; تَاءَاتُ; ثَاءَاتُ: &c.

#### R U L E T E N T H.

THE letter ALIF مَمْدُونَةٌ, being radical and unpermuted,



will be retained in the plural number : as قُرَّاءُ "A reader;" Plural قُرَّاءَاتُ : very rarely قُرَّاءَاتُ ; according to the authority of ABOO ALBE. The same letter, being a mark of the feminine gender, must be changed into wao : as حَمْرَاءَاتُ ; rarely حَمْرَاءَاتُ and still more rarely حَمْرَاءَاتُ according to MAZUNEE. But being permuted, it may be optionally retained or changed into wao : as كِسَاءَاتُ or كِسَاءَاتُ ; رِداءَاتُ or رِداءَاتُ ; &c. And so, also, if it be servile introduced for the purpose termed اِلْتِصَاقٌ as عِلْبَاءُ (like قِرْطَاسٌ) "A nerve in the neck;" Plural عِلْبَاءَاتُ or عِلْبَاءَاتُ ; &c.

#### REMARKS.

THE feminine ALIF MUMDOODAH, following four or more letters, is analogously rejected according to KOORAH ; but the rule is prescriptive according to BUSRA. Examples : قَا صِغَاءُ "A mouse-hole;" Plural خُنْفُسَاتُ : قَا صِغَاءَاتُ "A bug;" Plural خُنْفُسَاتُ ; &c. And the Grammarian KISABEE changes the long ALIF into RA by analogy in كِسَاءُ ; forming the Plural كِسَاءَاتُ ; but though that plural occurs in the Language, the permutation is prescriptive in the general opinion.

#### RULE ELEVENTH.

FEMININE substantive nouns formed on either of the Measures فَعْلٌ or فَعْلَةٌ, become مَفْعُوْحٌ اَلْعَيْنِ in the feminine plural ; first, if the medial shall not be infirm ; and, secondly, if the noun shall not be مُضَاعَفٌ. Examples : اَرْضُ "Land;" Plural اَرْضَاتُ :



“A ظَبْيَةٌ : ثَمَرَاتُ “A date;” Plural ثَمَرَةٌ : أَرْضَاتُ “A deer;” Plural ظَبْيَاتُ : رَكْوَةٌ “A pitcher;” Plural رَكْوَاتُ : &c. In opposition to رَوْضَةٌ “A garden;” Plural رَوْضَاتُ : بَيْضَةٌ “An egg;” Plural بَيْضَاتُ : &c. Yet the tribe of هَذِيلٌ reject the exception, saying رَوْضَاتُ ; بَيْضَاتُ ; &c. notwithstanding the infirmity of the medial radical. And some of the Arabs extend the exception to nouns of the ناقص or IMPERFECT CLASS : as رَكْوَاتُ for رَكْوَةٌ ; ظَبْيَاتُ for ظَبْيَةٌ ; &c.

#### R U L E T W E L F T H.

THE vowel FUT-HA is generally and optionally, but not necessarily, given to the medial plural of feminine substantive nouns formed on فَعْلٌ or فَعْلَةٌ, if they shall not belong to the class termed مُضَاعَفٌ. Examples : هِنْدٌ “A woman’s name;” Plural هِنْدَاتُ : سِدْرَةٌ “The name of a tree;” Plural سِدْرَاتُ : &c. But KUSRA is also optional; (because the primal receives KUSRA,) *first*, if the noun shall not be AJWUF; and, *secondly*, if the final shall not be WAO. Examples : هِنْدَاتُ ; لِحْيَاتُ ; سِدْرَاتُ ; &c. This is the opinion of SEEBU-WYH; but the accuracy of KUSRA, according to FURRAA, depends on the authority of prescription alone. But if the noun be AJWUF, the quiescent mark will be generally retained in the feminine plural; since KUSRA is inaccurate, and FUT-HA is rare: as دِيْمَةٌ “Constant rain;” Plural دِيْمَاتُ more rarely دِيْمَاتُ ; دِيْمَةٌ “A



Christian church;" &c. So, also, if wao be the final: as رِشَوَاتُ more rarely رِشَوَاتُ "Bribes;" &c. Or even ya, according to the opinion of some Grammarians: as لِحْيَاتُ more rarely لِحْيَاتُ; but very commonly لِحْيَاتُ "Beards;" &c. The word جِرَوَاتُ the plural of جِرْوَةٌ "A wolf's cub;" is anomalous, because it presents a final wao.

### R U L E T H I R T E E N T H.

THE vowel FUT-HA is generally given to the plural medial of feminine substantive nouns formed on فَعْلٌ or فُعْلَةٌ, if they shall not belong to the class termed مُضَاعَفٌ. Examples: عُرْسٌ "A bridal feast;" Plural عُرْسَاتُ "A step;" Plural خُطَوَاتُ. Yet the quiescent mark may be retained: (as عُرْسَاتُ خُطَوَاتُ) according to the dialect of بَنُو تَمِيمٍ and others; and the vowel ZUMMA may supercede FUT-HA (خُطَوَاتُ عُرْسَاتُ) first, if the medial shall not be infirm; as دَوْلَاتٌ or دَوْلَاتٌ never دَوْلَاتٌ, the plural of دَوْلَةٌ "Fortune;" and, secondly, if the final shall not be YA: as كَلْيَاتُ "The Kidneys;" Plural كَلْيَاتُ; not كَلْيَاتُ; &c. It is to be observed that the optional supercession of FUT-HA by the vowel ZUMMA is analogous according to СЕБЕВУХЪ, and prescriptive according to FURRAA.

### R U L E F O U R T E E N T H.

IN substantive nouns of the class termed مُضَاعَفٌ, all the six measures above mentioned, retain the quiescent mark in the plural number. Examples: ذَرَّةٌ "A small ant, or An atom;"

Plural



Plural مَدَّةٌ : عِدَّةٌ : ذُرَّاتٌ “A few;” Plural مَدَّةٌ : عِدَّةٌ : ذُرَّاتٌ “A period of time;” Plural مَدَّةٌ : عِدَّةٌ : ذُرَّاتٌ &c. And so, also, of all attributives; on whichever of the six measures they may happen to be formed, and without reference to any condition. Examples: صَعْبَةٌ “Difficult;” Plural صَعْبَاتٌ “A fat female wild ass;” Plural حُلْوَةٌ : عَلَجَاتٌ “Sweet;” Plural رُبْعَةٌ : حُلَوَاتٌ &c. There are, however, some exceptions: as رَبْعَةٌ “A middle sized woman;” Plural رَبْعَاتٌ but these are not numerous, notwithstanding the opinion of the Grammarian قُطْرُبٌ, who affirms that فَعْلَةٌ, being attributive, may analogously assume **FUT-HA** in the feminine plural. It is scarcely necessary to observe, after the examples which have been adduced, that the termination تَا, when it occurs in the singular, is rejected in the formation of the feminine plural.

## CHAPTER FOURTEENTH.

### SECTION FIRST.

الْكَلامُ فِي جَمْعِ التَّكْسِيرِ

### ON THE IMPERFECT PLURAL.

THE imperfect plural, commonly termed مَكْسَرٌ or **BROKEN**, because it is formed, not like the perfect plural, by adding certain terminations to the singular number; but by the assumption of new and peculiar Measures, as قَوْلٌ the plural of قَوْلٌ “A speech;” has been divided into two classes: the first termed جَمْعُ الْقَلَّةِ or **THE PLURAL OF PAUCITY**; and the second termed جَمْعُ الْكَثَرَةِ or **THE PLURAL OF MULTITUDE**.



THE PLURAL OF MULTITUDE will be considered hereafter, and we are now to consider the PLURAL OF PAUCITY ; so termed, because it is thought by Grammarians to be generally inapplicable to any number above TEN ; though the fact is not universally true, because it is sometimes employed as a plural of multitude ; being then applicable to the number ELEVEN, or to any higher number whatever. Duality being expressed by the dual number, it is common to both plurals to be generally inapplicable to any number below THREE ; yet many examples might be found in the Language, of the supercession of the dual by the plural number.

WHETHER the preceding limitation of the plural of paucity to numbers not exceeding TEN, is really borne out by the usage of the Arabic Language, is a question which I shall not venture to decide. It is reasonable to infer that it must have some foundation in fact, since it is confirmed by the opinion of all Grammarians ; yet I am disposed to believe that the form of the singular very commonly determines the form of the plural without reference to the limitation at all ; and it is certain at least, that there are many nouns from which both plurals cannot be derived.

## SECTION SECOND.

أَوْزَانُ جَمْعِ الْفَعْلَةِ

### MEASURES OF THE PLURAL OF PAUCITY.

THE measures of the plural of paucity are four : namely *أَفْعُلُ* ; *أَفْعَالُ* ; *فَعْلَةٌ* ; *فَعْلَةٌ* ; for though FURRAA has added three more, namely *تُفَعِّلُ* ; *فَعْلُ* ; and *فَعْلَةٌ* ; yet these are held to be plurals of



of multitude by most Grammarians, and will be so considered in this work. The following rules will determine the nature and form of the nouns to which each of these measures of the plural of paucity may be applied.

MEASURE 1st. **أَفْعُلُ**.

### R U L E F I R S T.

THIS form of the plural is applicable, by analogy, to all substantive nouns, (but not to attributives,) formed on the Measure **فَعْلُ**; provided the medial shall not be infirm. Examples: **فَلْسُ** "A small coin; or The scale of a fish;" Plural **أَفْلَسُ** **وَجْهٌ** "The face;" **يَدٌ** "The hand;" **أَوْجُهُ** "A bucket;" **أَيْدٍ** "A lizard;" **ضَبٌّ** "A deer;" **أَضْبٌ** **أَضْبٌ** &c. Yet in the case of nouns termed **مُضَاعَفٌ**, as **وَجْهٌ**; or of nouns having **واو** for the primal, as **ضَبٌّ**; the application of this form of the plural is prescriptive, not analogous, according to the opinion of certain Grammarians.

### R U L E S E C O N D.

It is applicable, by analogy, to all substantive nouns of four letters, (the third being **MUDDA**,) which are feminine by the letter **تَا** understood, but not expressed. Examples: **عَنَّا تٌ** "A female kid;" Plural **أَعْنَقُ** **أَعْنَقُ** "A cubit;" **أَنْ رُعُ** **أَنْ رُعُ** "An eagle;" **أَعْقُبُ** **أَعْقُبُ** "An oath;" **أَيْمُنُ** &c. The letter **تَا** is known to be understood in such nouns, by referring to other inflexions, as the diminutive for example, in which it must be expressed.

R U L E



## R U L E T H I R D.

It is applicable, by the authority of prescription, 1st. to the Measure **قَدْرُ** : **أَنْ وَبُ** as **ذَنْبٌ** "A wolf;" Plural **أَنْ وَبُ** "A kettle;" **أَجْلَفٌ** "Hollow;" **جَلْفٌ** : **أَقْدَرُ** "A demon;" **غَوْلٌ** : **أَقْفَلٌ** "A lock;" **قَفْلٌ** : **نُعْلٌ** as **لُبٌ** "Understanding;" **أَلْبٌ** or more rarely **أَلْبَبٌ** which is contrary to rule; &c. 3d. To **فَعْلٌ** as **عُنُقٌ** "The neck;" **فُرْطٌ** : **أَحْقَبٌ** "A period of eight years;" **حَقَبٌ** : **أَعْنَقٌ** "An affair carried too far ; also, A swift horse;" **أَفْرُطٌ** : &c. 4th. To **فَعْلٌ** as **قَدَمٌ** "A step;" **أَقْدَمٌ** : **جَبَلٌ** "A mountain;" **أَعَصٌ** "A staff;" **عَصَا** : **أَرْمَنٌ** "Time;" **زَمَنٌ** : **أَجَبَلٌ** : &c. 5th. To **فَعْلٌ** as **نَمِرٌ** "A panther;" **أَنْمِرٌ** "The liver;" **أَكْبَدٌ** : &c. 6th. To **فَعْلٌ** as **ضِلْعٌ** "A rib;" **أَعْنَبٌ** : &c. 7th. To **فَعْلٌ** as **ضَبْعٌ** "A hyena;" **أَسْبَعٌ** : **سَبْعٌ** "A beast of prey;" **عَجْزٌ** "The buttocks;" **أَعْجَزٌ** : &c. 8th. To **فَعْلَةٌ** ; though this is very rare : as **نَعْمَةٌ** "Affluence;" **أَنْعَمٌ** : &c. 9th. To **فَعْلَةٌ** as **طَبَّةٌ** ; originally **طَبَوَةٌ** ; "The edge of a sword;" **أَرْقَبٌ** : **رَقَبَةٌ** "The neck;" **فَعْلَةٌ** : &c. 10th. To **فَعْلَةٌ** as **أَكْمَةٌ** "A hillock;" **أَمَةٌ** ; originally **أَمَوَةٌ** ; "A female servant;" **أَمٌ** : &c.

## R U L E F O U R T H.

It is anomalously applicable, by the authority of prescription, 1st. to certain nouns infirm in the medial, formed on either of the Measures **فَعْلٌ** ; or **فَعْلٌ** . Examples : **ثَوْبٌ** "A garment;"

اثوب :



سَيْفٌ : أَقْوَسٌ “ A sword; ” قَوْسٌ : أَثْوَبٌ  
 : أَدْوَرٌ “ A house; ” دَارٌ : أَعْيُنٌ “ The eye; ” عَيْنٌ : أَسَيْفٌ  
 : &c. أَنْيَبٌ “ The foreteeth; ” نَابٌ : أَنْوَرٌ “ Fire; ” نَارٌ

2d. To attributives of four letters, the third being MUDDA, which

are not feminine by تَا understood : as رُسُولٌ “ Sent; ”

أَجْنٌ : &c. 3d. To

masculine substantive nouns of the same description : as نَهَارٌ “ The

day; ” غَرَابٌ : أَطْحَلٌ “ The spleen; ” طَحَالٌ : أَنْهَرٌ “ A

raven; ” رَغْفٌ : رَغِيفٌ “ A cake of bread; ” أَغْرَبٌ “ A child; ”

أَصْبٌ : &c. 4th. To substantive nouns fe-

minine by the termination تَا expressed, not understood : as سَحَابَةٌ

“ A cloud; ” أَشْجَبٌ : &c. 5th. To nouns substantive or ad-

jective, formed on فَاعِلٌ : as جَائِزٌ “ A house beam; ”

أَرْكَبٌ : &c. 6th. To nouns formed

on فَعْلَانٌ : as رَمَضَانٌ “ The name of a month; ”

&c.

### CONCLUSION.

THE preceding rules are supported by the general opinion of

Grammarians ; but FURRAA considers this form of the plural as

applicable, by analogy, to all feminine substantive nouns formed

on the Measure فَعْلٌ : as قَدَمٌ ; Plural أَقْدَمٌ : or فَعْلٌ : as

قَدَرٌ ; Plural أَقْدَرٌ : or فَعْلٌ : as غَوْلٌ ; Plural أَغْوَلٌ : or

أَعْنَقٌ ; Plural أَعْنَقٌ : or فَعْلٌ : as عَجْزٌ ; Plural أَعْجَزٌ : or فَعْلٌ :

&c. The same opinion is maintained by Yoonoos, if the noun

be formed on فَعْلٌ : as قَدَمٌ ; but not otherwise.



MEASURE 2d. أَفْعَالٌ.

## R U L E F I R S T.

THIS form of the plural is applicable, by analogy, to all nouns substantive or attributive, formed on the Measure أَفْعَالٌ, and having an infirm letter in the medial. Examples: ثَوْبٌ "A garment;" سَيْفٌ : أَثْوَابٌ "A sword;" عَوْنٌ : أَسْيَافٌ "A helper;" أَحْيَاءٌ : أَحْيَاؤَانٌ "Living;" &c.

## R U L E S E C O N D.

It is applicable, by analogy, to all nouns substantive or attributive, formed on any one of the following measures, whether infirm in the medial or not; and without reference to any condition.

Namely نُورٌ : أَحْكَامٌ "Light;" as حُكْمٌ : فُعُلٌ "An order;" أَحْلَاءٌ : حُلُوفٌ "Sweet;" أَخْرَارٌ : حُرٌّ "Free;" أَنْوَاوٌ : عَيْدٌ : أَحْمَالٌ "A festival;" as جَمَلٌ : فُعُلٌ "A lamb;" حَبٌّ : أَبْكَارٌ "A virgin;" بِكْرٌ : أَعْيَانٌ "A friend;" أَحْبَابٌ : &c. Or جَمَلٌ : فُعُلٌ "A camel;" خَلْقٌ : أَنْيَابٌ "The foreteeth;" نَابٌ : أَجْمَالٌ "Old;" فَخْدٌ : فُعُلٌ "A follower;" أَتْبَاعٌ : &c. Or أَوْجَالٌ : وَجِلٌ : أَفْخَانٌ "The thigh;" &c. Or يَغْظٌ : أَعْضَانٌ "The arm;" عَضْدٌ : فُعُلٌ "Wakeful or Vigilant;" أَيْقَاطٌ : &c. Or أَنْنٌ : فُعُلٌ "The ear;" &c. Or أَعْرَالٌ : عُرْلٌ "Unarmed;" &c.

## R U L E T H I R D.

It is applicable, by analogy, to all nouns substantive or attributive, formed on the Measure فَعُولٌ, and having the letter waw for



for the final radical. Examples: <sup>قُلُوْ</sup> “The colt of a horse or an ass, no longer suckled by the dam;” <sup>عَدُوْ</sup> : <sup>اَفْدَا</sup> “An enemy;” <sup>اَعْدَاءُ</sup> : &c. Also, to all substantive nouns, (not to attributives,) formed on <sup>فَعْلٌ</sup> or <sup>فَعْلٌ</sup> : as <sup>عِنَبٌ</sup> “A grape seed;” <sup>اَبَالٌ</sup> : &c. Also, to all attributives formed on either of the Measures <sup>فَعِيْلٌ</sup> or <sup>فَعِيْلٌ</sup> ; provided the former shall not have the sense of the passive participle. Examples: <sup>اَشْرَافٌ</sup> : <sup>شَرِيْفٌ</sup> “Noble;” <sup>اَجْوَادٌ</sup> : &c. In opposition to <sup>جَرِيْحٌ</sup> “Wounded;” which, having the sense of the passive participle, cannot assume this form of the plural. It is to be observed, however, that the application of this form of the plural to either of the Measures <sup>فَعِيْلٌ</sup> or <sup>فَعِيْلٌ</sup> , is accounted prescriptive by some Grammarians.

#### R U L E F O U R T H.

It is applicable, by the authority of prescription, to many nouns substantive or attributive, formed on the Measure <sup>فَعْلٌ</sup> , of which the medial is not infirm. Examples: <sup>نَهْرٌ</sup> “A streamlet;” <sup>اَلْفٌ</sup> : <sup>اَفْهَامٌ</sup> “A thousand;” <sup>فَهْمٌ</sup> : <sup>اَنْهَارٌ</sup> “Understanding;” <sup>اَوْهَامٌ</sup> : <sup>وَهْمٌ</sup> “A conception of the mind;” <sup>اَفْرَادٌ</sup> : <sup>اَبْرَارٌ</sup> “Virtuous;” &c. This is the general opinion, but FURRAA affirms its application, by analogy, to all nouns formed on the Measure <sup>فَعْلٌ</sup> , and having wao or HUMZA for the primal radical.

#### R U L E F I F T H.

It is applicable, by the authority of prescription, to the following

ing



ing Measures: namely فُعِلٌ as رُطِبٌ “A ripe date;” أَرطَابٌ :  
 فاعِلٌ Or أَرْبَاعٌ “A young camel colted in the spring;” رُبْعٌ :  
 أَطْهَرٌ “Pure;” طَاهِرٌ : أَجْهَلٌ “Ignorant;” جَاهِلٌ as  
 جَنَّانٌ as : فَعَالٌ Or أَصْحَابٌ “A companion;” صَاحِبٌ :  
 أَجْبَانٌ “A coward;” جَبَانٌ : أَجْنَانٌ “The heart;”  
 فُعْلَةٌ Or أَيْمَانٌ “An oath;” يَمِينٌ as فُعِيلٌ being substantive:  
 زَهْرَةٌ : أُنْدَابٌ “The scar of a healed wound;” نَدْبَةٌ as  
 “A blossom;” أَرْهَارٌ Or فُعْلَةٌ as خُرْبَةٌ “A circular hole;”  
 نِصْرَةٌ : أَفْلَانٌ “A piece of flesh;” فَلَكَةٌ as فُعْلَةٌ Or أَخْرَابٌ  
 “A lean she-camel;” أَنْصَاءٌ Or فُعْلَةٌ as شَعْفَةٌ “The top of a  
 mountain;” حَدَقَةٌ : أَشْعَافٌ “The pupil of the eye;”  
 نَمِرَةٌ as فُعْلَةٌ Or أَنْوَاقٌ “A she-camel;” نَاقَةٌ : أَحْدَاقٌ  
 “A female panther;” أَنْمَارٌ Or كَاتِبَةٌ as : فَاعِلَةٌ “A female  
 writer;” أَكْتَابٌ Or : فَعَالٌ as : أَنْ أَمٌ “Any thing eaten with  
 bread;” أَنْ أَمٌ Or : فَعَالٌ as : غَتَاءٌ “Any thing left by the  
 stream;” أَغْتَاءٌ Or : فَعِيلَةٌ as : خَرِيدَةٌ “A modest woman ;  
 or A virgin;” أَخْرَادٌ Or : فَعِيلَةٌ as : مَيِّتَةٌ “A dead woman;”  
 أَعْرَافٌ Or : فَعِيلَةٌ as : أَنْعَرٌ “Unarmed;” أَنْعَرٌ Or : أَنْعَرٌ  
 : فَعُولٌ as : أَطْرَاسٌ “A peacock;” طَائِرٌ as : فَاعُولٌ  
 : أَنْيَابٌ “An aged she-camel;” نَيُّوبٌ &c.

MEASURE 3d. أَفْعَلَةٌ.

### R U L E F I R S T.

THIS form of the plural is analogously applicable to all masculine substantive nouns having four letters, of which the third is a MUDDA. Examples: حِمَارٌ : أَطْعِمَةٌ “Food;” طَعَامٌ “An ass;”



“رَغِيْفٌ : أَغْرِبَةٌ “A raven;” غَرَابٌ : أَحْمِرَةٌ “A cake of bread;” عَمُودٌ : أَرْغِفَةٌ “A pillar;” &c.

## R E M A R K S.

THE word كِتَابٌ “A book,” Plural كُتُبٌ, is anomalous; because the plural of paucity should have been أَكْتَبَةٌ; whereas كُتُبٌ is the only form of the plural in use; being indifferently applicable to the number THREE, and to all higher numbers whatever. According to an opinion stated by ABOO HY-YAN, the Measure أَفْعَلَةٌ is the only regular form of the plural applicable to masculine substantive nouns formed on either of the Measures فَعَالٌ or فَعَالٌ; and being either مُعْتَلٌّ اللَّامُ or مُضَاعَفٌ. In this case عَنَانٌ “A rein;” Plural عُنُنٌ; حِجَابٌ “A camel’s halter;” Plural حُجَجٌ; and سَمَاءٌ “The sky;” Plural سَمَئِيٌّ; are anomalous; the regular plurals of paucity and multitude being both formed on أَفْعَلَةٌ: as أَعْنَةٌ; أَسْمِيَةٌ; أَسْمِيَةٌ; all which are commonly observed to occur in the Language.

## R U L E S E C O N D.

It is applicable, by the authority of prescription, 1st. to many attributives formed on the Measure فَعِيلٌ, and having the medial and final homogeneous. Examples: عَزِيزٌ “Precious;” أَشَحِيحٌ “Covetous;” أَشَحِيحٌ: أَجَلَّةٌ “Glorious;” أَجَلَّةٌ: أَجَلَّةٌ. 2d. To many nouns substantive or attributive, formed on the same measure, and having the final infirm. Examples: صَبِيٌّ “A child;” عَيْيٌ: أُنْجِيَةٌ “A confidant;” نَجِيٌّ: أُنْجِيَةٌ.



قَدْحٌ : أَقْرِحَةٌ "A chicken;" فَرَحٌ : فَعَلَ as 3d. To : أَعِيَّةٌ  
 "An arrow not yet feathered or pointed;" قَرَطٌ : أَقْدِحَةٌ "An  
 ear-ring;" أَقْرِطَةٌ . 4th. To : فَعَلَ as : طَبَقٌ "The cover of any  
 thing;" خَالٌ : أَدْوَرَةٌ "A house;" نَاسِرٌ : أَطْبِيقَةٌ "A maternal  
 uncle;" أَتْفِيقَةٌ . 5th. To : فَعَلَ as : تَفَأٌ : أَخْوَلَةٌ "The back of the neck;"  
 أَخْزَرَةٌ "A hare;" خَزَزٌ : أَلْوِيَّةٌ "A banner;" لَوِيٌّ : فَعَلَ as  
 6th. To : فَعَلَةٌ as : شَتْوَةٌ "Winter;" أَشْتِيَّةٌ . It is to be ob-  
 served, however, that Mooburrud considers شَتَاءٌ as the plural  
 of شَتْوَةٌ ; and أَشْتِيَّةٌ as the plural of شَتَاءٌ ; whereas this last  
 is held to be singular by most Grammarians, being accounted  
 synonymous with شَتْوَةٌ . 7th. To : فَعَلَةٌ as : جَرَّةٌ "Food  
 brought up from the stomach of camels chewing the cud;"  
 أَحْسِيَّةٌ . 8th. To : فَعَلَةٌ as : حَسْوَةٌ : أَجِرَّةٌ "A draught of water;"  
 أَشْحِيَّةٌ "The skin or bark of any thing;" سَكَاةٌ : فَعَلَةٌ as  
 9th. To : فَعِلَةٌ or فَا عِلَةٌ or فَا عِلَةٌ as : بَاطِنٌ "The belly or  
 inside of any thing;" وَادٍ : أَبْطَنَةٌ "A valley;"  
 نَضِيضَةٌ : أُنْحِيَّةٌ "Slight rain;" نَاحِيَّةٌ "A region or quarter;"  
 10th. To : نَبَعِلٌ as : عَيْلٌ "A man's family; or Those  
 who depend on him for subsistence;" أَعْوَلَةٌ or أَعِيَلَةٌ . It is  
 to be observed, however, that عَيْلٌ forms its plural عِيَالٌ ;  
 whence أَعْوَلَةٌ or أَعِيَلَةٌ , according to the opinion of some  
 Grammarians. 11th. To : نَعَالٌ as : جَنَاحٌ "A wing;"  
 12th. To : أَنْعَوْلٌ as : أَعْقِبَةٌ "An eagle;" عَقَابٌ : أَجْنَحَةٌ  
 "Any place where the ostrich lays her eggs;" أَنْ حِيٌّ as  
 أَنْ حِيَّةٌ . It is to be observed, however, that أَنْ حِيٌّ occurs in  
 the



the sense of **أَنْ حَيٍّ**; originally **أَنْ حَوٍّ**; and gives birth to the plural **أَنْ حَيَّةٌ** according to the opinion of some Grammarians. The application of this form of the plural to **فَعَالٌ** or **فَعَلَانٌ** is of rare occurrence: as **أَخَوْنَةٌ**; Plural **خَوَّانٌ**; "One of the names of the month **رَبِيعُ الْأَوَّلِ**"; Plural **رَمَضَانٌ**; "The name of the month Ramazan;" &c.

#### MEASURE 4th. **فَعْلَةٌ**.

THIS form of the plural is not applicable, by analogy, to any one class of Arabic nouns substantive or attributive; and therefore the Grammarian **ابْنُ السَّيْرَاجِ** has assigned it to the class termed **إِسْمُ الْجَمْعِ** or COLLECTIVE PLURALS; of which we shall soon have occasion to treat. By other Grammarians, it is generally considered as a plural of paucity; applicable, by the authority of prescription, 1st. to the Measure **فَعِيلٌ** as **صَبِيٌّ** "A child;" **جَلِيلٌ** "Glorious;" 2d. To **فَعْلٌ** as **فَتِيَّةٌ** "A youth;" **وَلَدَةٌ** "A child;" 3d. To **فَعْلٌ** as **شَيْخٌ** "An old man;" 4th. To **فَعْلٌ** as **مِلْحٌ** "Salt;" 5th. To **فَعْلٌ** as **عَلَجٌ** "A fat wild ass;" 6th. To **فَعَالٌ** as **غَزَالٌ** "A fawn;" 7th. To **فَعِيلٌ** as **شَجْعَةٌ** "Brave;" **شَجَاعٌ** "Ghame;" **بَيِّنَةٌ** "Obvious;" &c.



## SECTION THIRD.

الْقِسْمُ الْأَوَّلُ مِنْ جَمْعِ الْكَثْرَةِ

## FIRST CLASS OF THE PLURALS OF MULTITUDE.

THE PLURAL OF MULTITUDE has been divided into two classes; the second class being distinguished from the first, by the term *مُنْتَهَى الْجُمُوعِ* or *أَقْصَى الْجُمُوعِ* THE LAST OF PLURALS; for reasons which I shall soon have occasion to explain. Those plurals of multitude which are not comprised under the second class, necessarily belong to the first class; being invariably formed on one or other of the NINETEEN Measures detailed in the following table

| MEANING.             | SINGULAR. | PLURAL.     | MEASURES.   |          | MEANING.           | SINGULAR. | PLURAL.  | MEASURES. |   |
|----------------------|-----------|-------------|-------------|----------|--------------------|-----------|----------|-----------|---|
| Great.               | عَظِيمٌ   | عِظَامٌ     | فِعَالٌ     | 10       | A black eyed girl. | حَوْرَاءٌ | حَوْرٌ   | فُعُلٌ    | 1 |
| Knowledge.           | عِلْمٌ    | عُلُومٌ     | فُعُولٌ     | 11       | A book.            | كِتَابٌ   | كُتُبٌ   | فُعُلٌ    | 2 |
| Black.               | أَسْوَدٌ  | سَوْدَانٌ   | فُعَلَانٌ   | 12       | A point.           | نُقْطَةٌ  | نُقَطٌ   | فُعُلٌ    | 3 |
| A boy.               | غُلَامٌ   | غِلْمَانٌ   | فِعَلَانٌ   | 13       | A form.            | صِيغَةٌ   | صِيغٌ    | فِعُلٌ    | 4 |
| Slain.               | قَتِيلٌ   | قَتَلَى     | فَعَلَى     | 14       | A seeker.          | طَالِبٌ   | طَلَبَةٌ | فَعَلَةٌ  | 5 |
| A kind of partridge. | حَجَلٌ    | حِجَالٌ     | فَعَلَى     | 15       | A judge.           | قَاضٍ     | قُضَاةٌ  | فَعَلَةٌ  | 6 |
| Noble.               | شَرِيفٌ   | شُرَفَاءُ   | فُعَلَاءُ   | 16       | A monkey.          | قِرْدٌ    | قِرْدَةٌ | فَعَلَةٌ  | 7 |
| Independent.         | غَنِيٌّ   | أَغْنِيَاءُ | أَفْعَلَاءُ | 17       | Perfect.           | كَامِلٌ   | كَمَلٌ   | فُعُلٌ    | 8 |
| A decision.          | فَتْوَى   | فَتَاوَى    | فَعَالَى    | 18       | Ignorant.          | جَاهِلٌ   | جُهَالٌ  | فُعَالٌ   | 9 |
|                      |           | Drunk.      | سُكَرَانٌ   | سُكَارَى | فُعَالَى           | 19        |          |           |   |



THE following rules will determine the nature and form of the nouns to which each of these plurals may be applied.

MEASURE 1st. فَعْلٌ.

### R U L E F I R S T.

THIS form of the plural is analogously applicable to all attributives formed on either of the Measures أَفْعَلٌ, which is masculine, or فَعْلَاءٌ which is feminine. Examples: أَحْمَرٌ or أَحْمَرَاءٌ “Red;” سُودٌ or سُودَاءٌ “Black;” أَخْضَرٌ or أَخْضَرَاءٌ “Green;” صَمٌّ or صَمَاءٌ “Deaf;” أَتَلَفٌ or أَتَلَفَاءٌ “An uncircumcised man;” رَتْقَاءٌ “Impervia coeunti (mulier);” رُتُقٌ: &c.

### R U L E S E C O N D.

IT is applicable, by the authority of prescription, 1st. to many substantive nouns formed on the Measure فَعْلَاءٌ: as غُرَاءٌ “The name of a white headed bird;” (common to both genders) غُرٌّ: غُرٌّ “A desert;” بَيْدٌ; originally بَيْدٌ. 2d. To attributives formed on فَعْلٌ: as لَدُنٌ “Soft;” لَدُنٌ. In opposition to substantive nouns formed on the same measure, which rarely admit this form of the plural, though some examples may be adduced: as سَقْفٌ “A roof;” سَقْفٌ: perhaps originally سَقْفٌ, according to the opinion of ABOO HY-YAN. 3d. To nouns substantive and attributive formed on the Measure فَعْلٌ: as نَارٌ “Fire;” نَارٌ: أَسَدٌ “A lion;” أَسَدٌ: نَابٌ “An aged she-camel;” نَابٌ: دُورٌ “A house;” دُورٌ. 4th.



To singular nouns formed on the Measure <sup>نَعْلٌ</sup>; in which case, both numbers exhibit the same form: as <sup>فُلٌ</sup> “A ship or ships;”

Measure <sup>قَفْلٌ</sup> for the singular; or <sup>أَسْفَلٌ</sup> for the plural number.

5th. To <sup>فَعْلٌ</sup>: as <sup>عَزْلٌ</sup> “An unarmed man;” 6th.

To <sup>فَعْلٌ</sup>: as <sup>زَرْبٌ</sup> “Sharp;” <sup>ضَبْعٌ</sup> “A hyena;”

<sup>مَنْيٌ</sup> “The seminal fluid;” 7th. To <sup>فَعْلَةٌ</sup>: as <sup>مَنْيَةٌ</sup> “The seminal fluid;”

8th. To <sup>فَعْلَةٌ</sup>: as <sup>نَاقَةٌ</sup> “A she-camel;”

camel or bullock destined for sacrifice at Mecca;” 9th.

To <sup>فَعْلٌ</sup>: as <sup>أَظْلٌ</sup> “The inferior part of a camel's hoof;”

10th. To <sup>فَاعِلٌ</sup>: as <sup>بَازِلٌ</sup> “A camel having cut his

foreteeth;” <sup>عَائِطٌ</sup> “A woman or camel not produ-

cing young for some years, but not barren;” <sup>عَوِطٌ</sup> or <sup>عَيْطٌ</sup>:

11th. <sup>عَوْنٌ</sup> “A foal camel or kid newly colted;” <sup>عَائِدٌ</sup>

To <sup>فَعُولٌ</sup>: as <sup>فَلَوْعٌ</sup> “A sharp sword;” <sup>عَفْوٌ</sup> “Very

forgiving;” 12th. To <sup>فَعِيلٌ</sup> having the final infirm:

as <sup>ثَنِيٌّ</sup> “A camel shedding his teeth in the sixth year;”

13th. To <sup>فَعِيلَةٌ</sup>: as <sup>عَمِيمَةٌ</sup> “A tall woman;” <sup>عَمٌّ</sup> “A

carriage for ladies;” 14th. To <sup>فَعَالٌ</sup>: as <sup>خَوَامِرٌ</sup>

“Soft or Weak;” 15th. To <sup>فَعَالَةٌ</sup>: as <sup>خَوَارِءٌ</sup>

“A she-camel abounding in milk;” <sup>خَوْرٌ</sup>.

### R U L E T H I R D.

According to some Grammarians, this form of the plural is also pretty commonly applicable, by the authority of prescrip-

tion, 1st. to <sup>فَعِيلٌ</sup> having the final sound or healthy: as <sup>قَلِيبٌ</sup>

“A well;” <sup>لَذِيذٌ</sup> “Tasteful;” 2d. To <sup>فَعَالٍ</sup>



as رَبَاعٌ; originally رَبَاعِيٌّ; “A camel having shed his four foreteeth;” رُبْعٌ. 3d. To فَعَالٌ: as حِرَابٌ “A wallet;” ذُبُّ: ذُبَابٌ “A fly;” شَيْخَرٌ “Saturday;” جُرْبٌ: أَوْارٌ “Vapour; or The heat of the Sun, or of the fire;” 4th. To فَعْلَاءٌ: as نَفْسَاءٌ “A woman having born a child within 40 days;” نَفْسٌ. 5th. To فَعُولٌ: as نَيُّوبٌ “An aged she-camel;” نَيْبٌ: &c. It is probable, however, that its application to these measures is of rare occurrence. The word رُعْبُوبٌ “A mean little man,” (correlative with عُصْفُورٌ,) forms the Plural رُعَبٌ which is anomalous; or رُعَابِيْبٌ which, though analogous, is perhaps inaccurate, since I cannot find it in any dictionary.

#### R U L E F O U R T H.

In poetry, or in measured prose, the form فَعْلٌ of the plural number, may be converted, if necessary, into فَعْلٌ: as حَمْرٌ for حَمَرٌ; but this, in common Language, is at least inelegant, if not inadmissible. Nor is it admissible even in poetry, *first*, if the medial or final shall be infirm: as خَوْرٌ; مَنِيٌّ: or, *secondly*, if the noun shall belong to the class termed مُضَاعَفٌ: as غُرٌّ; the plural of غَرَاءٌ; &c.

MEASURE 2d. فَعْلٌ.

#### R U L E F I R S T.

The application of this form of the plural, to any word of the class termed نَاقِصٌ, is very rare, and always anomalous, on whatever measure the word may be formed. Example: سَنِيٌّ

“A camel



“A camel shedding his teeth in the sixth year;” سَنِي  
 afterwards سَنِي, and finally سَنِي, by rule 24th, Page 425  
 of this volume. It must be understood, therefore, that words hav-  
 ing the final infirm, are generally excepted from the operation of  
 all the following rules.

## R U L E S E C O N D.

THE plural نَعْلٌ, is analogously applicable, 1st. to all  
 substantive nouns formed on either of the Measures فَعَالٌ or  
 نَعَالٌ; provided the medial and final shall not be homogeneous.

Examples: قَدَّالٌ : أَتْنٌ “A she-ass;” أَتَانٌ “The back  
 of the head;” حِمَارٌ : تَدْلٌ “An ass;” كِتَابٌ : حَمَرٌ “A  
 book;” كُتِبٌ &c. 2d. To all attributives (in the general

opinion,) which may happen to fall under the same descrip-  
 tion, though in this case it is prescriptive, not analogous, accor-  
 ding to the opinion of certain Grammarians. Examples: صَمَاعٌ

“A dexterous woman;” نَوَاصِرٌ : صُنْعٌ “A female averse to  
 the society of men;” نَوَاصِرٌ : (originally نَوَاصِرٌ) “A large  
 and fleshy camel;” كُنْزٌ &c. 3d. To all nouns substan-

tive or attributive, formed on either of the Measures فَعِيلٌ or  
 فَعُولٌ; provided they have not the sense of passive participles;  
 though, in the case of فَعِيلٌ, its application is prescriptive, not  
 analogous, according to the opinion of certain Grammarians.

Examples: سَرِيرٌ : رَغِيفٌ “A cake of bread;” رَغِيفٌ “A  
 throne;” نَذِيرٌ : سَرَرٌ “An admonisher;” نَذِيرٌ

“New;” صَبُورٌ : عَمَدٌ “A pillar;” عَمَدٌ “Patient;”  
 غَيُورٌ : غَيُورٌ “Jealous;” غَيُورٌ or غَيُورٌ &c. RULE



## R U L E T H I R D.

It is applicable, by the authority of prescription, 1st. to attributives formed on فاعل as عادل "Just;" عدل : فاعل : "A camel having cut some new teeth at 8 or 9 years old;" بزل : &c. 2d. To فعول as عبد "A slave;" عبد : رهن "A pledge;" رهن : سقف "A roof;" سقف : Any thing new or rare, also A generous or noble minded man;" بدع : &c. 3d. To نصف : فلک "The sphere of the stars;" نصف : فلک : "A middle aged man or woman;" نصف : نمر "A panther;" نمر : خشن "Rough;" خشن : &c. 4th. To فعل as ضبع "A hyena;" اذن "The ear;" اذن : ضبع : the form of both numbers being, in this last noun, precisely the same. 5th. To ثمر : خشب "Wood;" خشب : انعل : فعلة : فعلة : ثمر "Fruit;" عرصة : نمر "A panther;" نمر : عرصة : حمق "A fool;" احمق : عرصة : saddle girth of a camel;" &c. 6th. To صحيفة : علوفة : مدنة : مدنة : صحف "Forage for cattle;" &c. 7th. To فعول : فعال : فعال : قران : تخوم "A limit or march-mark;" تخوم : فعال : شجعاء : عذم "A flea;" عذم : قران : شجعاء "A bold woman;" شجاع : نفساء "A woman having born a child within 40 days;" نفيس : &c. It may be proper to remark that some Grammarians consider رهن and نمر as plurals of رهن and ثمر respectively. themselves plurals of رهن and ثمر.



So, also, تَخْوِمٌ (whence تَخْمٌ) may be the plural of تَخْمٌ  
 "A limit."

#### R U L E F O U R T H.

A MEDIAL WAO occurring in a plural formed on فُعُلٌ must be rendered quiescent. Examples: عَوَانٌ "Middle aged;" Plural عَوْنٌ; originally عَوْنٌ: خَوَانٌ "A dining table;" Plural خَوْنٌ; originally خَوْنٌ: &c. The exceptions are anomalous: as سَوَاكٌ "An instrument for cleaning the teeth;" سُوكٌ: عَانَةٌ "Pubes tum maris tum fœminæ;" عَوْنٌ: &c.

#### R U L E F I F T H.

A MEDIAL YA occurring in a plural formed on فُعُلٌ, may be optionally, but is not necessarily, (though it is generally,) rendered quiescent; and, in that case, the primal ZUMMA becomes KUSRA. Examples: سَيَالٌ "The name of a thorny tree;" Plural سَيَلٌ; more commonly سَيَلٌ: عَيَانٌ "A piece of iron affixed to the butts at which arrows are shot;" Plural عَيْنٌ; more commonly عَيْنٌ: &c.

#### R U L E S I X T H.

THE medial of any plural formed on فُعُلٌ, may be optionally rendered quiescent, if it shall not belong to the class termed مَضَاعِفٌ. Examples: حُمُرٌ for حُمُرٌ "Asses;" رَهْنٌ for رَهْنٌ "Pledges;" &c. But if it shall happen to belong to the class termed مَضَاعِفٌ, it must retain ZUMMA according to SBBUWYH and others: as سَرِيرٌ "A throne;" Plural سَرِيرٌ.

Whereas



Whereas ZUMMA may be accurately and optionally changed into FUT-HA, according to أَبُو عُبَيْدَةَ and others: as سُرُر or سُرَر “Thrones;” نِئَل or نِل the plural of نِل “Base;” &c. ABOO HY-YAN and his party admit the accuracy of FUT-HA, only in the case of attributives (of the class termed مُضَاعَف) which have not the sense of passive participles: as حَدِيد “Sharp;” نِل : نِل “Base;” &c.

MEASURE 3d. فَعْلٌ

### R U L E F I R S T.

THIS form of the plural is analogously applicable, 1st. to all substantive nouns formed on either of the Measures فَعْلَةٌ or فَعْلَةٌ. Examples: رُكْبَةٌ “The knee;” ظِلْمَةٌ “Darkness;” صَوْرَةٌ : أَكْلَةٌ “A mouthful;” عُرَى : عُرْوَةٌ “The handle of any thing;” ظِلٌّ : ظِلَّةٌ “A shadow;” كَلَى : كَلِيَّةٌ “The kidneys;” جُمُعَةٌ : أُمَمٌ “A tribe;” &c. 2d.

To the feminine gender of every ISMOOT TUFZEEL, formed on the Measure فَعْلَى, and derived from the Masculine فَعْلٌ.

Examples: كُبْرَى : كَبَرٌ “Greater, or Greatest;” صُغْرَى : صُغْرٌ “Smaller, or Smallest;” أُوْلَى : أُوْلٌ “First;” تَصَوَّى : تَصَوَّى “More or Most remote;” جَلَى : جَلَى “More, or most glorious;” &c.

### R U L E S E C O N D.

It is applicable, by the authority of prescription in the ge-

neral







MEASURE 4th. فَعْلٌ

## R U L E F I R S T.

THIS form of the plural is analogously applicable to all substantive nouns formed on the Measure فَعْلَةٌ, from which no radicals have been rejected. Examples: نَعْمَةٌ "Affluence;" سَيِّرَةٌ : قَيْمٌ "Price;" حَرْفٌ : حِرْفَةٌ : زَعَمٌ "A trade;" لِحْيَةٌ : رِشْيٌ "A bribe;" رِشْوَةٌ : سَيِّرٌ "Disposition;" قِصَّةٌ : عِدَدٌ "A few;" عِدَّةٌ : لِحْيٌ "beard;" وَصْفَةٌ : وَصْفَةٌ originally "Description;" which admits not this form of the plural, because it has lost the letter واو.

## R U L E S E C O N D.

It is applicable, by the authority of prescription in the general opinion, and by analogy in the opinion of FURRAA, 1st.

to substantive nouns formed on the Measure فَعْلَى as نَكْرَى

"Admonition;" نَكْرٌ : and, 2d. to substantives formed on the Measure فَعْلَةٌ ; and having the letter ya for the medial radical :

as خَيْمٌ : خَيْمَةٌ : ضَيْعٌ "Landed property;" ضَيْعَةٌ

&c. MOOBURRUD affirms its application by analogy to feminine

substantives formed on the Measure فَعْلٌ as هِنْدٌ "A woman's

name;" هِنْدٌ : &c. but here, also, it is prescriptive in the general opinion of Grammarians.

## R U L E T H I R D.

It is applicable, by the authority of prescription, 1st. to

حَرْفٌ : حَرْفٌ "A side, or A corner;" فَعْلَةٌ : فَعْلٌ : فَعْلٌ



طَلٌّ "A gentle shower;" هَدْمٌ : طَلٌّ "An old garment;"  
 زَابٌ : رِيحٌ "The wind;" رِيحٌ : هَدْمٌ "An aged she-camel;"  
 قَصْعَةٌ : بَدْرٌ "A purse;" بَدْرَةٌ : نَيْبٌ "A large cup;"  
 قَصْعٌ : &c. 2d. To attributives formed on فَعْلَةٌ; whether they  
 have lost a radical letter or not: as لَقْحَةٌ "A camel giving milk;"  
 عَزْوَةٌ : عِزَّةٌ : لَثِيٌّ "The gum;" لَثِيَّةٌ : لَثَةٌ : لَقْحٌ  
 قَامَةٌ : فَعْلَةٌ : فَعْلَةٌ : as عِزِّي "A party of men;" &c. 3d. To  
 مَعِدَّةٌ : عَيْدٌ "The stomach;" عَيْنَةٌ : قَيْمٌ "Stature;"  
 قَوَى : قَوَى "Strength;" قَوَى : مَعِدٌ "Strength;"  
 عَدُوٌّ : خِرَابٌ "Desolate;" خِرَابٌ : فَعِيلَةٌ "An enemy;"  
 عَدُوٌّ : عَدُوٌّ (yet the word عَدِي, the plural of عَدُوٌّ according to I-  
 NO MALIK, is held to be singular by the Grammarians of KOOFA;)  
 نَبِيْقَةٌ "A twig of the vine;" Plural نَبِيْقٌ; according to  
 ABOO HY-YAN; though I have not been able to find that plural  
 in any of the Lexicons in my possession. No noun having the  
 letter YA for the primal radical admits the plural فَعْلٌ.

MEASURE 5th. فَعْلَةٌ.

### R U L E F I R S T.

THIS form of the plural is analogously applicable to all at-  
 tributives formed on the Measure فَاعِلٌ; significant of attri-  
 butes belonging to masculine rational beings, and having nei-  
 ther WAO nor YA for the final radical. Examples: طَالِبٌ "A  
 seeker;" فَاعِلٌ : عَمَلَةٌ "An agent;" عَامِلٌ : طَلَبَةٌ "An agent;"  
 خَائِنٌ : كُفْرَةٌ "An infidel;" كَاذِبٌ : نَعْلَةٌ "Treacherous;"  
 بَارٌّ : بَاعَةٌ "A vender;" بَائِعٌ : خَانَةٌ "Virtuous;"  
 &c.



&c. Its application to attributives formed on the same measure, and significant of attributes not belonging to rational beings, is anomalous and rare: as نَاعِقٌ “A crow;” (literally “A croaker;” from فَعَيْقُ “The croaking of a raven;”) Plural نَعَقَةٌ: &c.

## R U L E S E C O N D.

It is applicable, by the authority of prescription, 1st. to هَكٌّ: هَكَةٌ “Dull or Stupid;” as بَرٌّ: بُرٌّ “Virtuous;” حَبٌّ: هَكْكَةٌ “A friend;” Rough, or Rude;” طَنْبٌ: طَنْبَةٌ “A tent rope;” &c. 2d. To مَالٌ: رَاَزَةٌ “A wealthy man or woman;” Plural of both مَالَةٌ: &c. 3d. To أَفْعَلٌ: فَعَالٌ: فَعِيلٌ: فَعَالٌ: فَعِيلٌ as شَجَاعٌ: سَرَاةٌ “Noble;” خَبِيثٌ: خَبِثَةٌ “Base;” سَيِّدٌ: خَارَةٌ “Virtuous;” شَجَعَةٌ “Bold;” أَكَّارٌ: عَالَةٌ “A man's family;” سَانَةٌ “A husbandman;” أَجْوَقٌ: أَكْرَةٌ “A man having a distorted countenance;” Plural جَوَقَةٌ: which is contrary to rule, since it should have been regularly جَاتَةٌ: &c.

MEASURE 6th. فَعَلَةٌ.

## R U L E F I R S T.

THIS form of the plural is analogously applicable to all attributives formed on the Measure فَاعِلٌ; significant of attributes belonging to masculine rational beings, and having واو or ya for the final radical. Examples: غَازٍ “A religious warrior;”







prescription, 1st. to **رَطُلٌ** as **فَعْلٌ** : “A measure of quantity;” **شَيْخٌ** : **زَوْجَةٌ** “A match;” **رِطْلَةٌ** : **زَوْجٌ** “An old man;” **دَيْكٌ** : **قِرْدَةٌ** “A cock;” **قِرْدٌ** : **شَيْخَةٌ** “A monkey;” **هَرَّةٌ** : **فَيْلٌ** “A cat;” **فَيْلَةٌ** : **دَيْكَةٌ** “An elephant;” **كُوزٌ** : **قِرْطَةٌ** “An ear-ring;” **قِرْطٌ** : **قِطْطَةٌ** “A he-cat;” **قِطْطٌ** : **كُوزَةٌ** “A house built of reeds;” **كُوزٌ** : **كُوزَةٌ** “A pitcher;” **جَبَّةٌ** : **جَبٌّ** “A deep well;” **جَبٌّ** : **جَبَّةٌ** “A jar;” **حَبٌّ** : **كُوحَةٌ** &c. 2d. To **نَارٌ** as **فَعْلٌ** : **فَعْلٌ** : “Fire;” **جَارٌ** : **نَيْرَةٌ** “A neighbour;” **رَجُلٌ** : **كَتِفَةٌ** “The shoulder;” **كَتِفٌ** : **جَيْرَةٌ** “A man;” **طَنْبٌ** : **رَجَلَةٌ** “A tent rope;” **طَنْبَةٌ** &c. 3d. To **هَادِرٌ** : **رَكْبَةٌ** “A rider;” **رَاكِبٌ** as **فَعْلَةٌ** : **اَنْفَعْلٌ** : **فَاعِلٌ** “Falling;” **هَادِرَةٌ** : **أَمْرَطٌ** “A man having a thin beard;” **هَدِيْمَةٌ** : **سَخْلَةٌ** “A kid;” **سَخْلَةٌ** : **مِرْطَةٌ** “A hot she-camel;” **هَدِيْمَةٌ** : **هَدِيْمَةٌ** &c.

MEASURE 8th. **فَعْلٌ**.

### R U L E F I R S T.

THIS form of the plural is analogously applicable to both genders of all attributives formed on the Measures **فَاعِلَةٌ** : **فَاعِلٌ** : those only excepted, which belong to the **نَاقِصٌ** or IMPERFECT CLASS. Examples: **ضَارِبٌ** : **كَمَلٌ** ; **كَمَلَةٌ** ; **كَامِلٌ** ; **ضَارِبَةٌ** ; **سَجْدٌ** : **سَاجِدَةٌ** ; **سَاجِدٌ** : “A beater;” **ضَرْبٌ** ; **ضَارِبَةٌ** ; “Prostrating ones self;” **نَوْمٌ** ; **نَائِمَةٌ** ; **نَائِمٌ** : “A sleeper;” **حَيْضٌ** ; **حَائِضٌ** : “A menstruous woman;” &c. Its application to attributives of the imperfect class, is anomalous and rare; though some examples may be adduced: as **سَاقِيٌّ** “A giver



of water ;” غَارٍ : سَقَى “ A religious warrior ;” غُرَّى : عَفَى “ Old and worn out ;” عَافٍ &c.

### R U L E S E C O N D.

It is applicable, by the authority of prescription, 1st. to سَخِلٌ : كَهْلٌ “ Weak ;” as كَهْلٌ : نَعْلٌ “ Middle aged ;” هَطَلٌ : سَخِلٌ “ Rain falling in successive showers ;” &c. 2d. To أَعْرَلٌ : أُنْعَلٌ “ An unarmed man ;” as أَوْلٌ : أُنْعَلٌ the feminine gender of نَعْلٌ : عُرْلٌ “ First ;” Feminine أُولَى Plural of the feminine أَوْلٌ : خَرِيدٌ as فَعْلَاءٌ : فَعَالٌ : فَعُولٌ : فَعِيلَةٌ : فَعِيلٌ &c. 3d. To خَرِيدَةٌ “ A modest woman, or A virgin ;” Plural of both هَجْرٌ : خَرِيدٌ “ A man who watches and prays in the night ;” غِلَافٌ : أَبَقٌ “ A sheath ;” أَبَقٌ : هَجْرٌ “ A runaway slave ;” نَفْسَاءٌ : غِلَافٌ “ A woman having born a child within 40 days ;” &c. نَفْسٌ :

### R U L E T H I R D.

In plurals formed on فَعْلٌ , the letter wao being the medial radical, the primal receives occasionally the vowel KUSRA; in which case, both waos must be changed into ya. Examples: نَائِمٌ : خَائِفٌ or خَوْفٌ “ Sleeping ;” Plural خَائِفٌ : صَائِمٌ or نَوْمٌ “ Fasting ;” Plural صَائِمٌ : صَائِمٌ or صَائِمٌ “ Fasting ;” Plural صَائِمٌ : صَائِمٌ or صَائِمٌ &c

MEASURE 9th. فُعَالٌ .

### R U L E F I R S T.

THIS form of the plural is analogously applicable to all masculine



culine attributives formed on the Measure **فَاعِلٌ**; and having neither **WAO** nor **YA** for the final radical. Examples: **ضَارِبٌ** "A beater;" **كَافِرٌ**: **جَاهِلٌ** "Ignorant;" **ضَرَابٌ** "An infidel;" **فَجَّارٌ** "Vicious;" **فَجَرٌ**: **كُفَّارٌ** "Fasting;" **نَوَّابٌ** "A deputy;" **نَائِبٌ**: **صَوَّامٌ** "A reader;" **شَنَّاءٌ** "An enemy;" **شَانِيٌّ**: **قَرَاءٌ** &c. Its application to **غَزَاءٌ** "A religious warrior;" **غَازٍ** "A traveller by night;" **سَرَّاءٌ** "A criminal; also, A gatherer of fruit;" **جَنَاءٌ**: is anomalous and rare; because these nouns have the final infirm.

## R U L E S E C O N D.

It is applicable, by the authority of prescription, to **فُعُولٌ**: **عَرَبٌ**: **سُخَّالٌ** "Weak;" **سَخِلٌ** as **فُعَالٌ**: **فَاعِلَةٌ**: **فَعْلَةٌ** "The Arabians;" **بَقَرَةٌ** "A bullock;" **عَرَّابٌ** "One who turns away his face;" (originally **صَادِدَةٌ**) **نَفْسَاءٌ** "A woman having born a child within 40 days;" **نَفَّاسٌ** &c. The words **حُكَّامٌ** and **حَقَّاطٌ**, said by some Grammarians to be plurals of **حَكِيمٌ** "A wise man;" and **حَفِيظٌ** "A guardian;" may be more probably referred to **حَاكِمٌ** "A wise man, or A ruler;" and **حَافِظٌ** "A guardian;" from which **فُعَالٌ** may be formed by analogy.

MEASURE 9th. **فِعَالٌ**.

## R U L E F I R S T.

THIS form of the plural is applicable, by analogy, to all nouns substantive or attributive, formed on the Measure **فُعُولٌ**; provided



ed the letter YA shall neither be the primal nor the medial radical. Examples: كَلْبٌ "A dog;" سَهْمٌ "An arrow;" حَبْلٌ "A rope;" عَظَامٌ "A bone;" سِهَامٌ "row;" عَبْدٌ "A slave;" بَحَارٌ "An ocean;" بَحْرٌ "حَبَانٌ": حَيَاضٌ "A pond;" ثِيَابٌ "A garment;" ثَوْبٌ "صَعْبٌ: ظَبَاءٌ "A deer;" ظَبْيٌ: دَلَاءٌ "A bucket;" دَلْوٌ "Difficult;" وَغَبٌ: صَعَابٌ "Dull or Stupid; also, A large camel;" وَغَابٌ &c.

### R U L E S E C O N D.

It is applicable, by analogy, to all nouns substantive or attributive, formed on the Measure فَعْلٌ; provided, 1st. that they shall not belong to the class termed مَضَاعِف; and, 2d. that they shall not be infirm in the medial or final. Examples: حَجَرٌ: جِبَالٌ "A hill;" جَبَلٌ: جِمَالٌ "A camel;" جَمَلٌ "A stone;" حَسَنٌ: قَلَامٌ "A reed;" حَجَارٌ "Single;" فَرَادٌ: حِسَانٌ "A garden;" حَسَانٌ "A deer;" ظَبْيَةٌ: مَرَّةٌ "Once;"

### R U L E T H I R D.

It is applicable, by analogy, 1st. to all nouns substantive or attributive, formed on either of the Measures فَعْلَةٌ or فَعْلَةٌ. Examples: قَصَاعٌ "A large cup;" قَصْعَةٌ "The disposition;" وَرَاطٌ "A whirlpool;" وَرْطَةٌ: خِيَامٌ "A tent;" خِيَمَةٌ: رِجَالٌ "A garden;" رِجَالٌ: مَرَّةٌ "A pitcher;" مَرَكَاةٌ "A deer;" ظَبْيَةٌ: مَرَّةٌ "Once;"



“Once;” مِرَارٌ : جَنَّةٌ “Paradise;” ضَخْمَةٌ : Large;  
 or Gross;” ثَرَّارٌ : ثَرَّةٌ : ضَخَامٌ “A camel giving much milk;”  
 &c. Or رَقَبَةٌ “The neck;” ثَمَرَةٌ : رِقَابٌ “Fruit;”  
 “A she-camel;” شَوْهَةٌ : نِيَاقٌ “A goat;”  
 “A female servant;” اَمَوَةٌ : اَمَةٌ : شِيَاءٌ “goat;”  
 شَفَاةٌ : شَفَاةٌ “The lip;” originally شَفَهَةٌ : اِمَاءٌ  
 &c. 2d. حَسَانٌ “Beautiful;” حَسَنَةٌ : فِرَاقٌ “Single;”  
 To all substantive nouns formed on the Measure فِعْلٌ : as شَعْبٌ  
 “A pass in a hill;” اَتْبٌ : شَعَابٌ “A woman’s breast-band;”  
 رِيحٌ : ذِيَابٌ “The wind;” ذِيَابٌ : ذِيَابٌ “A wolf;”  
 كَمٌ : ظِلَالٌ “The covering of a bud;”  
 ظِلٌّ : رِيَاحٌ “A shadow;”  
 &c. كَمَامٌ

#### R U L E F O U R T H.

It is applicable, by analogy, 1st. to every substantive noun  
 formed on either of the Measures فُعْلٌ or فُعْلَةٌ; of which the  
 medial radical is not wao, and the final radical is not ya. Exam-  
 ples : حُفٌّ : رِمَاحٌ “A stocking;” رُمُحٌ “A spear;”  
 نُكْتَةٌ : جِرَاءٌ “A subtility;” جُرْوٌ “A whelp;”  
 بَقْعَةٌ : نَقَاطٌ “A dwelling;” نَقْطَةٌ : نِكَاتٌ “A point;”  
 قَلَّةٌ : قَبَابٌ “The top of a mountain;” قَبَّةٌ : بَقَاعٌ “A dome;”  
 &c. 2d. To feminine nouns formed on the Measure  
 فُعْلَى; those only excepted, which, having the masculine  
 اِسْمُ التَّغْضِيْلِ, belong to the class of the اِسْمُ التَّغْضِيْلِ. Examples :  
 خِنَاتٌ “A hermaphrodite;” خُنْثَى : اِنَاثٌ “A female;” اُنْثَى  
 وَكَبْرَى “Pregnant;” حَبَالٌ &c. In opposition to



the feminine gender of أَكْبَرُ; which is an اِسْمُ التَّفْصِيلِ;  
and therefore admits not this form of the plural.

R U L E F I F T H.

It is applicable, by analogy, to both genders of every attributive formed on the Measures *فَعِيلٌ* ; *نَعِيْلَةٌ* ; provided such attributives shall neither have the sense of passive participles, nor an infirm letter for the final radical, Examples: *كَرِيمٌ* ; *كَبِيرٌ* ; *كَبِيرَةٌ* ; *كَبِيرٌ* ; "Noble:" *كَبِيرٌ* ; *كَبِيرَةٌ* ; *كَبِيرٌ* ; "Great:" *كَبِيرٌ* ; *كَبِيرَةٌ* ; *كَبِيرٌ* ; "Long:" *كَبِيرٌ* ; *كَبِيرَةٌ* ; *كَبِيرٌ* ; "Unworthy:" &c. But if the final radical shall happen to be infirm, its application is prescriptive, not analogous: as *نَقِيٌّ* ; *نَقِيَّةٌ* ; *نَقِيٌّ* ; *نَقِيَّةٌ* ; "Pure:" &c. And so, also, of attributives having the sense of passive participles: as *جَرِيحٌ* "Wounded;" *نَذِيحٌ* "Sacrificed;" &c. neither of which admit this form of the plural number, because it is not supported by the authority of usage.

R U L E S I X T H.

It is applicable, by analogy, 1st. to all attributives formed on the Measures **فَعْلًا** ; **فَعْلَاءٌ** ; **فَعَالٌ** ; **فَيَعِلٌ** ; **فَعِيلٌ** . Exam-  
ples : **وَجَاعٌ** "Painful;" **وَجِعٌ** : **حَذِرٌ** "Cautious;" **حَذَرٌ** :  
"A" **عَمِلٌ** : **جَيِّدٌ** "Excellent;" **جَيِّدٌ** : **خَيْرٌ** "Virtuous;" **خَيْرٌ** :  
**هَجَانٌ** : **كِنَانٌ** "A fat camel;" **كِنَانٌ** : **عِيَالٌ** "A man's family;"  
"A white camel;" **بَطْحَاءٌ** : **هَجَانٌ** "A spacious channel bed-  
ded with pebbles;" **عُشْرَاءٌ** : **بَطَاحٌ** "A camel in the 10th month  
of her pregnancy;" **عِشَارٌ** : &c. 2d. To both genders of all  
attributives



attributives formed on  $\text{فَعْلَانٌ}$  :  $\text{فَعْلَى}$  as  $\text{عَطْشَانٌ}$  ;  $\text{عَطْشَى}$  ; "An-  
gry:"  $\text{غَضَابٌ}$  ;  $\text{غَضِبَى}$  ;  $\text{غَضَبَانٌ}$  ; "Thirsty:"  $\text{عَطَاشٌ}$  ;  $\text{عَطَاشَى}$  ;  
"Hungry:" &c. Or  $\text{غَرَاثٌ}$  ;  $\text{غَرَثَى}$  ;  $\text{غَرَثَانٌ}$  ; "Thirst-  
ty:"  $\text{عَطَاشٌ}$  ;  $\text{عَطْشَانَةٌ}$  ;  $\text{عَطْشَانٌ}$  :  $\text{فَعْلَانَةٌ}$  :  $\text{فَعْلَانٌ}$  ; "Penitent:" &c. Or  
"Having a thin or extenuated belly:"  $\text{خِمَاصٌ}$  ;  $\text{خِمَاصَانَةٌ}$  ;  $\text{خِمَاصَانٌ}$  :  $\text{فَعْلَانَةٌ}$  :  $\text{فَعْلَانٌ}$  ; &c.

### R U L E S E V E N T H.

It is applicable, by the authority of prescription in the gene-  
ral opinion, and by analogy in the opinion of some Grammarians,  
to attributives formed on  $\text{فَاعِلٌ}$  or  $\text{فَعَالٌ}$ . Examples:  $\text{تَاجِرٌ}$  ;  
"A merchant;"  $\text{صَائِمٌ}$  ; "Fasting;"  $\text{قَائِمٌ}$  ;  $\text{تَجَارٌ}$  ;  $\text{صَائِمَةٌ}$  ;  
"Standing;"  $\text{رَاعٌ}$  ; "A shepherd;"  $\text{قِيَامٌ}$  ;  $\text{رَاعَةٌ}$  ;  
"Liberal;"  $\text{جَوَانٌ}$  ; "A camel having cast his four  
foreteeth;"  $\text{رَبَاعٌ}$  ; &c. Its application to the feminine  $\text{فَاعِلَةٌ}$  ,  
is prescriptive according to the opinion of all Grammarians : as  
"Fasting;"  $\text{صَائِمَةٌ}$  ; &c.

### R U L E E I G H T H.

It is applicable, by the authority of prescription, 1st. to  
"A bitter ene-  
my;"  $\text{أَلَدٌ}$  ;  $\text{جِمَاقٌ}$  ; "A fool;"  $\text{أَحْمَقٌ}$  :  $\text{أَفْعَلٌ}$  ;  
"A he or she-panther;"  $\text{نَمَارٌ}$  ;  $\text{جَحْدٌ}$  or  $\text{فَعْلَةٌ}$  :  $\text{نَمِرٌ}$  or  
"A small stout horse or mare;"  $\text{جَحَانٌ}$  ; &c. 3d. To substan-  
tives formed on  $\text{فَعْلٌ}$  : as  $\text{سَبَاعٌ}$  ; "A wild beast;"  $\text{سَبْعٌ}$  ;  
"A hyena;"  $\text{رَجَالٌ}$  ; "A man;"  $\text{رَجُلٌ}$  ;  $\text{ضِبَاعٌ}$  ; &c. 4th.

To



To **فَعَّلُ** : and more especially if the medial and final be homogeneous : as **قَرَّطُ** “An ear-ring;” **حُرَّ** : **قَرَّطُ** “Free;” **عَشَّ** : **عِشَّاشُ** “A bird’s nest;” &c. 5th. To **فَعَّلُ** : as **جَمَدُ** “An eminence, or rising ground;” **كَفَّاءُ** : &c. 6th. To **فَعَّلُ** : being **مُضَاعَفٌ** ; **نَاقِصٌ** ; or **أَجُوفٌ** : as **طَلَّلُ** “The ruins of a house;” **رَحَاءُ** : **رَحَى** “A millstone;” (as hair;) **قَطَّطُ** “Curling;” **لَيْطَةُ** : as **لَيْطَةُ** “A bow; or spear; or the bark of a reed;” **لِقَاحُ** : **لِقَاحُ** “A camel 4 years old;” &c. 8th. To **فَعَّلُ** or **فَعَّلَ** : as **رُطَبُ** “A moist date;” **رُبْعَةٌ** or **رُبْعٌ** “The first fruits of the spring among animals;” that is to say, “The first born among the young ones produced at that season;” &c. 9th. To substantives formed on **فَاعِلٌ** : as **حَائِطُ** “A wall;” **حَيَّاطُ**.

#### R U L E N I N T H.

It is more rarely applicable, by the authority of prescription,  
1st. To **فُعَالٌ** : as **شِمَالٌ** “The left hand;” (the form of the both numbers being here alike;) **عُرَاقٌ** “A picked bone;” **شُعَاعٌ** “Light, or Splendor;” **عِرَاقٌ** : &c. 2d. To **فُعَالَةٌ** : as **عِبَاءَةٌ** “A species of coarse cloth;” &c. 3d. To **فُعَيْلٌ** or **فُعَيْلَةٌ** : as **أَفِيلٌ** “A young camel;” **فَصَالٌ** “A young weaned camel;” **فَصِيلٌ** : **أَفَالٌ** : &c. 4th. To **فُعُولٌ** : as **ذُنُوبٌ** “A bucket

filled



filled with water;" لَبُونٌ : ذِي نَابٍ "A milch camel;"  
 &c. 5th. To سِرْحَانٌ : as سِرْحَانٌ "A wolf;"  
 &c. ضَبَاعٌ : "A hyena;" ضَبْعَانٌ

#### R U L E T E N T H.

It is still more rarely applicable to حَدَائِدٌ : as حَدَائِدٌ "A kite;" قِنَانٌ : or قَنِيدَةٌ : as قَنِيدَةٌ "A glass bottle;"  
 &c. And its application is contrary to rule, and therefore anomalous, in the case of nouns formed on فَعْلٌ, and having YA for the primal or medial radical : as يَغْرُ "A kid fastened to a trap for the purpose of ensnaring a wolf, or any other beast of prey;" ضَيْفٌ : قِيَانٌ "A slave;" ضَيْفٌ : قِيَانٌ "A guest;" ضَيْفٌ : ضَيْفَانٌ &c.

#### R U L E E L E V E N T H.

THE letter تَا is sometimes optionally added to the end of plurals formed on the Measure فَعَالٌ, for the purpose of confirming and corroborating the sense of plurality ; but the accuracy of that letter, in each example, is determined by the authority of prescription alone. Examples : حَجَارَةٌ "Stones;" دِيَارَةٌ "Houses;" جِمَالَةٌ "Camels;" نِمَارَةٌ "Panthers;" &c.

MEASURE 11th. نَعُولٌ.

#### R U L E F I R S T.

THIS form of the plural is applicable, by analogy, to all substantive nouns formed on the Measure فَعْلٌ ; those only excepted, which have the letter WAO for the medial radical. Exam-



"A letter;" حَرْفٌ : نُلُوسٌ "A small coin;" فَلَسٌ  
 "A vessel;" ظَرْفٌ : ذُنُوبٌ "A fault;" ذَنْبٌ : حُرُوفٌ  
 "The understanding;" عَقُولٌ "The root of any thing;" رَأْسٌ : أُمُورٌ "An affair;" أَمْرٌ : أَصُولٌ  
 "The head;" شُؤْنٌ : شَأْنٌ : رُءُوسٌ "A condition;" رُءُوسٌ : شَأْنٌ  
 "The face;" وَجْهٌ : كَسْوَةٌ "A part of the night;" كَسْفٌ  
 "A house;" بَيْتٌ : سَيُوفٌ "A sword;" سَيْفٌ : وَجُوهٌ  
 "A deer;" ظَبْيٌ : دِلْبِيٌّ "A bucket;" دَلْوٌ : بِيُوتٌ  
 &c.

### R U L E S E C O N D.

It is applicable, by analogy, to all substantive nouns formed on the Measure فَعْلٌ; provided the medial shall not be an original wao changed into ya; whereas there is no exception to an original ya. Examples: عِرْقٌ : جِسْمٌ "A body;" جِسْمٌ : عِرْقٌ "A vein;" عِلْمٌ : جِلْدٌ "The skin;" جِلْدٌ : عِرْوَقٌ "A vein;" عِلْمٌ : جِلْدٌ "The neck;" جِلْدٌ : عِلْمٌ "An elephant;" لِصٌّ : شَقِيقٌ "The half of any thing;" شَقِيقٌ : نَبِيْلٌ "A thief;" لِصٌّ : نَبِيْلٌ &c. In opposition to رِيحٌ, originally رُوحٌ "The wind;" which does not admit this form of the plural, because the letter wao is the medial radical.

### R U L E T H I R D.

It is applicable, by analogy, to all substantive nouns formed on the Measure فَعْلٌ; provided, 1st. that the medial and final shall not be homogeneous; and, 2d. that the letter ya shall not be the final. Examples: بَرْجٌ : بَرُوجٌ "A turret;" بَرُوجٌ : بَرْجٌ "A printed



“A printed garment;” غُصُونُ “A branch;” غُصْنٌ : بَرُودٌ “An army;” جَنْدٌ : قَرَّةٌ “The menstrual flux;” جَنْوَدٌ : قَرَّةٌ &c. Its application to خُصُوصٌ, the plural of خُصٌّ “A screen made of leaves and branches, behind which, the huntsman shoots at his prey,” is contrary to rule, and therefore anomalous. And so, also, of نَوَّيٌّ, originally نَوَّوِيٌّ, the plural of نَوَّيٌ “A ditch dug round a tent for the purpose of keeping off the rain water;” &c.

#### R U L E F O U R T H.

It is applicable, by analogy in the general opinion, and by prescription in the opinion of some Grammarians, to every substantive noun, without restriction, which is formed on either of the Measures فَعْلٌ or فَعَلٌ. Examples: فَرَسٌ “A horse;” أَسَدٌ : ذُنُورٌ “A lion;” ذَكَرٌ : فَرُوسٌ “A male;” نَابٌ : أَثُورٌ “The foreteeth;” أَثَرٌ “A vestige;” نَمْرٌ : طَلُولٌ “A panther;” طَلَلٌ “A ruined house;” وَعِلٌ : كَبُودٌ “A mountain goat;” كَبِدٌ “The liver;” &c. وُعُولٌ

#### R U L E F I F T H.

It is applicable, by the authority of prescription in the general opinion, and by analogy in the opinion of some Grammarians, to every attributive formed on the Measure فَاعِلٌ, which is neither مُضَاعَفٌ nor infirm in the medial. Examples: رَاكِبٌ : جَالِسٌ “A rider;” رُكُوبٌ “A sitter;” جُلُوسٌ : شَاهِدٌ : قَاعِدٌ : شَهِيدٌ “A witness;” قَاعِدٌ “A sitter;” &c. “An



عَاتٍ : مُبْكِيٌّ “A weeper;” بَاكِ : وَثُونٌ “An ambassador;”  
 “Passing bounds;” عَتَى : &c. Its application to قَوْلٌ, the  
 plural of قَائِلٌ “A speaker,” is contrary to rule, and there-  
 fore anomalous.

### R U L E S I X T H.

It is applicable, by the authority of prescription, 1st. to فَاعِلَةٌ :  
 as اُنُوسٌ : &c. “A cheerful slave girl;” جَارِيَةٌ اَنِسَةٌ ;  
 2d. To attributives formed on نَعْلٌ, whether infirm in the  
 medial or not: as كَهُولٌ “Middle aged;” شَيْخٌ : كَهُولٌ  
 “An old man;” شَيْوُوحٌ : &c. 3d. To substantives infirm in  
 the medial, formed on the Measure فَعْلٌ : as فَوْجٌ “An army;”  
 قَوْسٌ : حَوْوَلٌ “A bow;” قَوْسٌ : حَوْوَلٌ “A year;” حَوْلٌ : فَوْوَجٌ  
 afterwards تَسْوٌ : and finally تَسِيٌّ ; which last form  
 of the word is very commonly employed in the Language.  
 4th: To attributives formed on فِعْلٌ or نَعْلٌ : as حَبٌّ “A  
 friend;” نَابٌ : حَبُّورٌ “Intelligent;” حَبْرٌ : حَبُّوبٌ “An  
 aged she-camel;” نَيْوَبٌ : &c.

### R U L E S E V E N T H.

It is more rarely applicable, 1st. to فَعْلٌ : فَعْلٌ as ضِلَعٌ  
 نَوِيٌّ : اُرُومٌ “A direction post;” اِرْمٌ : ضُلُوعٌ “A rib;”  
 اَطَمٌ : نَيْيٌ “A ditch dug round a tent to keep off the water;”  
 فَعْلَةٌ : فَعْلَةٌ : &c. 2d. To فَعْلَةٌ : فَعْلَةٌ :  
 as صُخُورٌ “A rock;” صَخْرَةٌ : بَدُورٌ “A purse;” بَدْرَةٌ  
 : حَقُوبٌ “A period of years;” حَقَبَةٌ : حَبُّوبٌ “A seed;” حَبَّةٌ  
 : حُجْرَةٌ : حُرُوبٌ “A circular hole;” خُرْبَةٌ  
 band



band of a pair of trousers;" حَقَّةٌ : حُجُوزٌ "A casket;"  
 شَعْرَفٌ "The summit of a mountain;" شَعْفَةٌ : حُقُوقٌ  
 نَيْعِلٌ : &c. 3d. To نَوِيٌّ "An ink-bottle;" نَوَاةٌ  
 أَيُّومٌ "A bachelor;" أَيِّمٌ : جَيُّونٌ "Excellent;" جَيِّدٌ  
 &c. 4th. To عَنَاقٌ as فُعَالَةٌ : فُعَالٌ "A female kid;"  
 صَلَايَةٌ : سُمِيٌّ "The heavens;" سَمَاءٌ : عُنُوقٌ  
 هِرَاوَةٌ : حُمُورٌ "An ass;" حِمَارٌ : صُلْبِيٌّ  
 سَوَّارٌ "The heart;" سَوَّارٌ (originally هُرُورٌ) : هُرِيٌّ  
 مُجَبِّىٌّ "A tendon in the feet of a quadruped;" مُجَابِيَةٌ  
 خَبَوْتُ "Base;" خَبِيثٌ as نَعِيْلَةٌ : فَعِيلٌ &c. 5th. To  
 أَسُونٌ : &c. 6th. To أَسُونٌ "The thong of a bow string;" أَسِينَةٌ  
 هَجُونٌ as نَعُولٌ : نَعُولٌ "One who watches and prays  
 in the night;" هَجُونٌ : تَخُومٌ "A limit;" تَخُومٌ  
 نَيُوبٌ "An aged she-camel;" نَيُوبٌ &c.

### R U L E E I G H T H

By the authority of prescription, the letter TA is sometimes added to plurals of this class, for the purpose of corroborating and confirming the sense of plurality. Examples: أُسُونَةٌ "Lions;"  
 حُجُوزَةٌ "Mares;" حُجُوزَةٌ "Males;" نُكُورَةٌ "Maternal uncles;" &c. And if YA be the medial, the primal receives occasionally the vowel KUSRA: as نَيُوبٌ "Aged camels;" شَيْمُوخٌ "Old men;" &c.

MEASURE 12th. نَعْلَانٌ.

### R U L E F I R S T.

THIS form of the plural is applicable, by analogy, 1st. to all



substantive nouns formed on the Measure **فَعِيلٌ**. Examples:

“A camel;” **بَعِيرٌ** : **رُغْفَانٌ** “A cake of bread;” **رَغِيفٌ**  
 “A branch;” **قَصِيبٌ** : **ظُلْمَانٌ** “An ostrich;” **ظَلِيمٌ** : **بُعْرَانٌ**  
 &c. 2d. **صَبِيَانٌ** or **صَبَوَانٌ** “A child;” **صَبِيٌّ** : **قُصْبَانٌ**

To all substantive nouns formed on the Measure **فَعْلٌ**, and having no infirm letter in the medial. Examples: **حَمَلٌ** “A

sheep;” **ذَكَرٌ** : **بَلَدَانٌ** “A city;” **بَلَدٌ** : **حُمَلَانٌ** “A male;” **أَحَدٌ** : **أُسْدَانٌ** “A lion;” **أَسَدٌ** : **دُكْرَانٌ** “One;” **أَخَوَانٌ** “A brother;” **أَخٌ** : **وَحْدَانٌ** &c. 3d.

To all substantive nouns formed on either of the Measures **فَعْلٌ**

or **فِعْلٌ** as **ظَهْرٌ** “The back;” **ظَهْرَانٌ** : **بَطْنٌ** “The belly;” **بَطْنَانٌ** : **تَمْرَانٌ** “A date;” **تَمْرٌ** : **عَبْدَانٌ** “A slave;” **عَبْدٌ** : **بُطْنَانٌ** : **ذَيْبٌ** : **شُطَّانٌ** “A side;” **شَطٌّ** : **حَبَّانٌ** “A seed;” **حَبٌّ** : **قَنْوَانٌ** or **قَنْوَانٌ** “A bunch of dates;” **قَنْوٌ** : **ذُؤْبَانٌ** “A wolf;” **زُقَّانٌ** : **زِقٌّ** “A wine-bottle;” **زُقِّيَانٌ** &c.

## R U L E S E C O N D.

It is applicable, by the authority of prescription in the general opinion, and by analogy in the opinion of some Grammarians,

1st. to the masculine attributive **أَفْعَلٌ**, having the feminine

formed on **فَعْلَاءٌ**. Examples: **أَحْمَرٌ** “Red;” **أَحْمَرَانٌ** :

**أَسْوَدٌ** “Black;” **أَسْوَدَانٌ** : **أَعْوَرَانٌ** “Blind of one eye;” **أَعْوَرٌ** :

**أَعْمَى** “Blind;” **بَيْضَانٌ** : **أَبْيَضٌ** “White;” **سُودَانٌ** :

**عُمَيَّانٌ** &c. 2d. To attributives formed on the Measures

**فَعِيلٌ** as **ظَرِيفٌ** “Witty;” **ظَرِيفَانٌ** : **فَاعِلٌ** : **فَاعِلَانٌ** :

**خَلِيلٌ** “A friend;” **خَلِيلَانٌ** : **صَدِيقٌ** “A friend;” **صَدِيقَانٌ** :



رَاكِبٌ “A rider;” رُكْبَانٌ “A companion;”  
 شَابٌ “A youth;” رُعِيَانٌ “A shepherd;” رَاعٍ : صُحْبَانٌ  
 شَجَاعٌ : فُرْتَانٌ “Excellent water;” فُرَاتٌ : شَبَانٌ  
 “Bold;” شَجْعَانٌ : &c.

### R U L E T H I R D.

It is applicable, by the authority of prescription, 1st. to attributives formed on either of the Measures فَعْلٌ or فَعَلٌ. Examples : وَغْدٌ “Unworthy;” جَذَعٌ “Young;” وَغْدَانٌ : خَلَقَانٌ “Old clothes;” خَلَقٌ : جَذَعَانٌ &c. 2d. To the Measures فَعْلٌ or فَعَلٌ : as خَرٌّ “Dirt;” خَرَّانٌ : رَخْلَانٌ “A female kid;” رَخْلٌ : سَلَقَةٌ “An abusive and vicious woman;” سَلَقَانٌ : بَرْكَةٌ “A species of white wild duck;” بَرْكَانٌ : &c. 4th. To substantives formed on فَاعِلٌ : as جَائِزٌ “The beam of a house;” جَوَزَانٌ : &c. 5th. To فُعَالٌ : as نِ رَاعٌ “A cubit;” نِ رَعَانٌ : رَقَاتٌ : شُهَبَانٌ “A meteor;” شُهَابٌ : حُمَرَانٌ “An ass;” حُمَرَانٌ : حَوَارٌ “A young camel not yet weaned;” حَوَارَانٌ : &c. 6th. To فُعَيْلَةٌ : فُعَيْلَةٌ : as غَدِيرَةٌ “A quantity of grass or other herbage;” غَدِيرَانٌ : تُمَيْلَةٌ “The name of an animal resembling a cat;” تُمَيْلَانٌ : &c. 7th. To صُحْبَانٌ “Having a strong voice;” صُحْبَانٌ : as حَنْدَاءٌ “The name of an herb from which a red dye is extracted;” حَنْدَانٌ : &c.



MEASURE 13th. فُعْلَانُ .

## R U L E F I R S T.

THIS form of the plural is applicable, by analogy; 1st. to all substantive nouns formed on either of the Measure فُعْلُ or فُعْلَانُ .

Examples: طَغْرَانُ : صِرْدَانُ "A species of bird;" "The name of a bird;" نَعْرَانُ : طَغْرَانُ "A kind of owl;" قَذَانُ : ضَيْعَانُ "The name of a bird;" ضَوْعَانُ : نَعْرَانُ "A flea;" خَرَبَانُ : قَذَانُ "The name of an aquatic bird;" وَرْلَانُ : بَذْجَانُ "A flock of sheep;" بَذْجَانُ : خَرَبَانُ "A species of lizard;" نَارَانُ : نَارُ "A fire;" وَرْلَانُ : نَارُ "A house;" خَالَانُ : دَيْرَانُ "A black mole;" دَيْرَانُ : خَالُ "A neighbour;" تَاجَانُ : جِيرَانُ "A diadem;" جَارَانُ : تَاجُ "A youth;" فَتْيَانُ : فَتَى "A brother;" أَخَانُ : أَخُ

2d. To all substantive nouns formed on the Measure فُعْلَانُ .

Examples: غُرَابَانُ : غُلَمَانُ "A slave or a boy;" غُرَابَانُ : غُلَمَانُ "A raven;" عَقَبَانُ : عَقَابُ "An eagle;" عَقَبَانُ : عَقَابُ "A fly;" &c. 3d. To all substantive nouns formed on

the Measure فُعْلُ , and having the letter waw for the medial radical. Examples: نُورَانُ : نُورُ "A worm;" نُورَانُ : نُورُ "Light;" حَوْتَانُ : حَوْتُ "The name of a large fish;" حَوْتَانُ : حَوْتُ "Wood of aloes;" عَيْدَانُ : عَيْدُ

## R U L E S E C O N D.

It is applicable, by the authority of prescription, 1st. to فُعْلُ :

فَأْرَانُ : عَبْدَانُ "A slave;" عَبْدَانُ : عَبْدُ "A mouse;" ضَبْ : ضَيْفَانُ "A guest;" ضَيْفَانُ : ضَيْفُ "A lizard;"

ضَبَانُ :



“The woof of” **نَيْرٌ** : **شَيْخَانٌ** “An old man;” **شَيْخٌ** : **ضَبَّانٌ** “A web;” **قَنْيَانٌ** or **قَنْوَانٌ** “A bunch of dates;” **قَنْوٌ** : **نَيْرَانٌ** “A friend;” **حَبَّانٌ** “The month Shaaban;” **وَعِلٌ** : **رَوْضَةٌ** as **فُعْلَةٌ** : &c. 2d. To **وَعَلَّانٌ** “A clamorous woman;” **سَلَقَةٌ** : **نِسْوَانٌ** “Women;” **نِسْوَةٌ** : **رِيضَانٌ** “The back bone;” **فَقْرَةٌ** : **سَلَقَانٌ** “A species of white duck;” **قَدَّانٌ** “A flea;” **قَدَّةٌ** : **بَيْرُكَانٌ** “A little hill;” **قُصْفَانٌ** : **قُصْفَةٌ** as **فُعْلَةٌ** : &c. 3d. To **قُصِفَانٌ** “A female slave;” **أَمَةٌ** : **قَيْرَانٌ** “An eminence;” **فَاعِلٌ** or **أَفْعَلٌ** : &c. 4th. To **حَدَّانٌ** “A kite;” **حَدَّانٌ** “A wall;” **حَائِطٌ** : **عَيْرَانٌ** “Blind of one eye;” **أَعْوَرٌ** as **جِنَّانٌ** : &c. “The progenitor of the Genii;” **جَانٌ** : **حَيْطَانٌ** “A deer;” **غَزْلَانٌ** : **غَزَالٌ** as **فِعَالٌ** : 5th. To **شَهَابٌ** : **رَبْعَانٌ** “A camel having cast his four foreteeth;” **رَبْعَانٌ** : **صَوَارٌ** “A cow;” **صَوَارٌ** : **شَهْبَانٌ** “A meteor;” **قَضِيبٌ** : **ظَلَمَانٌ** “An ostrich;” **ظَلِيمٌ** as **فُعَيْلَةٌ** : **فَعِيلٌ** To **صَبِيَانٌ** or **صَبْوَانٌ** “A child;” **صَبِيٌّ** : **قَضْبَانٌ** “A branch;” **غَدَّرَانٌ** : &c. 7th. To **غَدَّرَانٌ** “A quantity of herbage;” **غَدِيرَةٌ** as **تَعَوْدٌ** : **فُعَيْلَةٌ** : **فَعِيلٌ** : **فَعُولٌ** “A nightingale;” **كُعَيْتَانٌ** : **كُعَيْتٌ** : **قَعْدَانٌ** “A herdsman;” **تَمَلَّانٌ** : &c. 8th. To **تَمَلَّانٌ** “An animal like a cat;” **تَمَلَّةٌ** as **صَوَابَةٌ** : **فُعَالَةٌ** “A nit or louse’s egg;” **شَقْدَانٌ** : **كِرْوَانٌ** “A species of bustard;” **كِرْوَانٌ** as **وَرَشَانٌ** : **شَقْدَانٌ** “A camelion;” **شَقْدَانٌ** : &c. 9th. To **شَقْدَانٌ** being attributive : as **شَجَاعٌ**



“ Bold;” شَجَاعًا : or rarely to فَعَلٌ : as ضِعْفٌ “ A short  
thick man, or A fool;” ضِعْفَانِ : &c.

R U L E T H I R D.

In plurals formed on the Measure فَعْلَانُ, the vowel KUSRA is optionally given to the medial radical; because the primal receives KUSRA: as فِقْرَانُ or فِقْرَانُ: "Back-bones;" ظِلْمَانُ or ظِلْمَانُ: "Ostriches;" &c.

MEASURE 14th. وَقَعْدِي

R U L E F I R S T.

THIS form of the plural is analogously applicable to all attributives formed on the Measure **فَعِيلٌ**; which, having the sense of passive participles, are significant of some injury or calamity sustained by the object. Examples: **قَتِيلٌ** "Slain;"; **أَسْرَى** "Imprisoned;"; **أَسِيرٌ** : **جَرَحَى** "Wounded;"; **جَرِيحٌ** : **كَسَرَ** "Broken;"; **كَسْرَى** &c. It is prescriptive in the absence of the sense of the passive participle: as **مَرِيضٌ** "Sick;"; **غَرِيقٌ** : **حَرَقَى** "Burning;"; **حَرِيقٌ** : **مَرَضَى** "Immersed;"; **غَرَقَى** &c. And it cannot be formed from **حَمِيدٌ** "Praised;"; because that passive participle is significant of no injury or calamity sustained by its object.

R U L E S E C O N D.

It is applicable, by the authority of prescription, 1st. to attri-  
butes formed on فَعَلَ or فَعِلَةٌ: as هَرَمْتُ; هَرَمْتُ; هَرَمْتُ;  
“Aged:” وَجَعْتُ; وَجَعْتُ; وَجَعْتُ; “Aged:” زَمَنْتُ; زَمَنْتُ; زَمَنْتُ;  
“Painful;” &c. 2d. To أَفْعَلُ: فَعِلْتُ; فَعِلْتُ; فَعِلْتُ;

فولان



“Perishing;” هَالِكٌ : مَوْتِي “Dead;” مَيِّتٌ : as : فَعْلَانُ  
 “A fool;” اَنُوكٌ : حَمَقِي “A fool;” اَحْمَقٌ : هَلَكِي  
 “Relaxed or كَسَلَانُ : سَكْرِي “Drunk;” سَكْرَانُ : نَوَكِي  
 “Intelligent;” كَيِّسٌ : &c. Its application to كَسَلِي “weak;”  
 “Active;” جَلْدِي : is held to be anomalous ; be-  
 cause neither of these attributives are significant of any injury or  
 calamity sustained by the object.

### MEASURE 15th. فَعْلَى .

#### R U L E.

THIS form of the plural is thought to be applicable only to  
 two words ; namely, حَجَلٌ “A partridge;” حَجَلِي ظَرِبَانُ  
 “A pole cat;” ظَرِبِي . IBNOOS SIRAJ considers it as an  
 اسم الجمع ; and there are other opinions, omitted here, as  
 too unimportant to merit insertion.

### MEASURE 16th. فَعْلَاءُ .

#### R U L E F I R S T.

THIS form of the plural is analogously applicable to all mas-  
 culine attributives formed on the Measure فَعْلٌ , which are  
 significant of attributes belonging to rational beings. Exam-  
 ples : جُهْلَاءُ “Ignorant;” جَاهِلٌ : عُلَمَاءُ “Learned;” عَالِمٌ  
 : فَجَرَاءُ “Vicious;” فَاجِرٌ : صُلَحَاءُ “Virtuous;” صَالِحٌ  
 : عُرَفَاءُ “Knowing;” عَارِفٌ : عُقَدَاءُ “Wise;” عَاقِلٌ  
 : &c. فُضَلَاءُ “Learned;” فَاضِلٌ : شُعَرَاءُ “A poet;” شَاعِرٌ

#### R U L E S E C O N D.

It is analogously applicable to all masculine attributives be-  
 longing



longing to rational beings, which, being formed on the Measure

مُضَاعَف nor أَجُوف nor نَاقِص , are neither فَعِيلٌ ,

amples: كَرِيمٌ "Generous;" ظَرَفَاءُ "Witty;" ظَرِيفٌ

"Wise;" حَكِيمٌ : بُخَلَاءُ "A miser;" بُخِيلٌ : كَرَمَاءُ

"Noble;" نَجِيبٌ : شُرَفَاءُ "Noble;" شَرِيفٌ : حُكَمَاءُ

فَقِيٌّ : تَقَوَاءُ "Pious;" تَقِيٌّ &c. Its application to

سُرُوءٌ : سُرُوءٌ "Noble or Liberal;" سَرِيٌّ : نَقَوَاءُ "Pure;"

is contrary to rule, and therefore anomalous.

### R U L E T H I R D.

It is applicable, by the authority of prescription in the gene-

ral opinion, and by analogy in the opinion of some Grammari-

ans, to the Measures فُعَالٌ ; significant of attributes belonging

to masculine rational beings. Examples : جَبَانٌ "A coward;"

شَجَاعٌ : جَوْدَاءُ "Liberal;" جَوَادٌ : جَبْنَاءُ

&c. بُعْدَاءُ : بُعْدَانٌ "Distant;" شَجَعَاءُ

### R U L E F O U R T H.

It is applicable, by the authority of prescription, 1st. to certain

attributives formed on the Measures فَعْلٌ : فَعِلٌ as سَمِحٌ

: خُلَبَاءُ "A man fond of women;" خَلَبٌ : سَمَحَاءُ "Liberal;"

نَعُولٌ : فَعِيلٌ : 2d. To فَعْلَاءُ : 3d. To فَعِيلٌ hav-

as رُسُلَاءُ "Sent;" رُسُولٌ : بَيِّنَاءُ "Eloquent;" بَيِّنٌ

: وَدُونٌ "A friend;" وَدَانٌ : 4th. To فَعِيلٌ as

أَسِيرٌ : قَتَلَاءُ "Slain;" قَتِيلٌ : مَفْعُولٌ

خَلِيفَةٌ : فَعِيلَةٌ "Imprisoned;" أَسْرَاءُ : 5th. To فَعِيلَةٌ as

فُقَرَاءُ : فُقِيرَةٌ "A poor woman;" فُقِيرَةٌ : خُلَفَاءُ "A successor;"



It is to be observed, however, that SEEBUWYH considers خَلَائِفُ as the plural of خَلِيفَةٌ; and خُلَفَاءُ as the plural of خَلِيفٌ. Yet نَقَرَاءُ admits not نَقَرَاتُ, and has no plural but نَقَرَاءُ.

MEASURE 17th. أَفْعَلَاءُ.

### R U L E F I R S T.

THIS form of the plural is analogously applicable to all masculine attributives formed on the Measure فَعِيلٌ; significant of attributes belonging to rational beings, and being either مُضَاعَف or مُعْتَلِّ اللَّامِ. Examples: شَدِيدٌ "Strong;" حَبِيبٌ : أَصْحَاءُ "Healthy;" صَحِيحٌ : أَشِدَّاءُ "A friend;" خَلِيلٌ : أَطِبَّاءُ "A physician;" طَبِيبٌ : أَحِبَّاءُ "Respected;" عَزِيزٌ : أَشَرَّاءُ "Wicked;" شَرِيرٌ : أَخِلَّاءُ "Independent;" غَنِيٌّ : أَشَدَّاءُ "Covetous;" شَحِيحٌ : أَعِزَّاءُ "Pure;" صَفِيٌّ : أَنْكِيَاءُ "Quick;" ذَكِيٌّ : أَغْنِيَاءُ "Liberal;" سَخِيٌّ : أَشَقِيَاءُ "Wicked;" شَقِيٌّ : أَتَقْوِيَاءُ "Strong;" قَوِيٌّ &c.

### R U L E S E C O N D.

It is applicable, by the authority of prescription, 1st. to certain substantive nouns formed on the Measure فَعِيلٌ : as نَصِيبٌ "A portion;" طَرِيقٌ : أَطْرَاقٌ "A road;" طَرِيقٌ : أَنْصِبَاءُ "The hum of a fly;" أَطْنَاءُ &c. 2d. To certain attributives formed on the same measure, which are neither مُضَاعَف nor مُعْتَلِّ اللَّامِ : as كَرِيمٌ "Generous;" قَرِيبٌ : أَكْرَمَاءُ "A relation;" نَبِيٌّ : أَقْرَبَاءُ "A prophet;" بَرِيٌّ : أَنْبِيَاءُ "Pure;" أَبْرِيَاءُ &c. 3d. To the Measures فَعْلٌ or فَعِيلٌ :



أَقْرَأُ : "Free from stains;" قَرَّ : أَنْمَاءُ : "A tale bearer;" نَمَّ : هَيِّنٌ : أَبْيَعَاءُ : "A vender;" بَيْعٌ : أَبْيِنَاءُ : "Evident;" بَيِّنٌ : "Easy;" أَهْيِنَاءُ : &c. Its application to فَعَالٌ is of rare occurrence: as ثَغَامٌ : "A mountain herb;" أَثْغَمَاءُ . And so, also, of صَدِيقَةٌ "Faithful;" (Feminine;) or perhaps of صَدِيقٌ; since that noun is common to both genders: as هِيَ صَدِيقٌ or هُوَ صَدِيقٌ "He is faithful, or she is faithful;" &c.

MEASURE 18th. فَعَالِي .

### R U L E F I R S T.

This form of the plural is analogously applicable, 1st. to all substantive nouns formed on the Measures فُعْلَى : &c. and having therefore the short ALIF for the fourth and last letter. Examples: فُتْوَى : دَعَاوَى : "A legal decree;" دَعَاوَى : "A wish;" دَعَاوَى : عِلْقَى : "A species of herb;" عِلْقَى : دَفَارَى : "The projecting bone behind the ear;" دَفَارَى : سَعَادَى : "A woman's name;" سَعَادَى : &c. 2d. To all substantives formed on the Measure فَعْلَاءُ : as صَحْرَاءُ : "A field;" صَحْرَاءُ : "A desert;" فَيْفَاءُ : صَحَارَى : "A field;" &c. 3d. To attributives formed on فُعْلَى , and having no masculine gender: as كَلْبَةٌ حَرْمَى : "A hot bitch;" حَرَامَى : &c. 4th. To attributives formed on فُعْلَى , not being the feminine of the ISMOOT TUFZEEL : as أَنْثَى : "A female;" أَنْثَى : حَبْلَى : "Pregnant;" حَبْلَى : خَنْثَى : "A hermaphrodite;" خَنْثَى : حَبَالَى : &c. 5th. To attributives formed on فَعْلَاءُ , of which

the



the masculine is neither أَحْمَرُ : أَفْعَلُ as "Red:" nor حَيْرَانُ : حَيْرَاءُ as "Perplexed." Example: عَذْرَاءُ "A virgin;" &c. It is to be observed, however, that IBNO MALIK considers it as prescriptive in this case. 6th. To both genders of all attributives formed on سَكَرَى : سَكْرَانُ as : فَعْلَانُ "Drunk:" &c. Or نَدَامَى : نَدَمَانَةٌ as : نَعْلَانُ "Penitent:" &c. 7th. To the masculine (not to the feminine) gender of all attributives formed on حَيْرَانُ : حَيْرَاءُ as : حَيْرَانُ "Perplexed;" &c.

### R U L E S E C O N D.

It is applicable, by the authority of prescription, 1st. to attributives formed on حَذَرُ : حَذَرَانُ as : حَذَرَانُ "Cautious;" حَبِطُ : حَبِطَانُ as : حَبِطَانُ "Having a swelled belly;" وَجَعُ : وَجَعَانُ as : وَجَعَانُ "Painful;" &c. 2d. To فَعُولُ : فَعُولَانُ as : فَعُولَانُ "The colt of an ass and of other animals;" قَزَمُ : قَزَمَانُ as : قَزَمَانُ "A mean or low man;" &c. 3d. To فَعْلَةٌ : فَعْلَتَانُ as : فَعْلَتَانُ "The young camelion;" &c. 4th. To أَفْعَلُ : أَفْعَلَانُ as : أَفْعَلَانُ "A fool;" طَاهِرُ : طَاهِرَانُ as : طَاهِرَانُ "Pure;" حَزِينُ : حَزِينَانُ as : حَزِينَانُ "Grieved;" &c.



أَيْمٌ : ضَرَّاسِيٌّ “A well, made of stone;” ضَرَّيْسٌ : حَزَانِيٌّ  
 حَلَاوَةٌ : نَعَالَةٌ “Unmarried;” أَيَامِيٌّ : &c. 5th. To هَرَّأَوِيٌّ : حَلَاوِيٌّ “The middle of the neck behind;”  
 “A staff;” نَقَايَا : نَقَايَةٌ “Selected;” هَرَّأَوِيٌّ : هَرَّأَوِيٌّ “staff;”  
 “A large eminence or rising ground;” حَذَرِيَّةٌ : نَعْلِيَّةٌ  
 عَفَّارِيٌّ “The feathers of a cock’s neck;” عَفَّارِيَّةٌ : حَذَارِيٌّ  
 عَجَّاسِيٌّ “A large troop of camels;” عَجَّاسِيٌّ : نَعَالِيٌّ Or  
 “The middle of the neck behind;” (also حَلَاوَاءٌ ; Measure نَعَالَاءٌ ; حَلَاوِيٌّ  
 &c. It is also applicable to cer-  
 tain relative nouns : as مَهْرِيٌّ “A species of camels;”  
 taking their name from مَهْرَةٌ بَيْنَ حَيْدَانٍ Plural مَهَارِيٌّ  
 &c.

### MEASURE 19th. نَعَالِيٌّ.

#### R U L E.

THIS form of the plural is prescriptive, not analogous; being  
 applicable, by the authority of prescription, to attributives formed  
 on the Measure فَرَادِيٌّ : نَعْلٌ “Single;” فَرَادِيٌّ : نَعْلٌ Or  
 حَمَاقِيٌّ “A fool;” أَحْمَقٌ : أَفْعَلٌ Or نَعِيلٌ : whether  
 possessing the sense of the passive participle or not : as كَسِيرٌ  
 : أَسَارِيٌّ “Imprisoned;” أَسِيرٌ : كُسَارِيٌّ “Broken;”  
 : نَعْلَانٌ : نَعْلَانٌ Or قَدَامِيٌّ “Old;” قَدَامِيٌّ : قَدِيمٌ  
 : نَعْلَانٌ “Drunk.” Or : نَعْلَانٌ (having the  
 feminine نَعْلَانَةٌ or نَعْلَاءٌ) as : نَعْلَانٌ “Penitent;”  
 : نَعْلَانٌ Or : نَعْلَانٌ “Perplexed;” حَيْرَانٌ : نَعْلَانِيٌّ  
 : نَعْلَانِيٌّ Or : نَعْلَانِيٌّ “The long feathers of a bird’s wing;” قَادِمَةٌ  
 : نَعْلَان



نُعَالِي : Or دُ سَا فَي "A spy, or A pimp;" دُ سَفَان : as نُعَلَان :  
 حَلَاوِي : &c. حَلَاوِي "The name of a small tree;"

### CONCLUSION.

I SHALL take this opportunity of offering a few observations on the nature of the rules applicable, *first*, to the formation of the Plural of Paucity; and, *secondly*, to the formation of those Plurals of Multitude, already treated, which have been assigned to the first class.

THE rules in question, according to the general usage of Grammarians, have been distinguished, *first*, into those termed قِيَا سِي or ANALOGOUS; because their application is held in theory to be wholly independent of the authority of prescription; *secondly*, into those termed سَمَاعِي or PRESCRIPTIVE; because their application depends on that authority; and, *finally*, into those termed نَادِر RARE; because the examples of their application are not numerous; or خِلَافُ الْقِيَاسِ ANOMALOUS; because they are applied in opposition to some general principle, which ought regularly to have excluded their operation.

BUT the rules termed قِيَا سِي or ANALOGOUS, are theoretically, not practically analogous; for the Plural أَعْيَاشُ cannot be formed from عَيْشٌ LIFE; because it is unsupported by the authority of general usage. It is plain, therefore, that سَيْفٌ "A sword," forms its plural أَسْيَافٌ, not by analogy, as Grammarians assert; but merely by the authority of general usage: and, accordingly, it has been admitted by many Grammarians, that the rules



termed قِيَا سِي or ANALOGOUS, are really PRESCRIPTIVE by their own nature ; though it is also true, that the examples of their occurrence are more numerous than the examples of the occurrence of those rules, to which the term سَمَا عِي or PRESCRIPTIVE, has been applied.

IN employing the term قِيَا سِي or ANALOGOUS, sometimes superceded by the term غَا لِب or PREVAILING, no Grammarian means, therefore, to set aside the authority of general usage, when that authority can be obtained ; but there may exist, in the Arabic Language, nouns of which the plural number has never yet been required or employed ; and if the plural number of such nouns should accidentally happen to be required hereafter, some Grammarians authorise its formation by the rules of analogy which I have detailed.

OTHERS, as SEEBUWYH, grant the liberty of forming the plural by the rules of analogy, *first*, to Poets ; and, *secondly*, to the Writers of measured prose, when they may happen to stand in need of a rhyme ; but as my readers are not likely to be in that predicament, the licence to them is of little use. PRESCRIPTION, therefore, (which is a great defect in the Arabic Language,) and not ANALOGY, determines those forms of the imperfect plural hitherto treated, which can alone be accurately employed in the Language ; and the decisions of prescription on this subject, should be recorded, (as generally speaking they are recorded,) in the best Lexicons of the Arabic Language, to which my readers are therefore referred.



## SECTION FOURTH.

فِي بَيَانِ أَبْنِيَةِ مُنْتَهَى الْجُمُوعِ

## SECOND CLASS OF IMPERFECT PLURALS.

I HAVE already stated that the second class of imperfect plurals is indifferently distinguished by the terms **أَقْصَى الْجُمُوعِ** or **مُنْتَهَى الْجُمُوعِ** "The last of plurals;" and sometimes by the term **جَمْعُ الْجُمُوعِ** "The Plural of Plurals."

It is so termed, because its measures admit of no subsequent forms of the imperfect plural: as in the case of **مَسَاجِدُ** "TEMPLES;" which, being a **مُنْتَهَى الْجُمُوعِ**, admits the feminine perfect plural **مَسَاجِدَاتُ**, but does not admit of any imperfect form of the plural, subsequent to that which is here exhibited. So, also, **أَفَارِيقُ** "Tribes," being a **مُنْتَهَى الْجُمُوعِ**, has no subsequent form of the imperfect plural; nor has it much occasion for any such form, being itself the plural of **أَفْرَاقُ**, which is the plural of **فِرْقَةٌ** "A tribe."

NAY, those nouns in the singular number, which may happen to exhibit the form of a **مُنْتَهَى الْجُمُوعِ**, admit none but the feminine plural in ALIF TA: as **سَرَاوِيلُ** "A pair of trousers;" Plural **سَرَاوِيلَاتُ**; &c. For though some Grammarians consider **سَرَاوِيلُ** as the plural of **سَرَوَالَةٌ**, it is held to be singular in the general opinion, and apparently on very sufficient grounds; since the form **سَرَوَالَةٌ** is merely fictitious, having never been observed to occur in the Language. That **سَرَاوِيلُ** presents the form of a **مُنْتَهَى الْجُمُوعِ**, will be obvious



vicious to those who advert to the following observations on that class of plurals.

THE مُنتَهَى الْجُمُوع may consist of FIVE or of SIX letters. If it consist of five letters, the two first letters must be MUFTOON; the third must be a servile QUIESCENT ALIF, and the fourth letter must be MUKSOOR: as مَسَاجِدُ the plural of مَسْجِدٌ “A temple.” If it consist of six letters, the fifth must be a servile TA quiescent: as أَقَالِيمُ the plural of أَقْلِيمٌ “A climate;” or the sixth must be the letter TA servile: as أَسَاتِذَةٌ the plural of أُسْتَاذٌ “A teacher.” The presence or absence of the letter YA, or of the letter TA, and the admission by TA of the mark TUNVEEN, constitute, therefore, the only circumstances by which plurals of the second or third class can be distinguished from those of the first.

THE مُنتَهَى الْجُمُوع is often formed from the plural number of nouns comprising but three letters in the singular number: as أَقَاوِيلُ the plural of أَتْوَالُ, which is itself the plural of قَوْلٌ “A speech:” but it is rarely formed from the singular number of such nouns, because the singular is defective in the necessary number of letters. The word أَرْضٌ “Land,” does, indeed, anomalously form its plural أَرَاضٍ: (originally أَحْسَنُ by Rule 3d. Page 432, of this volume:) as حُسْنٌ “Beauty,” forms its plural مَحَاسِنُ: but such examples necessarily exhibit an arbitrary assumption, in the plural number, of letters which have no existence in the singular number; and



and are therefore of rare occurrence in the Language, and wholly independent of the rules of Grammar.

THE مُنْتَهَى الْجُمُوع should be equally inapplicable (and is in fact, I believe, rarely applied,) to nouns exhibiting, in the singular number, more letters than can be retained under that form of the imperfect plural: as فَرَزْدَقُ "A cake of bread;" اِسْتِخْرَاجُ "A goer;" مُنْطَلِقُ "A revolver;" مَدَحْرَجُ "Selection;" &c. In this case, however, Grammarians have determined by rule, the letters to be rejected in the event of its formation; that is to say, they have determined; *first*, that radicals are to be retained in preference to servile letters: as دَخَارِجُ the plural of مَدَحْرَجُ. *Secondly*, that of two or more servile letters, that letter must be retained, which is most likely to mark the part of Speech to which a word may happen to belong: as مَطَالِقُ the plural of مُنْطَلِقُ. And, *finally*, that of two radical or two servile letters, either may be retained or rejected, when both shall appear to be equally important: as فَرَزْدَقُ; Plural فَرَاذِقُ or اِسْتِخْرَاجُ; Plural سَخَارِجُ or تَخَارِجُ: &c.

THESE mutilating expedients are very awkward; and if I may trust my own limited observation, the مُنْتَهَى الْجُمُوع is generally formed from those nouns only, which admit the retention in their order, under that form of the plural, of all the letters, or at least of all the important letters comprised in the singular; those letters, in point of number, being neither defective nor superabundant.

BUT



BUT if all the letters comprised in the singular, shall be retained in their order in the مُنْتَهَى الْجُمُوع , it is easy to see that the measures of the latter will generally vary with those of the former : as فُعْلٌ ; Plural فَعَالِلْ ؛ مَفْعَلٌ ؛ Plural مَمَّا عِيْلْ ؛ فَوَاعِلْ ؛ Plural فَوَاعِلْ ؛ فَوْعَلٌ ؛ مَمَّا عِلْ ؛ &c. Accordingly, each class of the مُنْتَهَى الْجُمُوع comprises an unlimited number of measures; but as the rule for the formation of that class of plurals does not generally vary with the measures, (since the same rule is applicable to the formation of فَوَاعِلْ from مَفْعَلٌ ; or فَوَاعِلْ from فَوْعَلٌ ; &c.) so, any one measure may be assumed as the general representative of all the measures comprised in the class to which it belongs. It is on this principle, that plurals of the first class are often said to be formed universally on مَمَّا عِيْلْ ; and those of the second on فَعَالِلْ : the former including فَعَالِلْ : فَوَاعِلْ : وَاَعَالِلْ : &c. and the latter including فَعَالِلْ : فَوَاعِلْ : and other plurals of that class, distinguished from the former by the penultimate ya. So, also, مَمَّا عِدَّةٌ might represent all the plurals of the third class; but these are of rare occurrence in the Language, and admitting, as they do, the mark TUNVEEN, have been therefore excluded by some Grammarians from the class termed مُنْتَهَى الْجُمُوع .

THE following table exhibits such of the measures of the  
 مُنْتَهَى الْجُمُوع as are most commonly observed to occur in the  
 Language.



| MEANING.               | SINGULAR.  | PLURAL.     | MEASURES.    |    | MEANING.          | SINGULAR.  | PLURAL.     | MEASURES.   |    |
|------------------------|------------|-------------|--------------|----|-------------------|------------|-------------|-------------|----|
| The name of a bird.    | خَرَقٌ     | خَرَارِقُ   | فَعَا عَلٌ   | 14 | A field.          | صَحْرَاءُ  | صَحَارٍ     | فَعَالٍ     | 1  |
| A bat.                 | خَفَّاشٌ   | خَفَافِيَشُ | فَعَا عَيْلٌ | 15 | A chair.          | كُرْسِيٌّ  | كُرَاسِيٌّ  | فَعَالِيٌّ  | 2  |
| A camel's hoof.        | فَرَسِيْنٌ | فَرَاسِيْنٌ | فَعَالِيْنٌ  | 16 | A ship.           | سَفِيْنَةٌ | سَفَائِنٌ   | فَعَائِلٌ   | 3  |
| A prince.              | سُلْطَانٌ  | سَلَاطِيْنٌ | فَعَالِيْنٌ  | 17 | A gem.            | جَوْهَرٌ   | جَوَاهِرٌ   | فَوَاعِلٌ   | 4  |
| The temper of a sword. | فِرْنَدٌ   | فَرَانِدٌ   | فَعَانِدٌ    | 18 | A rule.           | قَانُونٌ   | قَوَانِيْنٌ | فَوَاعِيْلٌ | 5  |
| A thick necked lion.   | فِرْنَاسٌ  | فَرَانِيْسٌ | فَعَانِيْلٌ  | 19 | Greater.          | أَكْبَرٌ   | أَكَابِرٌ   | أَفَاعِلٌ   | 6  |
| A rivulet.             | جَدْوَلٌ   | جَدَاوِلٌ   | فَعَاوِلٌ    | 20 | A climate.        | إِقْلِيْمٌ | أَقَالِيْمٌ | أَفَاعِيْلٌ | 7  |
| Long legged.           | قِرْوَاحٌ  | قَرَاوِيْحٌ | فَعَاوِيْلٌ  | 21 | An object or aim. | مَطْلَبٌ   | مَطَالِبٌ   | مَفَاعِلٌ   | 8  |
| A species of garment.  | يَلَمَقٌ   | يَلَامِقٌ   | يَفَاعِلٌ    | 22 | A key.            | مِفْتَاحٌ  | مَفَاتِيْحٌ | مَفَاعِيْلٌ | 9  |
| A fountain.            | يَنْبُوعٌ  | يَنَابِيْعٌ | يَفَاعِيْلٌ  | 23 | Experience.       | تَجَرِبَةٌ | تَجَارِبٌ   | تَفَاعِلٌ   | 10 |
| An element.            | عَنْصَرٌ   | عَنَاصِرٌ   | فَعَالِلٌ    | 24 | A figure.         | تِمَثَالٌ  | تَمَاتِيْلٌ | تَفَاعِيْلٌ | 11 |
| A sparrow.             | عَصْفُوْرٌ | عَصَافِيْرٌ | فَعَالِيْلٌ  | 25 | A polisher.       | صَيِّقَلٌ  | صَيَاْقِلٌ  | فَيَاعِلٌ   | 12 |
| An Afghan.             | أَفْغَانٌ  | أَفَاغِنَةٌ | أَفَاعِلَةٌ  | 26 | A devil.          | شَيْطَانٌ  | شَيَاطِيْنٌ | فَيَاعِيْلٌ | 13 |



## MEASURE 1st. فَعَالٍ .

THE Measure فَعَالٍ , originally فَعَالِي , loses or retains the letter YA, according to the principle stated in Rule 33, Page 432 of this volume, to which the reader is therefore referred. It may be added however, in this place, that the letter YA is always retained in the absence of TUNVEEN: as أَرَاضٍ "Lands;" الْأَرَاضِي "The lands;" &c. The following are the rules applicable to the formation of the plural on the Measure فَعَالٍ .

## R U L E F I R S T.

It is applicable, by analogy, 1st. to all nouns substantive or attributive, formed on the Measure فَعْلَاءُ . Examples: فَيَافٍ "A field;" فَيَفَاءُ : صَحَارٍ "A field;" صَحْرَاءُ : عَذَارٍ "A virgin;" عَذْرَاءُ : &c. 2d. To all substantive nouns formed on فُعْلَى , and also to attributives formed on فُعْلَى . Examples: عَلَاقٍ "The name of an herb;" عَلَقَى : دَعَاوٍ "A claim;" دَعَاوٍ : دَعَاوٍ "A shoe-maker's awl;" إِشْفَى : دَرَارٍ "Pregnant;" حَبْلَى : سَعَادٍ "A woman's name;" سَعْدَى : خَنَاثٍ "A hermaphrodite;" خَنْثَى : حَبَالٍ : مَهْرَى or مَهْرِيَّةٌ : فُعْلَى or فُعْلِيَّةٌ : as دَرَرَى "A bright star;" دَرَرَى : مَهَارٍ "A species of camel;" مَهْرِيَّةٌ : دَرَارٍ "A man's off-spring;" دَرَارِيَّةٌ : دَرَارٍ "A kept mistress;" دَرَارٍ : سَرَارٍ : &c. 4th. To فُعْلِيَّةٌ : as حَذْرِيَّةٌ "Rough ground;" حَذَارٍ : Or تَرْقُوتَةٌ : فُعْلَوَةٌ : as تَرْقُوتَةٌ "The collar bone;"



عَرَاقٍ : &c. “The cross bar of a bucket;” عَرَقُوهُ : تَرَاقٍ  
 5th. To سَعَلَ : لَيْالٍ “Night;” سَعَلَ : سَعَالٍ “A species of demon;” سَعَالٍ : &c.

### R U L E S E C O N D.

It is applicable, by analogy, to nouns formed on various measures, presenting two serviles, either of which may be rejected. The measures alluded to, are, 1st. فَعَنْلَوْ : as قَلَسُوا : قَلَسٌ or قَلَسٍ “A cap;” 2d. فَعَلْنِيَّةٌ : as بَلَاهُنَّ : بَلَاهٌ or بَلَاهٍ “Luxurious living;” 3d. فَعَوَّلِي : as عَدَاوِلٌ or عَدَاوِلٌ “An old and high tree;” sometimes عَدَاوِلٌ . 4th. فَعَوَّلَا : as قَهَوْبَا : قَهَوْبٌ or قَهَوْبٌ “A triple pointed arrow;” sometimes قَهَوْبٌ . 5th. عَفَّارٌ or عَفَّارٌ “A strong lion;” عَفَّارٌ : عَفَّارٌ . 6th. حَبَنْطِي : as حَبَنْطِي : حَبَنْطِي “A short man with a great belly;” 7th. حَبَارِي : as حَبَارِي : حَبَارِي “A bustard;” حَبَارِي or حَبَارِي . The reader will easily perceive that in the event of the rejection of the second servile, the plural is not فَعَالٍ ; but فَعَانِلٌ ; as قَلَانِسٌ : or فَعَاوِلٌ ; as عَدَاوِلٌ ; and so, also, of other examples.

### R U L E T H I R D.

It is applicable, by the authority of prescription, 1st. to عَجَلَانٌ : كَسَالٍ “Weak or Lax;” كَسَالَانٌ : فَعَلَانٌ “Making haste;” عَجَالٍ . 2d. To فَعَلٌ : as أَرْضٌ “Land;” أَرْضٌ : أَهَالٍ “People;” أَهَالٌ : أَرَاضٍ . Its application to فَعَلَةٌ is very rare : as كَيْكَةٌ “An egg;” كَيْكَةٍ : &c.



MEASURE 2d. فَعَالِيٌّ

## R U L E F I R S T.

THIS form of the plural is applicable, by analogy, to all substantive nouns, (but not to relatives,) formed on فَعَالِيٌّ. Examples: كُرْسِيٌّ "A chair;" كِرَاسِيٌّ "A crane;" &c. Its application to مَهْرِيٌّ or مَهْرِيَّةٌ "A species of camel;" Plural مَهَارِيٌّ, is anomalous, because these are relative nouns; and so, also, of عَارِيَّةٌ "A loan;" (originally عَوَارِيَّةٌ) Plural عَوَارِيٌّ; because the medial radical is here moveable.

## R U L E S E C O N D.

It is applicable, by analogy, 1st. to فَعْلَاءٌ as عِلْبَاءٌ "A nerve in the neck;" خِرْبَاءٌ : عِلَابِيٌّ "Rugged ground;" &c. 2d. To فَعْلَاءٌ as قَوْبَاءٌ "The ring-worm;" &c. 3d. To فَعْلَايَا as حَوْلَايَا "The name of a village;" &c. Its application to فَعْلَاءٌ, is prescriptive in the opinion of most Grammarians: as صَحْرَاءٌ "A field;" عَذَارِيٌّ "A virgin;" عَذْرَاءٌ : صَحَارِيٌّ "field;" &c. Its application to فَعْلَانٌ and فَعْلَانٌ is certainly prescriptive: as ظَرَبَانٌ : أَنْابِيٌّ "A civet cat;" ظَرَابِيٌّ : &c.

MEASURE 3d. فَعَائِلٌ

## R U L E F I R S T.

THIS form of the plural is applicable, by analogy, 1st. to all substantive nouns formed on the Measure فَعَائِلَةٌ. Examples:







## R U L E T H I R D.

It is applicable, by the authority of prescription, 1st. to  
 “A camel” جَزُورٌ : قَدَّ اِثْمٌ “An ax;” قَدُّومٌ : دَعْوَلٌ  
 “An old woman;” عَجُورٌ : جَنَرَاثِرٌ “destined for slaughter;”  
 “A bucket” دَنُوبٌ : عَرَاثِسٌ “A bride;” عَرُوسٌ : عَجَائِزٌ  
 “full of water;” دَنَائِبٌ : &c. 2d. To دُعَالٌ : as شِمَالٌ  
 “A pil-” دِ عَامٌ : شِمَائِلٌ “The disposition, or The left hand;”  
 “A collection of riding camels;” رِكَابٌ : دَعَائِمٌ  
 “A” شِمَالٌ : هَجَائِنٌ “A white camel;” هِجَانٌ : رِكَائِبٌ  
 “An eagle;” عَقَابٌ : شِمَائِلٌ “north-east wind;”  
 “A gentle gale;” نَسِيمٌ : نَسَائِمٌ &c. 3d. To دُعِيلٌ : as  
 “The road, or” دَلِيلٌ : وَصَائِدٌ “A threshold;” وَصِيدٌ  
 “A small camel;” أَفِيلٌ : دَلَائِلٌ “A guide;”  
 4th. To دُعِيلٌ or دُعِيْلَةٌ, having the sense of the passive par-  
 “Property” طَرِيفٌ : ضَمَائِرٌ “Concealed;” ضَمِيرٌ  
 “Pledged;” رَهَائِنٌ : طَرَائِفٌ “newly acquired;”  
 “Written;” رَقَائِمٌ : دَفَائِنٌ “Buried;” دَفِينَةٌ  
 “Sacrificed;” دَبَائِحٌ : &c.

## R U L E F O U R T H.

It is rarely applicable to دُعَلٌ : as لَيْلٌ “Night;”  
 “A camel;” جَمَلٌ : دُعَلٌ . Or دُعَلٌ : حَقَائِدٌ “Enmity;” حَقْدٌ  
 “Either of two women mar-” ضَرَّةٌ : دُعَلَةٌ . Or دُعَلَةٌ : جَمَائِلٌ  
 “A free woman;” حُرَّةٌ : ضَرَاثِرٌ “ried to the same husband;”  
 “A” حَوَاجَةٌ (originally حَوَاجَةٌ) : حَاجَةٌ : حَرَائِرٌ . Or دُعَلَةٌ : حَوَائِجٌ  
 “Desolate;” خَرَابٌ : خَرَابَةٌ : حَوَائِجٌ “want;”  
 “A bold woman;” شَجَاعَةٌ : &c.

CONCLUSION.



## CONCLUSION.

I HAVE only further to observe on this form of the plural, that the permutations to which it is liable are chiefly those ascribed to  $\text{خَطَايَا}$ , Rule 11th. Page 393 of this volume. Thus  $\text{مَطَايِيَّة}$ ; originally  $\text{مَعَايِيوَةٌ}$  “A horse,” forms its plural  $\text{مَطَايِيو}$ ; but YA being MUDDA ZAIDA in the singular number, becomes HUMZA in the plural number, by Rule 18th. Page 421. So, also, the final WAO is changed into YA, ( $\text{مَطَايِي}$ ;) by Rule 28th. Page 429; after which  $\text{مَطَايِي}$  becomes  $\text{مَطَايَا}$ : as  $\text{خَطَايِي}$  becomes  $\text{خَطَايَا}$ .

MEASURE 4th.  $\text{فَوَاعِلٌ}$ .

## RULE FIRST.

THIS form of the plural is applicable, by analogy, 1st. to all substantive nouns formed on the Measure  $\text{فَوَاعِلٌ}$ . Examples:  $\text{كَاهِلٌ}$  “The space between the shoulders;”  $\text{خَوَالِدٌ}$  “A man’s name;”  $\text{خَالِدٌ}$  “A side;”  $\text{جَانِبٌ}$  “A hoof;”  $\text{حَوَافِرٌ}$  “A ring;”  $\text{خَوَاتِمٌ}$  &c. 2d. To attributives formed on the same measure, and significant, 1st. of attributes peculiar to the female sex: as  $\text{طَالِقٌ}$  “A divorced woman;”  $\text{حَوَامِلٌ}$  “A pregnant woman;”  $\text{طَوَالِقٌ}$  “A menstruous woman;”  $\text{حَوَائِصٌ}$  &c. or 2dly. of attributes not applicable to rational beings: as  $\text{نَاهِقٌ}$  “A braying animal, or an ass;”  $\text{صَاهِلٌ}$  “A neighing animal, or a horse;”  $\text{نَوَاحِقٌ}$  “A crow;”  $\text{نَوَاحِقٌ}$  “A crow;”  $\text{صَوَاهِلٌ}$



بَوَازِلٌ "A camel having cut his four lancet teeth;" بَازِلٌ

&c. 3d. To all nouns substantive or attributive formed on

the Measure قَالَةً. Examples: قَاكِهَةٌ "Fruit;"

قَوَائِدُ "Gain;" قَائِدَةٌ : قَوَاعِدُ "A rule;" قَاعِدَةٌ

قَاغِيَةٌ "A claim;" قَاغِيَةٌ : قَوَاغِيَةٌ "A misfortune;" قَاغِيَةٌ

قَوَايَا "A corner;" زَوَايَا : زَوَايَةُ "A corner;" زَوَايَةُ : زَوَايَةُ

since it should have been regularly زَوَايَاءُ, the letter واو

being radical, not servile as required by the rule of يَاءُ

قَوَاتِلُ "A slayer;" قَاتِلَةٌ : ضَوَارِبُ "A beater;" ضَارِبَةٌ

خَاصَّةٌ : عَوَامٌ "Common;" (originally عَامِمَةٌ) عَامَّةٌ

"Particular;" خَوَاصٌّ &c.

#### R U L E S E C O N D.

It is also applicable, by analogy, 1st. to خَاتِمٌ : قَا عَلٌ as

هَلَابِعٌ : قَوَالِبُ "A mould;" قَالِبٌ : خَوَاتِمٌ "A ring;"

&c. عَوَالِمٌ "The world;" عَالَمٌ : طَوَابِعٌ "A seal-ring;"

2d. To جَوَاهِرٌ "A gem;" جَوْهَرٌ : قَوَاعِلٌ or قَوَاعِلُ

كَوَاكِبُ "A star;" كَوَاكِبُ "A stream in para-

dice : جَوَارِبُ "A stocking;" جَوْرِبُ : كَوَاثِرُ "A

"A place of worship;" صَوْمَعَةٌ : حَوَاصِلُ "The crop of a bird;"

&c. 3d. To قَا صِعَاءُ : قَا عَلَاءُ as قَا صِعَاءُ : قَا صِعَاءُ

"A mouse hole;" (different from the former,) قَوَاصِعُ : قَوَاصِعُ

"A mouse hole;" (different from either of the other two, for these ver-

min are said to have many holes or outlets, framed for the

purpose of eluding their pursuers;) قَوَاصِعُ : قَوَاصِعُ

&c. قَوَاصِعُ : قَوَاصِعُ



## R U L E T H I R D.

It is applicable, by the authority of prescription, 1st. to attributives formed on فاعِلٌ, and significant of attributes belonging to men. Examples: فارسٌ “A horseman;” فوارِسٌ “Perishing;” هالكٌ : شواهدٌ “A witness;” شاهدٌ “Absent;” غائبٌ : هوالكٌ &c. Its application to nouns having neither ALIF nor WAO servile after the primal radical, is rare: as بقرَةٌ “A bull or cow;” بواقرٌ “Smoke;” دواخينٌ “A woman having born a child within 40 days;” نوافسٌ &c. And so, also, of طواحينٌ, which should have been regularly طواحينٌ the plural of طاحونةٌ “A mill;” &c.

## C O N C L U S I O N.

In the case of poetry or of measured prose, some Grammarians authorise the universal conversion of فواعِلٌ into فواعِيلٌ when the harmony of the measure shall happen to require it; but this licence is generally restricted to فواعِلٌ, formed from فاعِلٌ: as قوالِبٌ for قوالِيبٌ the plural of قالبٌ “A mould;” دوانِقٌ for دوانِيقٌ the plural of دانقٌ “A small coin;” &c. If we affirm the restriction, it follows, therefore, that جواهرٌ cannot supercede جواهيرٌ, even in verse or in measured prose; because the singular جَوْهَرٌ “A gem;” is formed on فَوْعَلٌ not فاعِلٌ.



## MEASURE 5th. فَوَاعِلٌ .

## R U L E.

THIS form of the plural is applicable, by analogy, to all nouns formed on the Measure فَاَعَالٌ as خَاتَمٌ "A seal-ring;" سَابَاطٌ : خَوَاتِيمٌ "A covered passage between two houses;" خَاتَانٌ : سَوَابِيطٌ "An emperor;" &c. Or فَاَعُولٌ : خَاثُونٌ : قَوَانِينٌ "A lady;" قَانُونٌ "A canon or law;" نَوَاطِيرٌ : فَاطُورٌ : خَوَاتِينٌ "A hemorrhage;" &c. Or فَاَعُولَةٌ : قَارُورَةٌ "A glass bottle;" &c. Or فَاَعُولَاءُ : عَاشُورَاءُ "The 10th day of the month Moohurram;" &c. Or خَوَاتِيمٌ : دِيَوَانٌ "A seal-ring;" as خَيْتَامٌ : فَيْعَالٌ "A register office;" دَوَاوِينٌ : ضِرَابٌ "Mutual beating;" &c. Or فَوَعَالٌ : طُومَارٌ "A volume;" &c. In other words, this form of the plural is regularly applicable to all nouns having مَدَّةٌ زَائِدَةٌ or SERVILE MUDDA, for the second and fourth letters. Its application to دَخَانٌ the plural of دَخِيقٌ "Vapour," is irregular.

## MEASURE 6th. أَفَاعِلٌ .

## R U L E F I R S T.

THIS form of the plural is applicable, by analogy, 1st. to every substantive noun formed on the Measure أَفْعَلٌ, without regard to the vowel points. Examples : أَصْبَعٌ "A finger;" أَنْمَلَةٌ : أَرَانِبٌ "A hare;" أَرْنَبٌ : أَصَابِعُ "The tip of the finger;" أَنْعَى : أَنْامِلٌ "A species of snake;"

&amp;c.



&c. And, 2d. to the masculine gender of the Ismoot Tuf-

ZEEL. Examples: أَكْبَرُ "Greater or Greatest;" أَكْأَبَرُ "Former or First;" أَصَاغِرُ "Smaller or Smallest;" أَقْصَى: أَعَالٍ "Higher or Highest;" أَوَّائِلُ "More or Most remote;" أَأَدْنَى: أَقْصَى "Nearer or Nearest;" &c.

## R U L E S E C O N D.

It is applicable, by the authority of prescription, 1st. to صَرْمٌ "A herd;" أَرَاهُطٌ "A tribe;" as رَهْطٌ: فَعْلٌ جَمَلٌ "A camel;" رَجُلٌ "A man;" أَجَامِلٌ "Evil;" بُجْرٌ: أَصَارِمٌ 2d. To فَعْلٌ: as جَمَلٌ أَجَامِلٌ "A goat;" أَشَاوَةٌ (originally شَاوَةٌ) فَعْلَةٌ or فَاعِلٌ: أَشَاوَةٌ "A foot soldier;" رَاجِلٌ: أَشَاوَةٌ &c. It is rarely applicable, 1st. To جَوَادٌ "Liberal;" أَكَارِعٌ "The feet of cattle or sheep;" كَرَاعٌ: أَجَاوِدٌ &c. And, 2dly. to يَمِينٌ "An oath;" فَعِيلٌ: as أَيَّامِينَ or أَبَاهِمٌ "The thumb;" إِبْهَامٌ: أَفْعَالٌ &c.

## C O N C L U S I O N.

SOME Grammarians consider أَرَاهُطٌ as the plural of رَهْطٌ, itself the plural of رَهْطٌ "A tribe;" and it is certain that the form أَفْعَالٌ is not unfrequently derived from either of the plu-

رَالِ أَكَلْبٌ: أَكْلَبٌ "A dog;" كَلْبٌ: أَفْعَالٌ or أَفْعَلٌ: أَيَدٍ "The hand;" يَدٌ: أَنَاعِمٌ: أَنْعَمٌ "Wealth;" نَعْمَةٌ: سَوَارٌ: أَمَّاكِينٌ: أَمْكِنَةٌ "A place;" مَكَانٌ: أَيَادٍ: أَلْنِيَّةٌ "A plate;" إِنْاءٌ: أَسَاوِرٌ: أَسْوَرَةٌ "bracelet;" &c.

MEASURE



MEASURE 7th. اَنَا عَيْلٌ .

## R U L E F I R S T.

THIS form of the plural is applicable, by analogy, to all nouns presenting a servile HUMZA before the primal radical, and a servile letter of infirmity after the medial. Such nouns are formed on the Measure اَفْعَالٌ as اسْكَافٌ “A shoe-maker;” : اَقَالِيْمٌ “A climate;” as اِقْلِيْمٌ : &c. Or اَفْعِيْلٌ as اَسَاكِيفٌ “A diadem;” اِثْرِيْقٌ “A ewer;” اَكَاْلِيْلٌ : &c. Or اَفْعِيْلَةٌ as اَثْفِيَّةٌ “A trivet or stone on which the pot is boiled;” اَغَانِيٌّ “A melody;” اُغْنِيَّةٌ : اَثَاْفِيٌّ “A wish;” اُمْنِيَّةٌ “A goat or camel ordered for sacrifice;” اَضَاْحِيٌّ : &c. Or اَفْعُوْلٌ as اُسْطُوْرَةٌ “A fable;” اُسْلُوْبٌ “A method;” اَسْلُوْبٌ : اَضْحُوْكَةٌ “A jest or laughable occurrence;” اَسَاطِيْرٌ “A pillar;” اُسْطُوْرَانَةٌ : &c. Or اَفْعُوَالَةٌ as اَضَاْحِيْكٌ : &c. اَسَاطِيْنٌ : &c.

## R U L E S E C O N D.

It is applicable, by the authority of prescription, to اَفْعَالٌ as اَهَالِيْلٌ “The new Moon;” هَالِلٌ : &c. Or اَفْعِيْلٌ as اَحَادِيْثٌ “A saying;” حَدِيْثٌ : &c. Or اَفْعُوْلٌ as اَعَارِيْضٌ “Prosody;” اَعَارِيْضٌ : &c. So, also, though rarely, to اَفْعَلٌ as اَرَهْطٌ : اَخْلَانِيْنٌ “An opinion;” اَخْلَانِيْنٌ : &c. Or اَفْعِلٌ as اَرَاهِيْطٌ “A tribe;” اَرَاهِيْطٌ : &c. (originally اَرَاهِيْطٌ) : اَرَاهِيْطٌ “The dog-teeth;” اَرَاهِيْطٌ : &c. (originally اَرَاهِيْطٌ) : اَرَاهِيْطٌ “A foot soldier;” اَرَاهِيْطٌ : &c. (originally اَرَاهِيْطٌ) : اَرَاهِيْطٌ “Vain;” اَرَاهِيْطٌ : &c. (originally اَرَاهِيْطٌ) : اَرَاهِيْطٌ : &c.

CONCLUSION.



## CONCLUSION.

THE word تَيْه "A desert," and نَاب "The dog-teeth," form their plurals أَتَوَاهُ; whence أَتَاوِيَّة; or أَنْيَاب; whence أَنَايِب; according to the opinion of many Grammarians. So, also, we have نَعَم "A quadruped;" رُكْن : أَتَاوِيْل : أَتَوَال "A speech;" قَوْل : أَنَا عِيَم "A pillar;" زَهْرَة : أَرَاكِيْن : أَرْكَان "A tribe;" فِرْقَة : أَرْاهِيْر : أَرْهَارُ وَأَفْرَاقُ وَفِرْقُ &c. أَفَارِيْقُ

MEASURE 8th. مَفْعَالٌ عَلَى.

## RULE FIRST.

THIS form of the plural is applicable, by analogy, 1st. to every triliteral infinitive of the radical class, which presents a servile MBBM before the primal radical. (See page 212 of this

Volume.) Examples : مَقْصَدٌ : مَطَالِبُ "A desire;" مَقْصِدٌ : مَعَانٍ "Meaning;" مَعْنَى : مَقْصِدٌ "An aim;" مَسْجَبَةٌ : مَيَاسِرُ "Gaming;" مَيَسِرٌ : مَوَاعِدُ "A promise;" مَسْأَلَةٌ : مَسْأَلَةٌ "A question;" مَسْأَلَةٌ : مَسْأَلَةٌ "Hunger;" مَعَايِشٌ : مَعَارِفٌ "Knowledge;" مَعْرِفَةٌ : مَكْرَمَةٌ : مَرَاتٍ "Weeping;" مَرْتِيَةٌ : مَعَاوِنُ &c. 2d. To

all nouns of the class termed الظَّرْفُ (Page 312,) whether formed on مَفْعَلٌ or مَفْعِلٌ. Examples : مَرْكَبٌ "A vehicle;" مَصَادِرُ : مَصْدَرٌ : مَرَاكِبُ "A source;" مَوَاجِلُ : مَوَاجِلُ : مَنَازِلُ "A stage;" مَوَاجِلُ : مَوَاجِلُ "The time or place of fear;"

مَضِيْقُ



مَضِيْقٌ “A strait;” مَضَايِقُ : &c. 3d. To the instrumental noun, (Page 310,) formed on the Measures مَفْعَلٌ or مَفْعَلَةٌ; or مَفْعُلٌ or مَفْعَلَةٌ. Examples: مِسْطَرٌ “A ruler;” مَخْلَبٌ : مَنَايِرٌ “A bird’s claw;” مَنَبَرٌ : مَسَاطِرٌ “A pulpit;” مَطَاهِرٌ : مِطْهَرَةٌ “A ewer;” مَخَالِبٌ “A polishing instrument;” مَسْرَّةٌ : مَصَاوِلٌ “A whispering trumpet;” مَنَاحِلُ : مَكْحَلَةٌ “A seive;” مَسَارٌ : مَسَارٌ “A collyrium box;” مَكَاحِلُ : &c.

### R U L E S E C O N D.

It is applicable, by analogy according to some Grammarians, and by the authority of prescription according to others, to the Measure مَفْعِلٌ significant of attributes peculiar to the female sex. Examples: مَطْفِلٌ “A woman having children;” مَرَضِعٌ : مَطَاوِلٌ “A milk nurse;” مَشَادُنٌ : مَشَادُنٌ “A doe having grown up young ones;” &c. Its application to مَفْعِلٌ not significant of such attributes, appears to be unusual or inadmissible, and its application to مَفْعَلٌ is prescriptive according to all Grammarians. Examples: مَسْدٌ “Predicated;” مَكْرَمٌ : مَسَاوِدٌ “Favored;” &c. It is rarely applicable to مَفْعَلٌ as عَبْدٌ “A slave;” حَسَنٌ : مَشَابَهُ “Beauty;” شَبَهٌ : مَعَابِدٌ “A likeness;” لَمْحَةٌ : مَحَابِسٌ “A glance;” &c.

MEASURE 9th. مَفْعَا عَيْلٌ.

### R U L E F I R S T.

THIS form of the plural is applicable, by analogy, 1st. to all nouns



nouns formed on the Measure مِفْعَالٌ . Examples: مِفْتَاحٌ "A key;" مِيعَادٌ : مِزَامِيرٌ "A flute;" مِزْمَارٌ : مِفْعَالِيَّةٌ "A promise;" مِيرَاثٌ : مِيرَاثٌ "Inheritance;" مِقْرَاضٌ : مِعَارِيضٌ "A pair of scissors;" مِقْرَاجٌ : مِقَارِيضٌ &c. 2d. To nouns formed on مِفْعِيلٌ : as مَسْكِينٌ "Poor;" &c.

### R U L E S E C O N D.

It is applicable, by the authority of prescription, to many passive participles formed on the Measure مَفْعُولٌ . Examples: مَبْعُودٌ "Blessed;" مَبْعُودٌ : مَلْعُونٌ "Accursed;" مَبْعُودٌ : مَكْسُورٌ "Broken;" مَبْعُودٌ : مَبْعُودٌ "Celebrated;" مَبْعُودٌ : مَبْعُودٌ "Possessed;" مَبْعُودٌ : مَبْعُودٌ "Prohibited;" &c. Its application to مَفْعَلٌ is rare: as مَطْفِلٌ "A woman having children;" مَطْفِلٌ : مَطْفِلٌ "One who eats after a long fast;" مَطْفِلٌ : مَطْفِلٌ "Rich;" مَطْفِلٌ : مَطْفِلٌ "Vicious;" (as an action,) مَطْفِلٌ : مَطْفِلٌ "An abandoned woman;" مَطْفِلٌ : مَطْفِلٌ "The offspring of a free man by a slave;" مَطْفِلٌ : مَطْفِلٌ "Base;" also "A female palm-tree not producing after impregnation by the flowers of the male;" مَطْفِلٌ : مَطْفِلٌ "The penis;" &c.

MEASURES 10th. and 11th. تَفَاعِيلٌ ; تَفَاعِيلٌ .

No. 10 is applicable, by analogy, to all nouns formed on



تَفْعَلُ or تَفْعَلَةٌ, without regard to the vowel points. Examples:  
 تَرْتُبُ : تَنَاخِبُ : “Any thing solid;” تَنْضَبُ : “The name of a tree;”  
 تَكْرِمَةٌ : تَجَارِبُ : “Experience;” تَجْرِبَةٌ : تَرَاتِبُ : “Re-  
 verence;” تَكَارُمُ : &c. No. 11 is applicable, by analogy, to nouns

the Measures تَمَثَّلُ or تَفْعِيلُ &c. Examples : تَمَثَّلُ “A figure;” تَصْرِيفُ : تَصَاوِيرُ “A picture;” تَصَوِيرُ : تَمَاثِيلُ “Inflexion;” تَفْصِيلُ : تَصَارِيفُ “Detail;” تَغَاصِيلُ : تَكْلِيفُ “Trouble;” &c. Its application to تَرَاغِيفُ “Bread,” Plural تَرَاغِيفُ, is anomalous.

MEASURES 12th. and 13th. **فَيَا عَيْلُ ; فَيَا عَلُّ .**

No. 12 is applicable, by analogy, to صَيَّقَلَ : as “A polisher;” جَيَّأْتُ : “Excellent;” &c. No. 13 is applicable to شَيَّطَانٌ : as “The devil;” صَيَّرَ : “Mutual beating;” &c.

MEASURES 14th. and 15th. فَعَا عَيْلٌ ; فَعَا عَيْلٌ .

No. 14 is the plural, by analogy, of فَعْلٌ; without regard to the vowel points: as خَرَقٌ “The name of a bird;” &c. No. 15 is the plural of فَعَالٌ; without regard to the vowel points: as خُفَّاءٌ “A bat;” &c.

MEASURES 16th. and 17th. فَعَالِيَيْنِ ; فَعَالَيْنِ .

No. 16 is the plural, by analogy, of فَعْلَيْنِ; without regard to the vowel points: as فَرَسَيْنِ “A camel’s hoof;” فَرَسَيْنِ “Eloquent;” &c. No. 17 is the plural of رَيْحَانٌ: مَيَّادِينُ “A field;” مَيَّادِينُ “A hyacinth;”



شَرِيَانٌ : ضَبَاعِيْنٌ “A hyena;” ضَبْعَانٌ : رِيَا حِيْنٌ “cinth;”  
 “An artery or pulse;” سُلْطَانٌ : شَرَايِيْنٌ “A prince;”  
 &c. دَنَ كَاكِيْنٌ “A shop or ware-house;” دَنَ كَانٌ : سَلَا طِيْنٌ

MEASURES 18th. and 19th. فَعَانِيْلٌ ; فَعَانِلٌ .

No. 18 is the plural, by analogy, of فَعْنُلٌ ; without regard to the vowel points : as فَرَنْدٌ “The temper of a sword;”  
 &c. No. 19 is the plural of فَعْنَالٌ ; which differs from the former, merely in having a penultimate MUDDA ZAIDA : as فَرْنَا سٌ “A thick necked lion;” فَرَانِيْسٌ : &c.

MEASURES 20th. and 21st. فَعَاوِلٌ ; فَعَاوِلٌ .

No. 20 is the plural, by analogy, of فَعْوَلٌ without MUDDA : as جَدَوَلٌ “A stream;” جَدَاوِلٌ : &c. No. 21 is the plural of فَعْوَالٌ with MUDDA : as فَرَوَاحٌ “A tall man or camel;” فَرَاوِيْحٌ : &c.

MEASURES 22d. and 23d. يَفَاعِيْلٌ ; يَفَاعِيْلٌ .

No. 22 is the plural, by analogy, of يَفْعَلٌ without MUDDA : as يَلْمَقٌ “A species of Garment;” يَلَا مَقٌ : &c. No. 23 is the plural of يَفْعُولٌ with MUDDA : as يَرْبُوْعٌ “A field mouse;” يَرْبُوْعٌ : يَنْبُوْعٌ “A fountain;” يَرْا بِيْعٌ : &c.

MEASURE 24th. فَعَالِلٌ .

### R U L E F I R S T.

This form of the plural is applicable, by analogy, 1st. to every quadrilateral noun of the radical class. Examples: جَعْفَرٌ “A small stream;” جَعَا فِرٌ “The name of a flower;” عَقْرَبٌ : عَسَا كِرٌ “An army;” عَسَا كِرٌ : عَسَا هِرٌ “A scorpion;”



“ A nightingale ;” <sup>بَلْبَلٌ</sup> : <sup>عَنَّا صِرٌ</sup> “ An element ;” <sup>عُنْصُرٌ</sup> : <sup>عَقَارِبٌ</sup> “ A small coin ;” <sup>دِرْهَمٌ</sup> : <sup>لَالٌ</sup> “ A pearl ;” <sup>لَوْوٌ</sup> : <sup>بَلَابِلٌ</sup> “ A book case ;” <sup>سَبْحَلٌ</sup> : <sup>قَمَاطِرٌ</sup> “ A fat camel ;” <sup>قَنَاطِرٌ</sup> : <sup>قَنْطَرَةٌ</sup> “ A bridge ;” <sup>تَرَا جِمٌ</sup> “ Translation ;” <sup>تَرْجَمَةٌ</sup> or <sup>مُلْحَقٌ</sup> 2d. To every trilateral rendered

CORRELATIVE to the preceding quadrilaterals, by the reduplication of the final radical. Examples : <sup>مَهْدَدٌ</sup> “ A woman’s name ;”

&c. <sup>قَرَادِدٌ</sup> “ Rough and high ground ;” <sup>قَرْدَدٌ</sup> : <sup>مَهَادِدٌ</sup>

In opposition to <sup>كَوَاكِبٌ</sup> “ A star ;” Plural <sup>كَوَاكِبٌ</sup> : Measure

sure <sup>فَوَاعِلٌ</sup> not <sup>فَعَالِلٌ</sup> ; because, though correlative with

quadrilaterals, there is no reduplication of the final radical.

3d. To augmented quadrilaterals of every class, (and their correlatives,) those only excepted, of which the fourth letter is

MUDDA. Examples : <sup>عَلَابِطٌ</sup> “ A flock of goats ;”

<sup>زَعْفَرَانٌ</sup> “ Saffron ;” <sup>عَنَاكِبٌ</sup> “ A spider ;” <sup>عَنْكَبُوتٌ</sup>

<sup>خَنْفَسَاءٌ</sup> “ A bug ;” <sup>غَضَافِرٌ</sup> “ A lion ;” <sup>غَضَنَفَرٌ</sup> : <sup>زَعَا فِرٌ</sup>

&c. <sup>خَنَا فِسٌ</sup>

## R U L E S E C O N D.

It is applicable, by the authority of prescription, to many quinqueliteral nouns radical or augmented ; in which case, the

final radical must be rejected. Examples : <sup>سَفَرَجَلٌ</sup> “ A

quince ;” <sup>جَحْمَرِشٌ</sup> “ An old woman ;” <sup>سَفَارِجٌ</sup>

“ Old wine ;” <sup>خَنَدَرِيسٌ</sup> : <sup>عَنَادِلٌ</sup> “ A nightingale ;” <sup>عَنْدَلِيبٌ</sup>

&c. <sup>خَنَادِرٌ</sup> This is the general opinion of Gram-

marians ;



marians; but IBNO MALIK and others, authorise the optional rejection of the fourth radical, provided, 1st. that it shall be one of those which are very commonly servile, as MEEM; or, 2dly. that it shall be formed nearly at the same MUKHRUJ with a letter very commonly servile; as DAL, formed nearly at the MUKHRUJ of تَا. Examples: قَدْ اَعْمَلُ "A fat camel;" or قَدْ اَعْلُ "A man's name, or a cake of bread;" قَرَزَقُ or قَرَزِقُ or قَرَا زِقُ &c. No radical letter preceding the fourth, can be rejected; in opposition to AKHFUSH and the schools of KOOFA.

### R U L E T H I R D.

PLURALS formed on فَعَالِل may assume the form فَعَالِلِيْل, in the event of the rejection of any of the radical or servile letters comprised in the singular number. Examples: عَالِبُ "A flock of goats;" or عَالِبِيْل "A quince;" زَعْفَرَانُ "Saffron;" or زَعْفَرَانِيْل "A bug;" or خَنَافِسُ "A bug;" or خَنَافِسِيْل "An old woman;" or جَحَا مِيرُ "An old woman;" or جَحَا مِيرِيْل &c.

MEASURE 25th. فَعَالِلِيْل.

### R U L E.

THIS form of the plural is applicable, by analogy, 1st. to every augmented quadrilateral noun having a MUDDA ZAIDA after the third radical. Examples: وَطَا وَيْطُ "A bat;" or وَطَا وَيْطِيْل (originally وَطَا وَيْطَارُ) "Paper;" قَرَا طَيْسُ "A small coin;" or عَصَا فَيْرُ "A sparrow;" or عَصَا فَيْرِيْل



“A camel let loose to feed;” *عَزَّ هَوُولُ* : *زَنَا بَيْرُ* “A bee;” *زَنْبُورُ*  
 “A hog;” *خَنَا زِيرُ* : *خَنْزِيرُ* : *عَزَا هَيْلُ* “A candlestick;”  
*قَنَا دِيلُ* : *عَيْسَجُورُ* ( *فَيَعْلُولُ* ) “A hardy camel;”  
*عَسَا جِيرُ* : &c. 2d. To trilateral nouns correlative with the preceding quadrilaterals : as *جَلَبَابُ* “Putting on a sheet;” *جَلَا بَيْبُ* : &c.

### OF LETTERS TO BE REJECTED IN THE مُنْتَهَى الْجُمُوعِ.

THE principles applicable to the rejection of letters, in order to the formation of the مُنْتَهَى الْجُمُوعِ, have already been explained at Page 581 of this Volume. According to those principles, *مُحَرَّمٌ* forms its plural *مُحَارِمٌ*, by the rejection of RA, which is doubled in the singular; and so, also, we have *إِسْتَخْرَاجٌ* : *حَرَاجِبٌ* ; *إِحْرَاجٌ* : *نَجَامٌ* : *دَحَارِجٌ* ; *مَدَحَرِجٌ* ; *إِسْتَخْرَاجٌ* : *حَرَاجِبٌ* ; *إِحْرَاجٌ* : *نَجَامٌ* : *دَحَارِجٌ* ; *مَدَحَرِجٌ* : *تَخَارِيجٌ* or *سَخَارِيجٌ* : &c. It would be easy but useless to multiply the examples of this nature; because, in point of fact, these highly mutilated plurals are scarcely ever observed to occur in the Language, notwithstanding the sanction given to their formation by the general decision of the writers on Grammar.

### OF THE PENULTIMATE YA, CONSIDERED AS A MARK OF THE مُنْتَهَى الْجُمُوعِ.

THE presence or absence of the letter YA, considered as a mark of the مُنْتَهَى الْجُمُوعِ, is generally determined by the rules already detailed; for as *فَعْلَلٌ* forms *فَعَالِلٌ* ; so, *فَعَالِلٌ* forms *فَعَالِيْلٌ* : &c. It should be observed, however, 1st. that  
 either



either form is sometimes found to supercede the other, either in poetry or in measured prose: as *دَرَاهِمٌ* for *دَرَاهِيمٌ* the plural of *دِرْهَمٌ* "A small coin;" *عَصَافِيرٌ* for *عَصَافِيرٌ* the plural of *عَصْفُورٌ* "A sparrow;" &c. And, 2dly. that the rejection of any one or more letters from the singular number, renders optional, the introduction of the penultimate *YA* into the plural number: as *دَحَارِيْجٌ* for *مَحَارِيْمٌ* for *مَحَارِيْمٌ* &c.

IN the case of plurals having at the end, a letter of infirmity which is not radical, IBNO MALIK admits the supercession of the penultimate *KUSRA*, by the vowel *FUT-HA*, in which case the letter of infirmity becomes *ALIF*: as *حَبَاطٌ* for *حَبَاطِيٌّ* the plural of *حَبْنَطِيٌّ* "A short man having a large belly;" &c. In opposition to *مَسَاجِدٌ*, in which there is no letter of infirmity at all: or *جَوَارِيٌّ* (originally *جَوَارِيٌّ*) in which the letter of infirmity is the final radical.

### جَمْعُ الْجَمْعِ THE PLURAL OF THE PLURAL.

THE reader is aware that several plurals are often formed in succession from the same noun: as *كَلْبٌ* "A dog;" *كَلْبٌ*; *جَمَلٌ*: *أَنْعَامٌ*; *أَنْعَامٌ* "A quadruped;" *نَعَمٌ*: *أَكَابِبٌ*; *صَبْرٌ* "Patient;" *صَبْرٌ*: *جَمَائِلٌ*; *جَمَائِلٌ* "A camel;" *أَفَارِيْقٌ*; *أَفَارِاقٌ*; *فَرَقٌ* "A tribe;" *فَرَقَةٌ*: *صَبْرُونَ* &c. The second, and every subsequent form of the plural, is said to be inapplicable to any number below nine; and most Grammarians authorise its formation by analogy from the plural of

paucity;



paucity; though it cannot be formed from the plural of multitude, without reference to the authority of usage. I am of opinion, with SBBUWYH, that the authority of usage is necessary to the accuracy of its formation, even when derived from the plural of paucity.

OF THE ANNEXATION OF تَا TO THE مُنْتَهَى الْجُمُوعِ.

IN the absence of the penultimate YA, the letter تَا is often added to many of the forms of the مُنْتَهَى الْجُمُوعِ; creating an entire series of new Measures, as قِيَا عِلَّةٌ : أَفَا عِلَّةٌ : نَعَا لَلَّةٌ : &c. These measures, admitting TUNVEEN, are on that account excluded by most Grammarians from the class termed مُنْتَهَى الْجُمُوعِ; of which one of the characteristics is, that TUNVEEN is not applicable to them.

THE plural in تَا can be derived only from those nouns which exhibit, in the singular number, a combination of letters susceptible of the form of the مُنْتَهَى الْجُمُوعِ; and under this restriction, its application is determined by the following

R U L E.

IT is applicable, by analogy, 1st. to all foreign words: as فِرْعَوْنُ “Pharaoh;” فِرْزَيْنُ : فِرَا عِنَّةُ “A chess queen;” دِ هَقَانُ : فِرَا زِنَّةُ “A village;” &c. And, 2d. to all nouns of the class termed مَنَسُوب or RELATIVE: (formed from the primitive by adding YA Mooshuddud:) as أَشْعَرُ “A man's name;” Relative أَشْعَرِي ; Plural أَشَاعِرَةٌ “A man's name;” Relative حَنْبَلِي ; Plural حَنَابِلَةٌ “An Armenian;”



menian;” أَرَامِنَةٌ &c. It is also for

prescription, from many of the measures

as صَيَّا قِلْ “A polisher;” صَيَّقِلْ or

cheat;” صَيَّارِفَةٌ or صَيَّارِفْ

“An angel;” مَلَا ئِكَةٌ or مَلَا ئِكُ

الْجَمْعُ مِنْ غَيْرِ لَفْظِهِ *IRREGI*

SOME plurals are very irregular in th

as خُلْدٌ : مَنَا جِدْ “A mole;” جُلْدٌ

Others present a combination of letter

which prevails in the singular : as اَلْأَعْيُنُ

“A possessor;” نُو : نِسْوَةٌ or نِسَاءٌ

#### C O N C L U S

In the case of the مَمْتَنِي الْجُمُوعِ

rules termed قِيَا سِي or ANALOGOUS,

gous in the strict and proper sense of

certainly forms its plural فَوَا عِلْ wi

thority of usage ; and so, also, of



## SECTION FIFTH.

فِي بَيَانِ أَبْنِيَةِ اسْمِ الْجَمْعِ

## FORMS OF THE COLLECTIVE PLURAL.

Collective plural is distinguished from collective nouns, such as قَوْمٌ "A tribe,"  
 "An army," &c. merely as it is verbally derived from that noun which denotes  
 duals comprised in itself; as if the word FLEET were derived from the word  
 the word GROVE from the word TREE in our Language. It requires, in Arabic  
 the same regimen which is applicable to the singular number of nouns: as  
 "A set of cups;" which is the collective plural of جَامٌ (originally جَوْمٌ) "A  
 "A retinue, or A complement of servants," which is the collective plural  
 "A servant;" &c. The following table exhibits the measures on which  
 commonly found to occur; but these are prescriptive, not analogous; whence it fol-  
 no example of the اسْمُ الْجَمْعِ can be accurately employed in the Language,  
 not supported by the authority of usage.

| SINGULAR. | Collective PLURAL. | MEASURES. |   | MEANING.   | SINGULAR. | Collective PLURAL. | MEASURES. |   |
|-----------|--------------------|-----------|---|------------|-----------|--------------------|-----------|---|
| سَهْمٌ    | سَهْمَةٌ           | فَعْلَةٌ  | 5 | A cup.     | جَامٌ     | جَوْمٌ             | فَعْلٌ    | 1 |
| جَمَلٌ    | جَامِلٌ            | فَاعِلٌ   | 6 | A son.     | وَلَدٌ    | وِلْدٌ             | فِعْلٌ    | 2 |
| شِبْلٌ    | شِبَالٌ            | فَعَالٌ   | 7 | A servant. | خَادِمٌ   | خَدَمٌ             | فَعَلٌ    | 3 |
| عَرَقٌ    | عَرَاقٌ            | فُعَالٌ   | 8 | A man.     | رَجُلٌ    | رَجَلَةٌ           | فَعْلَةٌ  | 4 |



| MEANING.             | SINGULAR. | Collective<br>PLURAL. | MEASURES.  |    | MEAS.          |
|----------------------|-----------|-----------------------|------------|----|----------------|
| A compa-<br>nion.    | صَاحِبٌ   | صَحَابَةٌ             | فَعَالَةٌ  | 20 | A sla          |
| A bull, or<br>A cow. | بَقْرَةٌ  | بَاقُورٌ              | فَاعُولٌ   | 21 | A fem<br>slave |
| A bull, or<br>A cow. | بَقْرَةٌ  | بَاقُورَةٌ            | فَاعُولَةٌ | 22 | A b<br>co      |
| A bull, or<br>A cow. | بَقْرَةٌ  | بَيْقُورٌ             | فَيْعُولٌ  | 23 | A              |
| A man.               | رَجُلٌ    | مَرَجَلٌ              | مَفْعَلٌ   | 24 | A              |
| An old man.          | شَيْخٌ    | مَشْيِخَةٌ            | مَفْعَلَةٌ | 25 | A              |
| A slave.             | عَبْدٌ    | عِبْدَانٌ             | فَعِلَانٌ  | 26 | A              |
| A slave.             | عَبْدٌ    | عِبْدِي               | فَعِلِي    | 27 | A              |
| A slave.             | عَبْدٌ    | عِبْدَاءُ             | فَعِلَاءُ  | 28 | A              |



خَوَّانٌ : رَبُّبُ "The name of the month رَبِّبُ the first;"

شَحْصٌ : "A she-goat having lost her milk;" شَحْصٌ : خَوْنٌ

&c. No. 2 occurs in وَلَدٌ "A son;"

لَبُونَةٌ or لَبُونٌ : شَيْبَةٌ "A milch camel;" (شَوْهَةٌ) "A goat;"

خَيْمٌ : "A tent;" خَيْمَةٌ &c. No. 3 is applicable to

غَائِبٌ : حَلَقٌ "Absent;" "A ring;" حَلَقَةٌ

بَعِيدٌ : شَرَفٌ "Distant;" "Noble;" شَرِيفٌ : نَشَأٌ "Growing;"

عَمُونٌ : أَدَمٌ "A scented leather;" أَدِيمٌ : بَعْدٌ "tant;"

خَشَبٌ : أَهَبٌ "Wood;" "A skin;" أَهَابٌ : عَمَدٌ "pillar;"

رَجَلَةٌ : رَجُلٌ "A man;" &c. No. 4 includes

شَجَاعٌ : رَجَلَةٌ "Bold;" "A foot soldier;" رَاجِلٌ

ظِلٌّ : سَهْمَةٌ "A portion;" سَهْمٌ &c. Under No. 5 we have

فَارَةٌ : أَخَوَةٌ "Intelligent;" "A brother;" أَخٌ : ظَوْرَةٌ "A nurse;"

رَفِيقٌ : شَجَاعٌ "A companion;" "Bold;" شَجَاعٌ : فُرْهَةٌ "gent;"

جَمَلٌ : رُقَقَةٌ &c. No. 6 presents

صَائِمٌ : بَاقِرٌ "A keeper of fast;" "A bull, or A cow;" بَقَرَةٌ : جَامِلٌ

شِبْلٌ : صَائِمٌ &c. No. 7 exhibits

جَوَالٌ : ثَمَرَةٌ "A herd of horses or camels;" جَوَالٌ : شِبَالٌ

كِهَامٌ : كِهَامٌ "Aged;" كِهَامٌ : ثَمَارٌ "Fruit;"

ظِلٌّ : عَرَاتٌ "A nurse;" ظِلٌّ : عَرَاتٌ "A picked bone;" عَرَقٌ

رَاعٌ : رَخَالٌ "A shepherd;" رَاعٌ : رَخَالٌ "A she-lamb;" رَخِلٌ

تَوَامٌ : تَوَامٌ "A twin;" تَوَامٌ : حَدَادٌ "Acute;" حَدِيدٌ

رَبِّي : نَفَاسٌ "A woman having born a child within 40 days;"

عَرَاتٌ : عَرَاتٌ "A picked bone;" عَرَاتٌ : رَبَابٌ "A new born kid;"

رَحَى : مَعِينٌ "A goat;" مَعِينٌ &c. No. 9 exhibits



بَقْرَةٌ : ضَرْبُ يَسْ "The teeth;" ضَرْبُ س : رَجِي "millstone;"  
 غَار : حَجِيج "A pilgrim;" حَاج : بَقِير "A cow;"  
 صَمِيم : حَمِير "An ass;" حِمَار : غَزِي "religious warrior;"  
 قَنَّا or قَنَوَةٌ or قَنُو "Pure;" &c. No. 10 presents  
 أَمْوَان "A female slave;" أَمَةٌ : قَنَوَان "A bunch of dates;"  
 مَالِك "Penitent;" نَدْمَان : &c. No. 11 exhibits  
 أَبْقُور "A cow;" بَقْرَةٌ : أَمْلُوك "A proprietor;"  
 &c. No. 12 presents شَيْءٌ afterwards شَيْءٌ "A thing;"  
 for reasons to be considered in a subsequent part of this work;  
 طَرْفَةٌ "The name of a tree;" قَصْبَاءٌ : قَصْبَاءٌ "A reed;"  
 حِطَّاءٌ "A portion;" حِطَّاءٌ : &c. No. 13 exhibits  
 ظَرْبَاءٌ "A civet cat;" ظَرْبَاءٌ : &c. No. 14 exhibits  
 مَعْلُوجَاءٌ "A Gubr;" عَلَجٌ : مَبْعُولَاءٌ "A mule;" بَعْلٌ  
 مَاتُونَاءٌ "A she-ass;" أَتَانٌ : مَكْبُورَاءٌ "Great;" كَبِيرٌ  
 &c. The remaining mea-  
 sures are of rare occurrence, and I shall notice only No. 25:  
 سَيْفٌ "A sword;" مَعْبَدَةٌ : عَبْدٌ "A slave;"  
 &c.

## SECTION SIXTH.

الْكَلَامُ فِي اسْمِ الْجِنْسِ

### ON GENERIC NOUNS.

GENERIC nouns, by their own nature, are believed by the Arabs  
 to be applicable, *first*, to any quantity of the same substance: as  
 مَاءٌ "Water;" whether consisting of a single drop, or compri-  
 sing all the water in the sea; and, *secondly*, to any number of



Individuals comprised under the same species: as رَجُلٌ "One man, or Any number of men;" فَرَسٌ "One horse, or Any number of horses;" &c.

Now the word WATER, in our Language, is unquestionably applicable to any quantity of water; and it seems reasonable to infer by analogy, that the word MAN should be naturally applicable to any number of men. And this generally happens in the Arabic Language, where the simple form of the generic noun has no reference to number at all, though it may be restricted to either number: as تَمْرٌ "Date," which is the simple form applicable to one or many dates; or تَمْرَةٌ "A date," the form of the singular; or تَمْرَاتٌ "Dates," the form of the plural.

BUT it is not necessary to have recourse to analogy, in order to prove that the simple form of a generic noun, as MAN for example, has no reference to number at all; for if we examine the abstract sense of the noun, it will clearly appear to be significant of an idea to which number is by no means applicable. When I say of an individual that he is a MAN, I affirm nothing of him, which is not common to every individual of the same species; for the term MAN is applicable to all; and the sense of the term exists as perfectly in each individual, as it does in all the individuals comprised in the species.

It follows, therefore, *first*, that the sense of the term MAN includes nothing by which we can distinguish one individual from another; and, *secondly*, that it includes every thing which is essential



tial and common to all men. In other words, it denotes an idea very similar to that signified by HUMAN NATURE; for what is there, but human nature, which is essentially common to all men? When I see a stranger, I know him to be a man, because I perceive in him the common characteristics of human nature; and I apply to him the term MAN, because it is significant of those characteristics. As an individual, he has no doubt many characteristics by which he is distinguished from other men; but it is quite obvious that these are not comprised under the sense of the term MAN, because that term would then be applicable to some individuals, but could not possibly be applicable to all.

I SAY, therefore, that generic nouns, by their own nature, are not significant of any one or more individuals comprised under a given species; but merely of those general characteristics of the species, which are essentially common to every individual. Whence it follows that generic nouns are naturally applicable to any one or more individuals, having no reference to number at all; but they may be restricted to either number, according to the idiom of any given Language.

In our Language, the simple form of such nouns corresponds with the form of the singular number, and is therefore generally restricted to unity: as ONE MAN; or MANY MEN; &c. In the Arabic Language, the simple form of the noun is generally common to both numbers, as we have already seen; but there are many examples in which it has acquired a plural sense: as

سِكِّينٌ

“ Significant



“Significant words,” opposed to <sup>كَلِمَةٌ</sup> “A significant word,” and therefore synonymous with its plural <sup>كَلِمَات</sup>. By its own nature, the word <sup>كَلِم</sup>, being the simple form of the generic noun, should have been common to one or more significant words, and its restriction to plurality is therefore held to be an arbitrary consequence of general usage.

GENERIC nouns are restricted to unity, 1st. by adding the letter YA MOOSHUDDUD: as <sup>رُومِي</sup> “The Grecians;” <sup>عَرَبِي</sup> “An Arab;” “A Greecian:” <sup>عَرَب</sup> “The Arabs;” &c. 2d. By adding the letter <sup>تَاءُ الْوَحْدَةِ</sup> or TA OF UNITY: as <sup>عُنَاب</sup> or <sup>عُنَابَة</sup> “Grape seeds;” <sup>عُنَابَة</sup> or <sup>عُنَابَة</sup> “A grape seed:” <sup>رُطَب</sup> “Moist dates;” <sup>رُطَبَة</sup> “A moist date:” &c. 3d. By rejecting <sup>تَاءُ</sup>, though the examples of this class are not numerous: as <sup>كَمَّاء</sup> “Mushrooms;” <sup>كَمَّاء</sup> “A mushroom:” <sup>بَغَّال</sup> “Mule drivers;” <sup>بَغَّال</sup> “A mule driver:” <sup>جَمَّال</sup> “Camel drivers;” <sup>جَمَّال</sup> “A camel driver:” &c.

Whether employed in the sense of the plural or singular number, the regimen applicable in Syntax to the simple form of a generic noun, is commonly that of the singular number. With regard to the discussion of such nouns in the same chapter that treats of the plural, that circumstance must be referred to the plural sense which they are so commonly found to denote.

I SHALL only add that generic nouns are easily distinguished from proper names, because they must be significant of general ideas. Thus the word SUN, though applicable only to a single object



object, is properly considered as a generic noun, because it denotes a general idea; that is to say, an idea which *might* exist in more objects than one. If, by a miracle, a hundred SUNS should appear in the heavens, the term SUN would be equally applicable to all, and would be so applied by all mankind; a clear proof that the idea attached to that term is accidentally only, but not necessarily, restricted to one individual object. In this respect, it is precisely on a par with the word MAN, which I can apply, without the least danger of error, to every stranger who appears before me; whereas I cannot divine the proper name of a stranger, as JOHN or JAMES, because proper names convey no general ideas to the mind.

A PROPER name is therefore the arbitrary name of an individual object; and the acts of convention, as BAPTISM, are as numerous as the individuals to whom it may be applied. On the contrary, a generic noun is not the name of an individual object, but of such properties as may be conceived to belong, (in point of fact they may or may not belong,) to more than one individual object. It is obvious, therefore, that the application of generic nouns to any number of individual objects, implies no new acts of convention; because the properties signified by such nouns are necessarily and equally common to all; whence it follows that their application to all is determined by the same act of convention which determines their application to any single object.



## CHAPTER FIFTEENTH.

## SECTION FIRST.

الْكَلَامُ فِي التَّصْغِيرِ

## ON THE FORMATION OF DIMINUTIVE NOUNS.

THE word *تَصْغِيرٌ* signifies "To diminish;" and the diminutive noun is termed *مُصَغَّرٌ*: as opposed to the *مَكْبَرٌ* or UN-DIMINISHED NOUN. It is formed, 1st. to indicate the diminutive size of an object: as *رَجُلٌ* "A little man;" *كَلْبٌ* "A little dog;" &c. 2d. To indicate the absence of respect for an object, in which case, it implies contempt, and the operation is commonly termed *تَحْقِيرٌ*: as *رَجُلٌ* or *عَمِيرٌ* "A contemptible man having the name of ZYDE or AMR;" &c. 3d. To indicate paucity of number: as *دِرْهَمَاتٌ* "A few dirhums;" *دِينَارَاتٌ* "A few deenars;" &c. 4th. To diminish the force and efficacy of a given attributive: as *ضَارِبٌ* "A beater;" *ضَوِيرٌ* "A gentle beater, or One who beats little;" *عَالِمٌ* "Learned;" *عَوِيلٌ* "Having a little learning;" &c. 5th. To diminish any portion of time or space: as *قَبِيلٌ هَذَا* "A little before this;" *بَعِيدٌ ذَلِكَ* "A little after that;" *تَحْتَ ذَلِكَ* "A little above this;" *فَوْقَ هَذَا* "A little below that;" &c. 6th. To indicate affection or endearment: as *يَا أَخِي* "O my dear brother;" *يَا بَنِي* "O my dear child;" &c. And finally, though rarely, to denote the awe or veneration inspired by an object: as *دَاهِيَةٌ* "A calamity;" *دَوِيهَةٌ* "An awful calamity;" which occurs in the following verse of LUBED.



وَكُلُّ أَنْاسٍ سَوْفَ تَدْخُلُ بَيْتَهُمْ. دُ وَيَهِيَّةٌ تَصْفَرُّ مِنْهَا الْأَنَامُ

AN awful calamity (Death,) will shortly enter the houses of all men, and render them livid to the fingers' ends.

### R U L E F I R S T.

ALL declinable nouns presenting three letters, form the diminutive on the Measure **فَعِيلٌ**; but the vowel ZUMMA may be optionally changed into KUSRA in the event of the occurrence of a medial YA. Examples: **قَوْسٌ** : **رُجَيْلٌ** "A man;" **رَجُلٌ** "A bow;" **شَيْخٌ** : **نَيْيَبٌ** "The foreteeth;" **نَابٌ** : **قَوَيْشٌ** "A bucket;" **دَلِيٌّ** : **دَلَوٌ** "An old man;" **شَيْيَخٌ** "A fawn;" **طَبِيٌّ** &c. So, also, of compounded proper names; the diminutive being formed from the first component part of the name. Examples: **أَبُو عَمْرٍو** : **بُعَيْلَبَتٌ** ; **بُعْلَبَتٌ** ; **أَبُو عَمْرٍو** : **أَبِي عَمْرٍو** (originally **ثَنِيَاءَ عَشَرَ** : **خَمِيسَةَ عَشَرَ** ; **خَمِيسَةَ عَشَرَ** : **أَبِي عَمْرٍو** &c. **ثَنِيَاءَ عَشَرَ** : **ثَنِيَاءَ عَشَرَ** : **ثَنِيَاءَ عَشَرَ** &c.

### R E M A R K S.

THE preceding rule is not affected by the occurrence of the termination **تَا** of the feminine gender, though that letter is often retained in the diminutive: as **طَلْحَةُ** "A man's name;" **طَلْحَةُ** : **طَلْحَةُ** &c. So, also, it is not affected by the occurrence of either ALIF of the feminine gender: as **حَبْلِي** "Pregnant;" **حَبْلِي** : **حَبْلِي** &c. Or by the occurrence of the terminations of the dual and plural number: as **هَنْيَدَاتُ** : **هَنْيَدَاتُ** ; **هَنْيَدَاتُ** : **هَنْيَدَاتُ** &c. Or by the occurrence of the relative YA MOOSHUDDUD: as **بَصْرِي** "Of or belonging to BUSRA;" **بَصْرِي** : **بَصْرِي** &c.

R U L E



## R U L E S E C O N D.

ALL nouns presenting four letters, whether radical or servile, form the diminutive on **فُعَيْلِلٌ**. Examples: **جَعْفَرٌ** “A man’s name;” **بِرْثَنٌ** “A bird’s claw;” **جَعْفِيْفَرٌ** : **جَعْفِيْفَرٌ** “A ruddy cloud;” **زُبَيْرَجٌ** “Beauty;” **جَمَالٌ** : **زُبَيْرَجٌ** “Favoring or Favored;” **مُكَيِّرَمٌ** : **مُكَيِّرَمٌ** “A man’s name;” **مُعَيِّرَمٌ** : &c. And so, also, of quinqueliteral radicals, from which the final must be rejected. Examples: **فَرَزْدَقٌ** “A cake of bread;” **سُفَيْرَجٌ** : **سُفَيْرَجٌ** “A quince;” **سُفَيْرَجَلٌ** : **سُفَيْرَجَلٌ** “bread;” &c. The occurrence of **جَعْفِيْفَرٌ** for **جَعْفَرٌ** is anomalous and rare; and so is the preservation of the final radical in quinqueliterals: as **فُعَيْلِلٌ** Measure **سُفَيْرَجَلٌ** &c. Or the rejection of any other than the final radical: as **قَدْ يَعِلٌ**; regularly **قَدْ يَعِمٌ**; Primitive **قَدْ يَعِلٌ** “A large camel;” &c.

## R U L E T H I R D.

WORDS presenting more than four letters, whether radical or servile, form the diminutive on **فُعَيْلِلٌ**: provided the fourth letter shall not be LEEN servile, either before or after the rejection of letters, in order to the formation of the diminutive. Examples: **جَحْبِيْبٌ** “The name of a tribe;” **جَحْبِيْبٌ** : (by the rejection of the short ALIF; **قَرْنَصَاءٌ** “A certain mode of sitting;” **قَرْنَصَاءٌ** : (by the retention of the long ALIF;) &c.

## R U L E F O U R T H.

BUT if the fourth letter be LEEN servile, the diminutive is



is formed on  $\text{فُعَيْلِيلٌ}$  : as  $\text{مِفْتَاحٌ}$  “A key;”  $\text{مُفَيْتِيحٌ}$  :  $\text{قَرَطَاسٌ}$  :  $\text{مُقَرَّطِيحٌ}$  “Paper;”  $\text{قَرِيطِيحٌ}$  :  $\text{جَلَوَزٌ}$  :  $\text{جَلَوَزِيحٌ}$  “A species of nut;”  $\text{جَلِيلِيحٌ}$  : &c. And so, also, if **LEEN** servile shall become the fourth letter, after the rejection of such letters as are not retained in the diminutive. Example:  $\text{خَدَّيرِيحٌ}$  “Old wine;”  $\text{خَدَّ رِيحٌ}$  : because **LEEN** servile becomes the fourth letter after the rejection of the letter Noon, which is not retained in  $\text{خَدَّ رِيحٌ}$  ; more commonly  $\text{خُنَيْدِرٌ}$ .

### R U L E F I F T H.

THE termination **ALIF** Noon servile, occurring in the  $\text{مُكَبَّرٌ}$  is generally preserved in the  $\text{مُصَغَّرٌ}$  ; because its preservation does not interfere with the formation of the measures of the diminutive. Examples:  $\text{زَعْفَرَانٌ}$  :  $\text{زُعْفَرَانٌ}$  “Drunk;”  $\text{سُكَّرَانٌ}$  :  $\text{سَكَّرَانٌ}$  “Saffron;”  $\text{رُعَيْفَرَانٌ}$  :  $\text{رُعْفَرَانٌ}$  “A male serpent;”  $\text{أَفْعَوَانٌ}$  :  $\text{أَفْعَوَانٌ}$  : &c. Yet it will be changed into **YA** Noon in the diminutive formed from common substantive nouns, if it be changed into the same letters in the  $\text{مُنْتَهَى الْجُمُوعِ}$  ; but not otherwise. Example:  $\text{سِرَّ حَانٌ}$  “A wolf;” Diminutive  $\text{سَرَّاحِيْنٌ}$  ; not  $\text{سُرَّحَانٌ}$  ; because the plural is  $\text{سَرَّاحِيْنٌ}$  ; as opposed to  $\text{ظَرْبَانٌ}$  “A civet cat;” Diminutive  $\text{ظَرْبِيَانٌ}$  ; not  $\text{ظَرَّابِيْنٌ}$  ; because the plural is not  $\text{ظَرَّابِيْنٌ}$ .

### R E M A R K S.

PLURALS formed on the Measure  $\text{أَفْعَالٌ}$  retain **ALIF** in the diminutive, even though assumed as proper names. Example:  $\text{أَجْمَالٌ}$  “Camels;”  $\text{أَجْمِيَالٌ}$  ; not  $\text{أَجِيْمِيَالٌ}$  : &c. In op-



position to nouns singular, formed on the same measure; because ALIF must then be changed into YA. Examples: أَتْصَانٌ “A broken spear;” أَشْشَاجُ : أَقْصِيدٌ “Semen virile cum semine muliebri mixtum;” أَشْشِيجُ : &c.

#### R U L E S I X T H.

Nouns formed on the Measure فَعْلَى with TUNVEEN, form the diminutive on فَعْيَلٌ; originally فُعَيْلٌ: as ذِ فَرَى “A bone behind the ear;” ذُ فَيْرَى: since the Primitive ذِ فَرَى, originally ذِ فَرَى, is correlative to ذِ رَهْمٌ: &c. But if the measure of the primitive be فَعْلَى without TUNVEEN, (and both measures are often applicable to the same noun,) the diminutive is then فُعَيْلَى: as ذِ فَرَى : ذُ فَيْرَى : &c. So, also, فَعْلَاءُ forms the diminutive فُعَيْلَلٌ: as غَوَّغَاءُ “Noise;” غَوَّيْغَى: whereas فَعْلَاءُ forms فُعَيْلَلَاءُ: as غَوَّيْغَاءُ : غَوَّغَاءُ : &c.

#### R U L E S E V E N T H.

In the case of augmented triliterals, either of two serviles may be rejected; *first*, if the preservation of both be inconsistent with the formation of the diminutive; and, *secondly*, if both shall appear to be of equal value. Examples: قَلَنْسَوَةٌ “A cap;” قَلَيْسِيَّةٌ or قَلَيْسِيَّةٌ : حَبْنَطَى “A short man having a large belly;” حَبْنَطٌ or حَبِيْطٌ originally حَبِيْطَى : &c.

#### R U L E E I G H T H.

But if one servile be more valuable than the other, it must be retained; and those serviles are most valuable, which serve to distinguish



distinguish the parts of Speech; as M<sup>EM</sup> at the beginning of an active or a passive participle; &c. Examples: <sup>مُ</sup>مَنْطَلِقٌ “A goer;” <sup>مُ</sup>مُضَارِبٌ : <sup>مُ</sup>مُغَيِّسٌ “A bather;” <sup>مُ</sup>مُغْتَسِلٌ : <sup>مُ</sup>مُطِيلِقٌ “A beater;” <sup>مُ</sup>مُضِيرٌ : &c. So, also, servile MUDDA must be retained when it follows the vowel KUSRA of the diminutive: as <sup>مُ</sup>سُلْطَانٌ “A prince;” <sup>مُ</sup>سُلَيْطَانٌ : &c.

### R U L E N I N T H.

ALL serviles exceeding the number of two, must be rejected, if their preservation be inconsistent with the formation of the diminutive. Examples: <sup>مُ</sup>مُقَيِّعَسٌ : <sup>مُ</sup>مُقَيِّعَسَسٌ ; <sup>مُ</sup>مُقَيِّعَسَسَسٌ ; <sup>مُ</sup>مُقَيِّعَسَسَسَسٌ : &c. And serviles, however important, must be rejected in preference to radicals: as <sup>مُ</sup>مُقَشِّعَرٌ ; Diminutive <sup>مُ</sup>مُقَشِّعَرٌ ; not <sup>مُ</sup>مُقَشِّعَشٌ ; because RA is here radical not servile; whereas the second SEEN is servile not radical in <sup>مُ</sup>مُقَشِّعَسَسٌ ; Diminutive <sup>مُ</sup>مُقَشِّعَسَسٌ ; not <sup>مُ</sup>مُقَشِّعَسَسَسٌ : &c. In the event of the rejection of a servile letter, in order to the formation of the diminutive, a penultimate RA may be introduced into the latter: as <sup>مُ</sup>مُطِيلِقٌ for <sup>مُ</sup>مُطِيلِقٌ ; <sup>مُ</sup>مُقَشِّعَرٌ for <sup>مُ</sup>مُقَشِّعَرٌ : &c.

### R U L E T E N T H.

AUGMENTED quinqueliterals form the diminutive by rejecting all the serviles and the final radical: as <sup>مُ</sup>قَرَّعَبَلَانَةٌ “The name of an animalcule;” <sup>مُ</sup>قَرَّيْعَبٌ : &c. Yet servile MUDDA, becoming the fourth letter in the primitive after the rejection has taken place, must be retained in the diminutive: as <sup>مُ</sup>خَنْدَرِيسٌ “Old wine;” Diminutive <sup>مُ</sup>خَنْدَرِيسٌ ; but more commonly <sup>مُ</sup>خَنْدَرِيسٌ ; &c.



&c. It should be observed, however, that the diminutive is rarely and inelegantly formed from quinqueliteral nouns of any class, because it is always inelegant to reject radicals. In the event of its formation, the penultimate YA should be introduced : as سَفَرٌ جَلٌّ “A quince;” سَفِيرٌ نَجٌّ; which is less inelegant than سَفِيرٌ جٌ : &c.

## SECTION SECOND.

تَصْغِيرُ التَّرْخِيمِ

### ON THE ABBREVIATED DIMINUTIVE.

THE term تَرْخِيمٌ signifies “To cut off the tail;” but the diminutive to which that term has been applied, is formed from augmented nouns trilateral or quadrilateral, by the rejection of all the servile letters; as حَمِيدٌ from أَحْمَدٌ or مُحَمَّدٌ : &c. So, also, radical letters are sometimes rejected in order to the formation of this noun : as بُرَيْهٌ “A man’s name;” بُرَيْهٌ : بُرَيْهٌ “A man’s name;” بُرَيْهٌ : &c. FURRAA, and perhaps the schools of KooFA, admit the formation of this noun, only in the case of proper names; but it is not peculiar to proper names according to the general opinion of Grammarians, who form صَرِيفٌ from مَضْرُوفٌ or مَضْرُوفٌ : &c.

IN the event of its formation from nouns feminine by TA understood, that letter will be expressed in the diminutive : as سَعَانٌ “A woman’s name;” سَعِيْنَةٌ, which would be converted into سَعِيْنٌ, if it should happen to become the proper name of a man. I have nothing more to observe on the nature of

this



this diminutive which is rarely observed to occur in the Language, being generally superceded by the ordinary form: as **وَابْرَاهِيمُ**; or more commonly **وَأَسْمَاءُ عَيْلٍ**; **بَرْيَهِيمُ**; **أَبِيرِيَّة**; or more commonly **سَمِيرَعِيلُ**: &c.

### SECTION THIRD.

#### PERMUTATION AND REJECTION OF LETTERS.

##### R U L E F I R S T.

THE feminine ALIF MUKSOORA, following four or more letters, must be rejected in the diminutive. Examples: **جَحْجَبِي**

“The name of a tribe;” **حَوْلَا يَا**: **جَحْجَبِي**; “The name of a village;” **حَوِيلِي**: &c. Whereas the feminine ALIF MUMDOODA

remains: as **طَرِيْمَسَاءُ** “Darkness;” &c. Either

ALIF, not being a mark of the feminine gender, and being the fourth letter in the primitive, becomes YA in the diminutive.

Examples: **مَرِيْمِي**; originally **مَرِيْمِي**; “Throwing;” **مَرْمِي**

**أَرِيْطِي**; originally **أَرِيْطِي**; “The name of a tree;” **أَرُطِي**

**عَلِيْبِي**: &c. But if it be the

fifth or any subsequent letter, it must be rejected: as **حَبْرَكِي**

(like **سَفَرَجَل**) “A thick necked man;” **حَبِيرَك**: &c.

##### R U L E S E C O N D.

RADICAL letters rejected in the primitive, must be resumed in the diminutive, provided the number of letters retained in

the former shall be less than three. Examples: **م**; originally

**قُلَان**; originally **قُل**: **مُوِيَّة** “Water;” **مَاء**; afterwards **مَاء**

“Such a one;” **لُغَوِي**; originally **لُغَوِي**; **لُغَا**: **قُلَيْن**



بَنُو "A son;" originally ابْنُ : لَغِيَّةٌ ; or more rarely لَغِيَّةٌ ;  
 اِسْمٌ : اَخِيَّةٌ "A daughter;" originally اَخَوَةٌ ; اَخْتٌ : بَنِيٌّ ;  
 مِّنْذٌ originally مِّنْذٌ : سَمِيٌّ "A name;" originally سَمُوٌّ  
 "Since, or During;" مِّنْذٌ . The primitive, in all these exam-  
 ples, may be said not to exhibit more than two letters, because the  
 feminine TA and the letter HUMZUTOOL WUSL are of no account.  
 But if the primitive exhibit three or more letters, the rejected  
 radicals will not be resumed : as اَنَا سٌ originally اَنَا سٌ "Man-  
 kind;" هَوَيْرٌ originally هَا ئِرٌ "A suspecter;" هَا رٌ : نَوَيْسٌ ;  
 more rarely هَوَيْرٌ or هَوَيْرٌ ; originally هَوَيْوَرٌ : &c. It is  
 to be observed, however, that Yoonoos and others admit the  
 resumption of rejected radicals in all cases.

### R U L E T H I R D.

Words originally consisting of two letters, assume, in the dimi-  
 nutive, the letter YA: as مِّنْ Who; or مِّنْ From;  
 اِنْ : مِّنْذٌ If; or اَنْ That; اَنْيٌ : &c. And so, also,  
 of words consisting of three letters, provided the original form  
 of the final shall not be known : as اِنْدٌ "Play;" اِنْدٌ :  
 &c. Yet مِّنْ and اِنْ (and so of other examples of the same  
 nature,) may double the final according to the opinion of some  
 Grammarians : as اِنْيَيْنٌ : مِّنْيَيْنٌ : &c.

### R U L E F O U R T H.

Nouns presenting three letters, and feminine by the termina-  
 tion TA understood, assume that letter in the diminutive : as  
 هِنْدٌ "A woman's name;" هِنْدِيَّةٌ : &c. And so, also, of



nouns presenting more than three letters, provided the diminutive shall be formed by the rejection of all the supernumerary letters, but not otherwise: as سَعَادٌ "A woman's name;" سَعِيدٌ: or سَعِيدَةٌ by the TUSGHEEROOT TURKHEEM. Yet notwithstanding the rejection of the supernumerary letters, the termination TA will not be expressed in a diminutive formed from a primitive verbally masculine, yet common by sense to both genders, or even peculiar to the feminine gender: as عَاشِقٌ "A lover;" عَاشِقَةٌ; more commonly عَوِيشِقٌ: حَائِضٌ "Menstruous;" حَائِضَةٌ; more commonly حَوِيشٌ: &c.

#### R U L E F I F T H.

A LETTER having suffered permutation in the Mookubbur, will be restored in the Moosughghur, provided the cause of the change shall cease to exist. Examples: بَابٌ; originally بَوْبٌ "A door;" بَوَيْبٌ; نَابٌ; originally نَيْبٌ "The foreteeth;" نَيْنِيرٌ; originally نَارٌ "A deenar;" نَيْنِيرٌ: &c. In opposition to تَحْمَةٌ; originally وَحْمَةٌ "Indigestion;" Diminutive تَحْمِيَّةٌ; not وَحْمِيَّةٌ; because (as we shall see in the sequel,) the cause of the change does not cease to exist.

#### R U L E S I X T H.

ALIF servile, being the second letter in the Mookubbur, must, in the diminutive, become wao: as ضَارِبٌ "A beater;" ضَوَيْرِبٌ: &c. And so, also, of permuted ALIF, if the original form shall not be known: as صَابَةٌ "The name of a tree;" صَوَيْبَةٌ: &c. Quiescent YA servile becomes wao in the same situation:



situation : as قِتَالٌ “Mutual slaughter;” &c.  
 The word بَيْضَةٌ “An egg;” forms its diminutive بَوَيْضَةٌ;  
 and should have been regularly بَيْيِضَةٌ; yet the schools of Koofa  
 optionally change a second radical YA into WAO: as شَيْخٌ “An  
 old man;” شَوَيْخٌ or شَيْيِخٌ : &c.

### R U L E S E V E N T H.

A THIRD ALIF becomes YA, unless rejected by the TUSGHEEROOT  
 TURKHEEM: as حِمَارٌ “An ass;” حَمِيرٌ; more rarely حَمِيرٌ:  
 &c. And so, also, WAO occurring as the third letter becomes  
 YA; *first*, if it should happen to be the final radical: as دَلْوٌ  
 “A bucket;” دَلْيٌ; and, *secondly*, if it should happen to be  
 quiescent in the Mookubbun, whether radical: as مَعُونَةٌ “Assis-  
 tance;” مَعِينَةٌ: or servile: as عَجُوزٌ “An old woman;”  
 عَجِيزٌ: &c. Every moveable wao, being the third letter, be-  
 comes YA: as أَسْوَدٌ “Black;” أَسْيَدٌ “A  
 stream;” جَدْيٌ: &c. Yet it may be retained in this situa-  
 tion: as أَسْيَوْدٌ: &c. After the vowel KUSRA of  
 the diminutive, every infirm letter is changed into YA: as  
 تَرْيَقِيَّةٌ “The collar bone;” تَرْقُوتَةٌ &c.

### R U L E E I G H T H.

ONE of two YAs, following the diminutive YA, must be reject-  
 ed: as صَبِيٌّ: originally صَبِيوٌ “A child;” Diminutive صَبِيٌّ;  
 originally صَبِيوٌ; the letter WAO being changed into YA,  
 (because it follows KUSRA at the end of the word,) and afterwards  
 rejected by this rule. So, also, YA Mooshuddud, not being a  
 mark



mark of the relative noun, must be rejected when it follows YA  
 MOOSHUDDUD at the end of the diminutive: as مَرْوِي "Rela-  
 ted;" Diminutive مَرْوِي; afterwards مَرْوِي; and finally  
 مَرْوِي by this rule. But being a mark of the relative, it must  
 be retained: as مَرْوِي "Warlike;" مَرْوِي: &c.

R U L E N I N T H.

HUMZUTOOL WUSL occurring in the primitive, must be rejected in the diminutive, because the following letter is there moveable. Examples: <sup>اِمْرَاةٌ</sup> "A woman;" <sup>ابْنٌ</sup> "A son;" <sup>مَرْيَمَةُ</sup> "A son;" <sup>بَنِي</sup> &c. Whereas the disjunctive HUMZA must be retained: as <sup>اَكْبَرُ</sup> "Greater;" <sup>اَصْغَرُ</sup> "Smaller;" <sup>اَكْبَرُ</sup> "Greater;" <sup>اَصْغَرُ</sup> "Smaller;" <sup>اَصْيَغُرُ</sup> &c. Two radicals having changed places in the MOOKUBBUR, are not restored to their proper places in the <sup>مَصْغَرُ</sup> as <sup>قَوْسٌ</sup> "A bow;" Plural <sup>قُوسٌ</sup>; afterwards <sup>قُسُوفٌ</sup>; and finally <sup>قُسَيْفٌ</sup> which forms its Diminutive <sup>قُسَيْفٌ</sup> &c.

## R U L E T E N T H.

DIMINUTIVES not formed according to the preceding rules, are  
anomalous: as رَجُلٌ "A man;" رَجِيلٌ irregularly  
مَغْرِبٌ "The West;" مَغِيرِبٌ irregularly  
عَشِيَّةٌ "The close of day;" مَغِيرِبَانٌ irregularly  
عَشِيٌّ "The night, from sun-set to the second watch;"  
عَشِيَّاتٌ irregularly عَشِيَّاتٌ or عَشِيَّاتٌ "Slaves;"  
صَبِيَّةٌ "Children;" صَبِيَّةٌ irregularly غُلَامَةٌ  
أَتَيْتُكَ مَغِيرِبَانًا الشَّمْسِ &c. They say صَبِيَّةٌ  
"I came to you near the close of day;" giving to the word







in the formation of diminutive nouns; and thus غَلِيْمَةٌ "Little boys," is formed from غَلَمَةٌ the plural of paucity; not from غُلَامٌ the plural of multitude derived from the singular غُلَامٌ "A boy." Yet it may be formed from the perfect plural: as اَرْضُونَ Primitive; اَرْضَاتُ : غُلَامُونَ Primitive; غَلِيْمُونَ "Lands;" in which last, the masculine plural, being irregular, is superceded in the diminutive by the feminine plural. The word اَصِيْلٌ "The evening," forms the plural of multitude اَصْلَانٌ; whence the diminutive اَصِيْلَانٌ which is irregular in the general opinion; yet some Grammarians admit the analogous formation of the diminutive from those plurals of multitude, as اَصْلَانٌ, which present measures common to the singular number of nouns. As a proper name, the diminutive may be regularly formed from اَصْلَانٌ, and other plurals of multitude, according to the opinion of all Grammarians.

#### R U L E F O U R T H.

THERE are two forms of the verb, commonly termed صَيِّغَتَا التَّعْجِبِ, because both are employed to denote admiration. The first is مَا اَفْعَلَهُ : as مَا اَحْسَنَ زَيْدًا "How beautiful is ZYDE!" and the diminutive is very commonly formed from it, by analogy according to سَعْبُ وُيْه, though the rule is prescriptive in the general opinion. Examples: مَا اَحْسَنَ زَيْدًا "How admirable is the youth and beauty of ZYDE!" مَا اَمِيْلَحَ عَمْرًا "How admirable is the youth and grace of AMR!" &c. The second is اَفْعَلِ بِهِ : as اَحْسِنْ بَزَيْدٍ "How



“How beautiful is ZYDE!” Diminutive **أَحْسَنُ بَزِيدٍ** “How admirable is the youth and beauty of ZYDE!” which is analogous in the opinion of IBNO KYSAN, and prescriptive according to other Grammarians. In both cases, the diminutive, according to the **IRTISHAF**, indicates the youth of the admired object, and consequently tends to enhance the sense of admiration.

### R U L E F I F T H.

WITH the exceptions stated in the preceding rule, the diminutive is never formed from verbs; nor can it be formed from participles and other nouns (the infinitive excepted,) having the government of verbs, when that government is called into action. We cannot therefore say **زَيْدٌ ضَوِيرٌ عَمْرًا**; though we may accurately say **زَيْدٌ ضَارِبٌ عَمْرًا**: but there is no error in **زَيْدٌ ضَوِيرٌ عَمْرًا**, because the diminished participle is here followed by the genitive case, and consequently does not assume the verbal government. The phrase **زَيْدٌ سَائِرٌ فَرْسَخًا** derived from **زَيْدٌ سَائِرٌ فَرْسَخًا** “ZYDE will travel a furlong,” is held to be anomalous; but there is no anomaly in **أَعْجَبْنِي ضَرْبَةً زَيْدًا** derived from **أَعْجَبْنِي ضَرْبَةً زَيْدًا** “I was surprised at his beating ZYDE;” because the infinitive may be diminished, even though followed by the nominative or objective case. Nouns having the sense of verbs, as **حَسِبَ**: “It sufficeth,” never admit the form of the diminutive.

### R U L E S I X T H.

THE diminutive cannot be formed, 1st. from the names  
of



of the months or days of the week. 2d. From the words  
 غَيْرٌ "Last night;" بَارِحَةٌ "Some;" بَعْضٌ "All;" كُلٌّ  
 "Other;" سَوَاءٌ "Equal;" &c. 3d. From nouns significant  
 of paucity or abundance: as كَثِيرٌ "Much;" قَلِيلٌ "Little;"  
 &c. And, *finally*, from the names of God, or the PROPHETS;  
 since it is held impious to consider الْمُهَيِّمُ "The protector,"  
 an attribute of the DEITY, as a diminutive formed from الْمُؤَمِّنُ  
 "The protector;" though the change of HUMZA into هَا is of  
 common occurrence in the Arabic Language.

## CHAPTER SIXTEENTH.

### الْكَلَامُ فِي النِّسْبَةِ

#### ON THE FORMATION OF RELATIVE NOUNS.

THE word نِسْبَةٌ signifies "Relation;" and the Relative  
 Noun is termed مَنَسُوبٌ. It is generally formed from the names  
 of Persons, Places, Countries, or Tribes, though it may be ac-  
 curately formed from any species of nouns; and is known by the  
 termination يَا MOOSHUDDUD: as بَصْرِيٌّ "Of or belonging to  
 BUSRA;" &c. It denotes an indefinite and general relation to  
 the primitive, and is consequently applicable, like an English  
 adjective, to all those nouns with which the primitive may hap-  
 pen to have any sort of relation. The termination يَا Moo-  
 SHUDDUD, by which it is formed, is applicable, however, to other  
 purposes: as أَحْمَرِيٌّ "Very red;" in which it conveys a  
 superlative sense: رُومِيٌّ "A Grecian;" opposed to رُومٌ  
 "The Grecians;" in which it restricts the primitive to the sin-



gular number. The following are the most important of the rules applicable to the formation of the Relative Noun.

### R U L E F I R S T.

It rejects the letter TA of the feminine gender: as كُوْفِيٌّ not كُوْفَتِيٌّ “Of or belonging to KooFA;” &c. And the terminations of the dual and plural number: as اِثْنَانٍ “Two;” عِشْرُونَ “Twenty;” &c. Even proper names ending in ALIF TA, commonly reject that termination: as عَرَفَاتُ “The name of a mountain in Mecca;” opposed to بَحْرَانُ “The name of a place;” Relative بَحْرَانِيٌّ; more rarely بَحْرِيٌّ; because, in the case of a proper name not ending in ALIF TA, the terminations are most commonly retained. The plural تَمَرَاتُ “Dates,” forms the Relative تَمَرِيٌّ; after the rejection of the medial FUT-HA, because it does not exist in the singular number; yet تَمَرَاتُ, as a proper name, would form the Relative تَمَرِيٌّ; that being a case in which the vowel FUT-HA must be retained.

### R U L E S E C O N D.

A DOUBLE YA, following three or more letters at the end of a noun, must be rejected to make way for the double YA of the Relative; whence it follows that both nouns have the same form: as كُرْسِيٌّ “A chair;” Relative كُرْسِيٌّ; &c. Yet, in the case of a servile followed by a radical YA, it is also optional to reject one of them, and change the other YA into WAO: as مَرْمِيٌّ “Thrown;” Relative مَرْمِيٌّ or مَرْمَوِيٌّ; &c.



## R U L E T H I R D.

THE second of two YAS, being MUKSOOR, must be rejected in the Relative, when followed by a final radical which is not infirm: as  
 سَيِّدٌ "A chief;" سَيِّدِي "Fascinating;" derived from سَيِّدُهُ الْإِعْشَقُ "He was fascinated by love;" &c.  
 Yet: هَوَمٌ "He slumbered," has the active participle هَوِمٌ;  
 Diminutive هَوِمٌ; more rarely هَوِمٌ; whence the Relative هَوِيٌّ.

## R U L E F O U R T H.

NOUNS of the نَا قَص or IMPERFECT CLASS, being formed on any one of the Measures فَعِيلٌ, فَعِيلٌ, فَعِيلَةٌ, reject YA in the form of the Relative, and the final radical, becoming wao, bestows FUT-HA on the medial radical. Examples: غَنِيٌّ "Rich;" طَوِيَّةٌ: تُصَوِيٌّ "The name of a tribe;" غَنَوِيٌّ: أُمَوِيٌّ "The name of a tribe;" طَوَوِيٌّ: &c. So, also, تَحِيَّةٌ forms the Relative تَحَوِيٌّ; because, after the coalescence of the two YAS, it assumes a form similar to that of فَعِيلَةٌ.

## R U L E F I F T H.

NOUNS formed on either of the Measures فَعُولَةٌ or فَعِيلَةٌ, reject the letters wao and YA, 1st. if the medial shall not be infirm; and 2d, if the noun shall not be مُضَاعَفٌ. Examples: شَنْوَةٌ: حَنْفِيٌّ "A man's name;" حَنْفَةٌ: شَنْئِيٌّ "name;" &c. As opposed to طَوِيلَةٌ "Long;" حَرَوَرِيٌّ "The burning of thirst;" طَوِيلِيٌّ &c.



&c. The Measures **فَعُولٌ** and **فَعِيلٌ** generally retain **WAO** and **YA**: as **سَعِيدٌ**; **سَعِيدِي**: **تَبُولٌ**; **تَبُولِي**: &c. Yet there are some exceptions held to be anomalous: as **خَرِيفٌ** "Autumn"; **خَرَفِي**: &c.

### R U L E S I X T H.

THE letter **YA** of the Measure **فَعِيلَةٌ** must be rejected, if the medial and final shall not be homogeneous. Examples: **جُهَيْنَةٌ** "The name of a tribe"; **سَوَيْفَةٌ**: **جُهَيْنِي** "A small market"; **عَيْنِي**: **عَيْنَةٌ**: **سَوَقِي** "The name of a tribe"; &c. As opposed to **مَدِيدَةٌ**; (Insignificant,) Relative **مَدِيدِي**: &c. The Measure **فَعِيلٌ** retains **YA**, without reference to any condition: as **فَقِيمٌ** "The name of a tribe"; **فَقِيمِي**: &c. Yet there are some anomalous exceptions to the rule: as **هَذَلِي**; **هَذَلٌ**: **قَرَشِي**; **قَرِيشٌ**: &c.

### R U L E S E V E N T H.

WORDS presenting three letters, change a medial **KUSRA** into **FUT-HA**. Examples: **نَمِرٌ** "A panther"; **نَمَرِي** "A camel"; **دَبْلٌ**: **دَبْلِي**; but not unfrequently **دَبْلِي**: **دَبْلِي** "A man's name"; &c. Nouns presenting four letters, retain **KUSRA** in the general opinion, but change it into **FUT-HA** according to some: as **تَغْلِبٌ** "The name of a tribe"; **تَغْلِبِي**: &c. In words of more than four letters, **KUSRA** must be retained: as **عَلَا بَطِي** "A large camel"; **عَلَا بَطِي**: &c.

### R U L E E I G H T H.

A FINAL ALIF, being the third letter, becomes **WAO**: as **رَحِي** "A mill-



“A mill-stone;” رَحْوِيَّ : عَصَا “A staff;” عَصَوِيَّ : &c.  
 And so, also, of a final ALIF being the fourth letter, provided  
 it be original: as حَتَّوِيَّ “Even to;” sometimes  
 حَتَّوِيَّ or even حَتَّوِيَّ. Or a permuted radical: as مَلْهَوِيَّ  
 “Play;” مَرْمَوِيَّ “Throwing;” مَرْمَوِيَّ. Or a  
 servile introduced for the purpose termed اِلْحَاقِي : as اَرَطَوِيَّ  
 “The name of a tree;” اَرَطَوِيَّ : &c. But ALIF, being a  
 mark of the feminine gender, is commonly rejected in this situ-  
 ation: as حَبَلَوِيَّ “Pregnant;” حَبَلَوِيَّ : sometimes, though  
 rarely, حَبَلَوِيَّ. And so, also, if it follow three moveable let-  
 ters: as جَهَنزَوِيَّ “A good travelling camel;” جَهَنزَوِيَّ : &c.  
 Or if it follow four or more letters: as مَرَامِيَّ (Insignificant,)  
 مُصْطَفَوِيَّ “A man’s name;” مُصْطَفَوِيَّ : &c.

#### R U L E N I N T H.

A RADICAL HUMZA, following ALIF servile, is generally re-  
 tained, though sometimes changed into wao: as قَرَّاء “A rea-  
 der;” قَرَّاءِيَّ ; very rarely قَرَّاءَوِيَّ : &c. But being a mark  
 of the feminine gender, the letter HUMZA is generally changed into  
 wao: as حَمْرَاء “Red;” حَمْرَاءَوِيَّ ; but sometimes حَمْرَاءِيَّ  
 according to the authority of ABOO HATIM. The rejection of this  
 HUMZA is anomalous: as جَلُولَاء “The name of a place;”  
 جَلُولَاءَوِيَّ : &c. Permuted HUMZA may be retained or changed  
 into wao: as كِسَاء “A blanket;” كِسَاءَوِيَّ or كِسَاءِيَّ : &c.  
 And so, also, of HUMZA introduced for the purpose termed



عَلْبَانِيُّ "A nerve in the neck;" as عَلْبَانُ : الْحَاقِ  
 &c. HUMZA radical or permuted, following per-  
 muted ALIF, is generally retained : as نَأِي "Pain;"  
 &c. And the exceptions are anomalous : as مَاءُ "Water;"  
 regularly مَائِي : &c.

### R U L E T E N T H.

A FINAL YA, being the third letter, must be changed into wao  
 after KUSRA, and that vowel point becomes FUT-HA. Exam-  
 ple : عَمَوِيُّ ; originally عَمِي "Mentally blind;"  
 And so, also, after YA : as حَيَوِيُّ "Living;"  
 But that letter, being permuted, must be restored to its original  
 form : as طَوِيُّ ; Relative : طَوِيُّ : &c. YA following three  
 letters, may be rejected : as قَاضِي "A judge;" or  
 changed into wao, as قَاضَوِي : the preceding letter being  
 rendered MUFTOON. Every subsequent YA must be rejected : as  
 مُشْتَرِي "A purchaser;" &c.

### R U L E E L E V E N T H.

A FINAL WAO, being the third letter, remains after ZUMMA,  
 which is changed into FUT-HA : as سَرَوَةٌ (Insignificant,)  
 &c. But being the fourth or any subsequent letter, it  
 must be rejected : as عَرَقَوَةٌ "The cross-bar of a bucket;"  
 sometimes, though rarely, عَرَقَوِي : عَرَقَوِي "The  
 hinder part of the head;" &c.

### R U L E T W E L F T H.

YA following servile ALIF, and followed by the doubled YA

of



of the Relative, becomes HUMZA: as سِقَايَةٌ "A measure of wine;" sometimes, though rarely, سِقَاوِي : &c. After permuted ALIF, it may be retained or changed into HUMZA or WAO: as رَاي "Understanding;" رَايِي or رَايِي or رَاوِي : &c.

### RULE THIRTEENTH.

THE letters WAO or YA, following a quiescent letter at the end of a word, generally form the Relative without any change, except the rejection of the feminine TA, if it should happen to occur. Examples: سَاوَةٌ : ظَبِيَّةٌ or ظَبِيٌّ "A deer;" سَاوِي : "The name of a city;" &c. The exceptions are anomalous: as بَدْوِي "A desert;" in which the medial receives FUT-HA. And the rule does not operate, 1st. on words presenting YA MOODGHUM: as حَيٌّ : (See Rule 10th:) and 2d. on ALIF followed by YA: as سِقَايَةٌ : (See the preceding rule.) It should be observed, however, that some Grammarians analogously form رَشَوِي from رَشَوِي : ظَبِيَّةٌ from ظَبَوِي : &c. whereas بَدْوِي from بَدْو without TA, is held to be anomalous by general consent.

### RULE FOURTEENTH.

WORDS of two letters, presenting a LEBN, double that letter in the Relative Noun: as لَوِي : "If;" &c. But if the LEBN be YA, that letter becomes MUFTOOH, and the second YA becomes WAO: as كَيَوِي "When?" كَيِي : فَيَوِي "In;" فَيِي : &c. And if the LEBN be ALIF, the second ALIF becomes HUMZA:



as مَا نَيْ : whence مَا : لا نَيْ "Not;" sometimes مَا هَيْة "The nature of any thing." The word لَا ت "The name of an idol," forms لَا نَيْ; sometimes لَا وِي; or even لَا هِي among those who consider لَا هة as the original form of the noun.

### R U L E F I F T E E N T H.

WORDS of two letters, presenting a final of the sound or healthy class, also double the final letter, unless they are employed as proper names. Examples : كَمْ : whence كَمِي "How many?" كَمِيَة "The quantity, number, or value of any thing;" دَلِيلٌ لِمِي as لِمِيَة or لِمِي "Why?" دَلِيلٌ اِنِي "A proof in which we argue from cause to effect:" opposed to دَلِيلٌ اِنِي "A proof in which we infer the cause from the effect;" the word اِنِي, being formed from اِن "Verily." In proper names, the second letter would not be doubled, as كَمْ ; كَمِي : &c.

### R U L E S I X T E E N T H.

WORDS presenting two letters after rejection, will resume the rejected letter in the Relative, provided, 1st. that the medial shall be originally moveable; 2d. that the rejected letter shall be the final; and 3d, that after rejection, the word shall not exhibit HUMZUTOOL WUSL. Examples : أَخ ; originally أَخُو "A brother;" سَت : سَتٌ : أَخَوِي "The rectum;" سَتِي : &c. So, also, the rejected letter must be resumed in the case of a نَا قِص having lost the primal radical : as شِيَة ; originally وشِيَة "Printing a garment;" Relative وشَوِي : because



because the medial receives FUT-HA, and the final YA is changed into WAO. But the rejected letter will not be resumed, if the final radical, being retained, shall belong to the sound or healthy class: as عِدَّةٌ ; originally وَعْدٌ “A promise;” سَعَةٌ : سَعْدٌ “The rectum;” &c.

### R U L E S E V E N T E E N T H.

WITH the exception of the cases stated in the preceding rule, the resumption of the rejected letter is always optional, but never necessary. Examples: دَمٌ “Blood;” originally دَمُو ; Relative دَمِي or دَمَوِي ; because the word is نَا قِص , having lost the final, not the primal radical: or ابْنٌ “A son;” originally بَنُو ; Relative ابْنِي or بَنَوِي : because ابْنٌ , having lost the final, afterwards assumes HUMZUTOOL WUSL: &c. So, also, we have اسْمٌ “A name;” originally اسْمِي or اسْمَوِي “The rectum;” اسْتٌ : اسْتَوِي or اسْتَهِي “The mouth;” (originally فَمٌ) : فَمِي or فَمَوِي or فَمَهِي : &c.

### R U L E E I G H T E E N T H.

THE medial of a relative in which rejected letters have been restored, necessarily assumes the vowel FUT-HA: as حَرٌ ; originally حَرَحٌ “Pudendum mulieris;” حَرَحِي : &c. Except in the case of words which belong to the class termed مُضَاعَف : as رَبٌّ ; originally رَبِّي “Few;” &c. This is the general opinion, but AKHUSH retains the quiescent mark in all cases: as حَرٌ ; Relative حَرَحِي : &c. The word أُخْتٌ , originally أُخْوَةٌ “A sister,” forms أُخْوِي as بِنْتُ , ori-



ginally <sup>بَنَوَةٌ</sup> “A daughter,” forms <sup>بَنَوِي</sup> by the 16th Rule. Yet Yoonoos retains the feminine TA brought in exchange of a radical letter, and therefore forms <sup>أُخْتِي</sup> ; <sup>بِنْتِي</sup> : &c. So, also, <sup>كَيْت</sup> and <sup>ذَيْت</sup> “Thus and thus,” originally <sup>كَيْة</sup> and <sup>ذَيْة</sup>, form <sup>كَيْتِي</sup> and <sup>ذَيْتِي</sup> according to Yoonoos, and <sup>كَيَوِي</sup> or <sup>ذَيَوِي</sup> in the general opinion. The word <sup>كَلْتَا</sup>, originally <sup>كَلَوِي</sup> “Both,” forms optionally <sup>كَلْتِي</sup> or <sup>كَلَوِي</sup> ; sometimes <sup>كَلْتَاوِي</sup> ; &c.

#### R U L E N I N E T E E N T H.

A PLURAL not employed as a proper name, must be generally restored to the form of the singular : as <sup>كُتُبِي</sup> not <sup>كِتَابِي</sup> “Of or belonging to books ;” &c. But proper names having the form of the plural, retain that form in the relative noun : as <sup>مَدَائِنِي</sup> “The name of a city ;” Relative <sup>مَدَائِنِي</sup> ; opposed to <sup>مَدَائِن</sup> the plural of <sup>مَدِينَة</sup> “A city,” which forms the Relative <sup>مَدِينِي</sup> : &c. It should be observed, however, that anomalous plurals do not resume the form of the singular, and therefore <sup>مَحَاسِن</sup> the plural of <sup>حَسَن</sup> “Beauty,” forms the Relative <sup>مَحَاسِنِي</sup> ; very rarely <sup>حُسْنِي</sup>. So, also, <sup>كِلَاب</sup> the plural of <sup>كَلْب</sup> “A dog,” sometimes forms the Relative <sup>كِلَابِي</sup> ; *first*, because the Measure <sup>فَعَال</sup> is common to the singular as well as to the plural number ; and, *secondly*, because it admits the plural to be formed from it : as <sup>حِمَار</sup> ; Plural <sup>أَحْمَرَة</sup> : <sup>كِلَاب</sup> ; Plural <sup>أَكْلِبَة</sup> : &c.



## R U L E T W E N T I E T H.

COMPOUNDED proper names, not being connected by the relation of the genitive case, form the relative by the rejection of the second component part of the name. Examples: بَعْلَبَدُ "The name of a city;" تَابَطُ شَرَا : بَعْلِي ; خَمْسَةُ عَشَرَ : تَابَطُ ; &c. This is the general opinion, but some Grammarians reject, optionally, either component part of the name: as بَعْلِي or بَكِي : &c. And others retain both parts: as بَعْلَبَكِي ; sometimes, though rarely, بَعْلِي بَكِي by giving the double YA to each. The word كُنْتُ "I was;" forms the Relative كُنْتِي sometimes, though rarely, كُنْتَنِي "An egotist; Or one who employs habitually the word كُنْتُ ; that is to say, talks of himself."

## R U L E T W E N T Y - F I R S T.

COMPOUNDED proper names connected by the relation of the genitive case, generally reject the second component part of the name ; but either part may be rejected: as قَيْسِي or اِمْرَئِي "Of or belonging to اِمْرَأُ الْقَيْسِي." Yet the first component part, being a كُنْيَة or Patronymic name, must be rejected: as اِبْنُ عُمَرَ "Of or belonging to عُمَرُ" &c. And so, also, if it be common to many proper names: as رَسُولِي "Of or belonging to رَسُولُ" &c. Sometimes, too, the relative is formed on فَعْلَمِي by selecting two letters from each of the two component parts of the name: as عَبْقَسِي : عَبْدُ الشَّامِي from عَبْشَمِي from عَبْدُ الْقَيْسِي : &c. Or the first may furnish three letters,



letters, while the second supplies but one letter : as عَبْدٌ رِي from عَبْدٌ اِلْدَا رِي : &c.

### CONCLUSION.

It would be easy to insert many examples of the irregular formation of the relative noun : as ذُو هَرِي "Time;" Relative ذُو هَرِي : "An old man;" رِي "The name of a city;" Relative رَا زِي : &c. but these are omitted for the sake of brevity. The same cause has also induced me to omit many observations of no great importance, which might have been annexed to each of the preceding rules ; and it remains only to notice a species of substantive nouns formed from the primitive by adding a doubled YA followed by the letter TA : as اِنْسَانٌ "A man;" اِنْسَانِيَّةٌ "Humanity;" &c. Such nouns may be formed by analogy, *first*, from all participles active and passive : as خَادِمٌ "A servant;" خَادِمِيَّةٌ "Service ; or The act of serving;" مَخْدُومٌ "Served;" مَخْدُومِيَّةٌ "Service ; or The being served;" in a passive sense : &c. and, *secondly*, from simple attributives of every species : as اَحْمَرٌ "Red;" اَحْمَرِيَّةٌ "Redness;" حَسَنٌ "Beautiful;" حَسَنِيَّةٌ "Beauty;" &c. They are also formed, by the authority of prescription, from many substantive nouns and other words : as رَجُلٌ "A man;" رَجُولِيَّةٌ "Manhood;" طِفْلٌ "A child;" طِفْلُوِيَّةٌ "Childhood;" هُوَ "He ; or It;" هُوِيَّةٌ "Existence ; or It-ism;" &c. And though considered as a species of the relative noun, they are invariably significant of the name of an attribute ; whence it follows, in my apprehension,



apprehension, that they might be assigned to the class of infinitives. The reader is aware that the correlatives of the active participle (Page 296 of this volume,) have been considered, by some Grammarians, as a species of the *مَنْشُوب* or Relative Noun.

## CHAPTER SEVENTEENTH.

الْكَلَامُ فِي الْمَذَكَّرِ وَالْمَوْثِقِ

ON THE GENDERS OF NOUNS.

ALL Arabic nouns are either masculine or feminine, and those are generally masculine which have no termination to mark the feminine. The terminations of the feminine gender are three: namely, the letter *TA*, which is a separable termination: as ضَارِبَةٌ; ضَارِبَةٌ “A beater;” and the two *ALIFs* termed *مَقْصُورَةٌ* or Short: as حَبْلِيَّ “Pregnant;” دُنْيَا “Nearer;” &c. and مَمْدُودَةٌ or Long; in which case, it is represented by *HUMZA* following *ALIF*: as صَحْرَاءُ “A field;” زُفْسَاءُ “A woman having born a child within 40 days;” &c. The two *ALIFs* are not separable, and those attributives in which they occur, have the masculine formed on other Measures: as عَظِيمٌ: كَبِيرٌ “Greater; or Greatest;” Feminine عَظِيمَةٌ: كَبِيرَةٌ “Thirsty;” Feminine حَيْرَانٌ: عَظِيمَةٌ “Perplexed;” Feminine حَيْرَانَةٌ: &c.

### R U L E F I R S T.

THE letter *TA* is applicable, by analogy, 1st. to the feminine gender of all participles, active and passive, to whatever conjuga-



tion they may happen to belong. Examples: ضَارِبٌ “A beater;” مَضْرُوبٌ “Beaten;” مُكْرِمٌ “Favoring; or Favored;” &c. 2d. To the intensive superlative of those participles: as ضَرَّابٌ “A great beater;” ضَرَّابَةٌ “Noble;” حَسَنٌ “Beautiful;” حَسَنَةٌ “Noble;” &c. 4th. To all relative nouns: as بَصْرِيٌّ “Of or belonging to BUSRA;” بَصْرِيَّةٌ “Noble;” &c.

### R U L E S E C O N D.

It is rarely applicable, by the authority of prescription, (not by analogy as maintained at KOOFA,) to certain substantive nouns significant of males among animals, in which case, it forms the female sex. Examples: امْرَأٌ “A man;” امْرَأَةٌ “A woman;” رَجُلٌ “A man;” رَجُلَةٌ “A woman;” غُلَامٌ “A boy;” غُلَامَةٌ “A girl;” اسدٌ “A lion;” اسدَةٌ “A lioness;” &c. It is to be observed, however, that the sexes among animals, in the case of substantive nouns not common to both genders, are usually distinguished by different names.

### R U L E T H I R D.

INANIMATE nouns exhibiting the termination TA, are all feminine: as ظُلْمَةٌ “Darkness;” حِكْمَةٌ “Wisdom;” &c. And that termination may be understood where it is not expressed: as in the case of دَارٌ “A house;” which is held to be feminine by TA understood, because that letter must be assumed in the Diminutive دَوْرَةٌ “&c. RULE



## R U L E F O U R T H.

THE ISMOOT TUFZEEL, formed on the Measure **أَفْعَلُ**, has the feminine formed on **فُعْلَى** : as **أَكْبَرُ** “Greater ; or Greatest;” **أَدْنَى** “Nearer ; or Nearest;” &c. And the simple attributive on **أَفْعَلُ**, forms the Feminine **فُعْلَاءُ** : as **أَسْوَدُ** “Black;” **بَيْضَاءُ** “White;” **أَبْيَضُ** : **حَوْرَاءُ** “Having large fine eyes;” &c.

## R U L E F I F T H.

THE Measure **فَعْلَانُ** regularly forms **فَعْلَانَةٌ** : as **تَدْمَانُ** “Penitent;” **تَدْمَانَةٌ**. But **فَعْلَانُ** without TUNVEEN, forms **فُعْلَى** : as **سَكْرَانُ** “Drunk;” **سَكْرَى** or **فَعْلَاءُ** : as **حَيْرَانُ** “Perplexed;” **حَيْرَاءُ** : &c. The same attributive occasionally admits of either Measure : as **عَطْشَانُ** “Thirsty;” **عَطْشَى** : &c.

## R U L E S I X T H.

INANIMATE nouns ending in either ALIF not radical, must be assigned to the feminine gender : as **بُشْرَى** “Glad tidings;” Measure **فَعْلَاءُ** . In opposition to **مَرْمَى** “Throwing;” Measure **مَفْعَلُ** : **نُحُوءُ** “The howl of a dog or a wolf;” Measure **فُعَالُ** : because the final is radical in either noun.

## R U L E S E V E N T H.

PLURALS, with the exception of the masculine form of the perfect plural, are universally treated as nouns of the feminine gender : as **أَقْوَالُ** “Correct observations;” &c. And, in op-  
position



position to all other nouns, the numerals, from THREE up to NINE, form the masculine by the assumption of TA, and the feminine by the rejection of that letter : as *أَرْبَعَةُ رِجَالٍ* “Four men;” *أَرْبَعُ نِسَاءٍ* “Four women;” &c.

#### R U L E E I G H T H.

THE names of Places, Countries, Cities, &c. are universally common to both genders, but the feminine gender will be generally preferred in the case of all those nouns which end in TA, or in either ALIF servile. Examples: *الْبُصْرَةُ* “BUSRA;” *الصِّينُ* “CHINA;” &c. It is almost unnecessary to state that the genders of animals are determined by nature, without regard to the termination at all : as *طَلْحَةُ* “A man’s name,” which is masculine: *زَيْنَبُ* “A woman’s name,” which is feminine: &c.

#### R U L E N I N T H.

THE letters of the Alphabet are common to both genders; and so, also, are the names of particles : as *فِي* “In;” &c. Generic plurals, distinguished from the singular number only by the presence or absence of TA, are also common to both genders: as *بَنَاتٌ مَخْضَبٌ* or *بَنَاتٌ مَخْضَبَةٌ* “Fingers tinged with a species of red dye;” &c.

#### R E M A R K S.

BESIDES being a mark of the feminine gender, the letter TA is applicable to many purposes of speech, some of which I shall notice here: namely, 1st. It serves to restrict to unity a generic name :



name: as <sup>ذُرَّةٌ</sup> “Pearl;” <sup>ذُرَّةٌ</sup> “One pearl:” <sup>ضَرْبٌ</sup> “Beating;” <sup>ضَرْبَةٌ</sup> “One blow:” &c. 2d. To convert the individual into the species, though this is of rare occurrence in the Language: as <sup>كَمٌّ</sup> “One mushroom;” <sup>كُمًّا</sup> “Mushroom;” &c. 3d. To form the plural from the singular number: as <sup>بَغَالٌ</sup> “A mule driver;” <sup>بَغَالَةٌ</sup> “Mule drivers;” &c. and of this nature is the phrase <sup>رِجَالٌ بَصْرِيَّةٌ</sup> “Men of BUSRA;” as opposed to <sup>رَجُلٌ بَصْرِيٌّ</sup> “A man of BUSRA;” &c. 4th. To supply the omission of a substantive noun: as <sup>نَبِيْحَةٌ</sup> for <sup>شَاةٌ نَبِيْحَةٌ</sup> “A scarified goat;” &c. 5th. To augment the superlative sense of a noun, in which case it still continues to be applicable to males: as <sup>عَلَّامٌ</sup> “Very learned;” <sup>عَلَّامَةٌ</sup> “Most exceedingly learned:” &c. Of the two ALIFS, I have nothing to remark, except, that whether servile or not, the long may be changed into the short ALIF when the measure of a verse shall happen to require it: as <sup>مِرَاةٌ</sup> for <sup>مِرَا</sup> “Strife, or Contention;” &c. And, on the contrary, the change of the short into the long ALIF, though held admissible in KOOFA, has been condemned by the schools of BUSRA.

### CONCLUSION.

MANY attributives exhibiting the terminations of the feminine gender, are nevertheless accurately applicable to males: as <sup>لَوْمَةٌ</sup> “A great reproacher;” &c. And so, also, many attributives not exhibiting those terminations, may yet be accurately applied to females: as <sup>اِمْرَاةٌ مُّحِبٌّ وَعَاشِقٌ لِزَوْجِهَا</sup> “A



woman fond of her husband;" &c. There are, too, a considerable number of substantive nouns irregularly feminine; and a good many more, irregularly common to both genders. Of these I submit to the inspection of the reader, all that I have been able to discover in the Language; but the Dictionary probably contains many more.

### ALPHABETICAL TABLE OF NOUNS IRREGULARLY FEMININE.

[The words marked with an Asterisk in this table, though generally held to be feminine, are common to both genders, according to the Kāmoos.]

|                                    |          |    |                             |            |    |                         |           |    |
|------------------------------------|----------|----|-----------------------------|------------|----|-------------------------|-----------|----|
| The west wind.                     | نَبْرٌ   | 21 | A fox.                      | ثَعْلَبٌ   | 11 | The name of a mountain. | أَجَا*    | 1  |
| Armour.                            | دِرْعٌ*  | 22 | Hell.                       | جَحِيمٌ    | 12 | The ear.                | أُذُنٌ    | 2  |
| A bucket.                          | دَنُو*   | 23 | The south wind.             | جَنُوبٌ    | 13 | Land.                   | أَرْضٌ    | 3  |
| Armour.                            | دِرَاعٌ* | 24 | Hell.                       | جَهَنَّمَ  | 14 | A hare.                 | أَرْنَبٌ  | 4  |
| The sun.                           | نُكَّاءٌ | 25 | Fighting.                   | حَرْبٌ*    | 15 | The rectum.             | إِسْتٌ    | 5  |
| A bucket.                          | دَنُوبٌ  | 26 | Hot winds blowing at night. | حَرُورٌ    | 16 | A snake.                | أَنْعَى   | 6  |
| Any number of camels from 3 to 10. | دَوْدٌ   | 27 | A hyena.                    | حَصَا جِرْ | 17 | Vapour.                 | أَلٌ*     | 7  |
| Gold.                              | نَهَبٌ*  | 28 | Wine.                       | خَمْرٌ*    | 18 | A well.                 | بَيْزْرٌ  | 8  |
| The foot.                          | رِجْلٌ   | 29 | The little finger.          | خِنْصِرٌ   | 19 | The third finger.       | بِنْصِرٌ  | 9  |
| A mill-stone.                      | رَحَى    | 30 | A house.                    | دَارٌ*     | 20 | A dragon.               | ثُعْبَانٌ | 10 |



|                                 |               |    |                          |              |    |                                     |             |    |
|---------------------------------|---------------|----|--------------------------|--------------|----|-------------------------------------|-------------|----|
| A boat.                         | فُلْكُ *      | 59 | The morn-<br>ing breeze. | صَبَا        | 45 | A well.                             | رَكِي       | 31 |
| The west<br>wind.               | قَبُولُ       | 60 | A hyena.                 | ضَبْعُ       | 46 | The soul.                           | رُوح *      | 32 |
| A step.                         | قَدَمُ        | 61 | White<br>honey.          | ضَرْب *      | 47 | The wind.                           | رِيحُ       | 33 |
| A well.                         | قَلِيب *      | 62 | A rib.                   | ضِلْعُ       | 48 | The joints<br>of the wrist,<br>&c.  | زَنْدُ      | 34 |
| A bow.                          | قَوْس *       | 63 | An idol.                 | طَاغُوتُ     | 49 | The rectum.                         | سِنَّةُ     | 35 |
| A large cup.                    | كَأْسُ        | 64 | Prosody.                 | عَرُوضُ      | 50 | A pair of<br>trousers.              | سَرَاوِيل * | 36 |
| The liver.                      | كَبِد *       | 65 | A staff.                 | عَصَا        | 51 | Hell.                               | سَعِيرُ     | 37 |
| The shoul-<br>der.              | كَتِفُ        | 66 | The arm.                 | عَضْدُ       | 52 | Hell.                               | سَقَرُ      | 38 |
| The sto-<br>mach of a<br>sheep. | كَرْشُ        | 67 | A spider.                | عَنْكَبُوت * | 53 | Hot winds<br>blowing in<br>the day. | سَهْوَمُ    | 39 |
| The palm<br>of the hand.        | كَفُ          | 68 | The eye.                 | عَيْنُ       | 54 | The teeth.                          | سِنِينَ     | 40 |
| Flame, or<br>Hell.              | لَظَى         | 69 | A demon.                 | غُولُ        | 55 | The leg.                            | سَاقُ       | 41 |
| Salt.                           | مِلْح *       | 70 | An ax.                   | فَأْسُ       | 56 | Death.                              | شَعُوبُ     | 42 |
| A water<br>wheel.               | مَنْجَنُونُ   | 71 | The thigh.               | فَخِذُ       | 57 | The north<br>wind.                  | شَمَالُ     | 43 |
| A large<br>sling.               | مَنْجَنِيْق * | 72 | Paradise.                | فِرْدَوْس *  | 58 | The sun.                            | شَمْسُ      | 44 |



|                   |          |         |                          |           |      |          |            |    |
|-------------------|----------|---------|--------------------------|-----------|------|----------|------------|----|
| The soul.         | نَفْسٌ   | 77      | The morn-<br>ing breeze. | نَسِيمٌ   | 75   | A razor. | مَوْسِيٌّ* | 73 |
| The hip-<br>bone. | وَرَكٌ   | 78      | A shoe.                  | نَعْلٌ    | 76   | Fire.    | نَارٌ*     | 74 |
|                   | An oath. | يَمِينٌ | 80                       | The hand. | يَدٌ | 79       |            |    |

**ALPHABETICAL TABLE OF NOUNS IRREGULARLY COM-  
MON TO BOTH GENDERS.**

|                                                                   |         |    |                         |           |    |                                         |           |    |
|-------------------------------------------------------------------|---------|----|-------------------------|-----------|----|-----------------------------------------|-----------|----|
| Barley.                                                           | شَعِيرٌ | 21 | The womb.               | رَحِمٌ    | 11 | The thumb.                              | إِثْمَامٌ | 1  |
| A measure<br>of quantity.                                         | صَاعٌ   | 22 | A road.                 | سَبِيلٌ   | 12 | Trousers,<br>or drawers.                | إِزَارٌ   | 2  |
| A road.                                                           | صِرَاطٌ | 23 | Travelling<br>at night. | سُرَى     | 13 | A finger.                               | إِصْبَعٌ  | 3  |
| Goodness,<br>or virtue.                                           | صَلَاحٌ | 24 | A knife.                | سِكِّينٌ  | 14 | Mankind.                                | بَشَرٌ    | 4  |
| The side of<br>the neck.                                          | صَلِيفٌ | 25 | Armour.                 | سِلَاحٌ   | 15 | The breast,<br>or nipple of<br>a woman. | ثَدْيٌ    | 5  |
| The middle<br>hour be-<br>tween sun-<br>rise and the<br>meridian. | ضَحَى   | 26 | Dominion.               | سُلْطَانٌ | 16 | A locust.                               | جَرَادٌ   | 6  |
| A road.                                                           | طَرِيقٌ | 27 | Peace.                  | سَلَامٌ   | 17 | A wing.                                 | جَنَاحٌ   | 7  |
| The hinder<br>part of any<br>thing.                               | عَجْزٌ  | 28 | A ladder.               | سَلَمٌ    | 18 | A state or<br>condition.                | حَالٌ     | 8  |
| A bridal<br>feast.                                                | عَرَسٌ  | 29 | The heavens.            | سَمَاءٌ   | 19 | A shop.                                 | حَانُوتٌ  | 9  |
| Honey.                                                            | عَسَلٌ  | 30 | A market.               | سُوقٌ     | 20 | A young<br>hare.                        | خَرْنَبٌ  | 10 |



|                                       |        |    |                                   |         |    |             |          |    |
|---------------------------------------|--------|----|-----------------------------------|---------|----|-------------|----------|----|
| The night.<br>(rarely fe-<br>minine.) | لَيْلٌ | 41 | A stone for<br>pounding<br>drugs. | فَهْرٌ  | 36 | An eagle.   | عُقَابٌ  | 31 |
| Musk.                                 | مِسْكٌ | 42 | A kettle.                         | قِدْرٌ  | 37 | The heel.   | عَقِبٌ   | 32 |
| The intes-<br>tines.                  | مِعَى  | 43 | The back<br>of the neck.          | قَفَا   | 38 | A scorpion. | عَقْرَبٌ | 33 |
| A honey<br>bee.                       | نَحْلٌ | 44 | The feet of<br>sheep ; &c.        | كِرَاعٌ | 39 | The neck.   | عُنُقٌ   | 34 |
| A date tree.                          | نَخْلٌ | 45 | The tongue.                       | لِسَانٌ | 40 | A horse.    | فَرَسٌ   | 35 |

## CHAPTER EIGHTEENTH.

## SECTION FIRST.

الْكَلامُ فِي التَّوْقِفِ

## ON PUNCTUATION.

THE word **تَوَقَّفَ** signifies "To stop," whether in an active or a neuter sense ; and, as a term of Grammar, it may be said to indicate a pause in a sentence, marked by certain specific changes applicable to the word PAUSED ON, which is commonly termed **مَوْتَوَقَّفٌ عَلَيْهِ**. Thus if I say **جَاءَنِي زَيْدٌ** "ZYDE came to me," we have a complete sentence which must be followed by a pause of the voice ; but there is no **WUKF**, because the word **زَيْدٌ** has suffered no alteration by which that pause can be determined. But it is optional to substitute **جَاءَنِي زَيْدٌ** for **جَاءَنِي زَيْدٌ** ; depriving the noun ZYDE of the double vowel point, for the express purpose of marking the pause ; and this deprivation furnishes an example of what is meant by the term



WUKF, that term being rarely applied, except as significant of such alterations, the nature of which it is the object of this section to explain.

IN poetry, the rules of WUKF are very commonly of necessary application: as *وَقَعَ الشَّوَاتِبُ شَيْبَ* “My grey hairs are to be traced to the calamities which I have endured;” *وَالِدٌ هَرَبًا لِلنَّاسِ قَلْبٌ* “And truly man is subject to the caprices of fortune;” &c. For if we read *شَيْبٌ* for *شَيْبٌ*; and *قَلْبٌ* for *قَلْبٌ*; it is obvious that the measure of the verse will be wholly destroyed. So, also, the rules of WUKF are very commonly and elegantly applied to measured prose: as *قُلْتُ لَكَ مَا أَغْزَرَوْكَ* “I said to him, how abundant is the rain (or fertility) of your genius!” *فَقَالَ وَالشَّرْطُ أَمْلَكَ* “To which he replied, it is incumbent on men to perform their engagements;” &c. For though it would be no error to substitute *وَبَلَكَ* for *وَبَلَكَ*, and *أَمْلَكَ* for *أَمْلَكَ*, yet there is no doubt that the two latter are preferable, and that the Language is indebted for much harmony and variety of cadence, to the judicious application of the rules of WUKF, occasionally restrained or permitted to operate, according to the taste of a skilful reader. In conversation, too, the rules of WUKF are optionally and very commonly observed by the Arabs, apparently with a view to the advantages of brevity, by rejecting terminations, the utterance of which is not necessary to prevent obscurity. The Arabs have treated the rules of WUKF at considerable



derable length; but many of their observations are remarkably trivial, and the following are the only rules which I think it necessary or useful to submit to the reader.

### R U L E F I R S T.

NOUNS ending in the termination ة of the feminine gender, change that letter into ها quiescent, through all the cases: as قَائِمَةٌ for قَائِمَةٌ “A man’s name;” قَائِمَةٌ for قَائِمَةٌ “Standing;” &c. Thus we say, هَذِهِ امْرَأَةٌ قَائِمَةٌ “This is a woman standing;” رَأَيْتُ امْرَأَةً قَائِمَةً “I saw a woman standing;” مَرَرْتُ بِامْرَأَةٍ قَائِمَةٍ “I passed by a woman standing;” &c. It is to be observed, however, that the letter ت of the words أُخْتُ “A sister,” بِنْتُ “A daughter,” &c. supplies the place of the rejected final, and is not therefore considered as a mark of the feminine gender. These words, in a state of WUKF, form أُخْتُ or بِنْتُ, for أُخْتُ; and أُخْتًا or بِنْتًا with ALIF, for أُخْتًا or بِنْتًا with TUNVEEN.

### R U L E S E C O N D.

NOUNS not feminine by the termination ت, reject a final vowel point, whether double or single; except only in the objective case, where TUNVEEN is necessarily changed into ALIF. Thus زَيْدٌ becomes زَيْدٌ as هَذَا زَيْدٌ; &c. And رَأَيْتُ زَيْدًا becomes رَأَيْتُ زَيْدًا; &c. So, also, we say رَأَيْتُ الْقَمَرَ “I saw the moon;” طَلَعَ الْقَمَرُ “The moon rose;” أَقْسَمُ بِالْقَمَرِ “I swear by the moon;” because there is here no TUNVEEN, whence it happens that ALIF is not assumed in the objective case.

RULE



## R U L E T H I R D.

IN a state of WUKF, verbs ending in a moveable letter generally lose the last vowel point: as زَيْدٌ ضَرَبَ “ZYDE beat: &c. But the letter NOON KUFEEFA must be rejected in favor of ALIF if it follow FUT-HA: as اِضْرِبْ for اِضْرِبَنَّ “Do thou certainly beat;” And in favor of WAO after ZUMMA: as اِضْرِبُوا for اِضْرِبُوا; or YA after KUSRA: as اِضْرِبِي for اِضْرِبِي: &c.

## R U L E F O U R T H.

A vowel point applicable to the letter HUMZA, may be accurately transferred to the preceding letter: as هَذَا الْخَبْرُ “This is the thing concealed;” مَرَرْتُ بِالْخَبِيءِ; رَأَيْتُ الْخَبَاءَ; &c. the word being originally خَبٌّ. And so, also, in the case of any other letter; provided, *first*, that the transferred vowel point shall not be FUT-HA; *secondly*, that the preceding letter shall be a quiescent of the sound or healthy class; *thirdly*, that it shall not be MOODGHUM; and, *finally*, that the operation shall not give birth to an ugly measure: as فَعَلٌ for example, which is not recognised in the Language at all. Thus we say هَذَا بَكْرٌ; originally بَكْرٌ: or مَرَرْتُ بِبَكْرٍ; originally بَكْرٍ: &c. But we cannot say هَذَا حَبْرٌ for رَأَيْتُ حَبْرًا; nor can we say هَذَا حَبْرٌ “This is ink;” because حَبْرٌ gives the Measure فَعَلٌ which is inadmissible.

## R U L E F I F T H.

WHETHER in a state of WUKF or not, the letter هَا, termed سَكْتَةٌ or SILENT, is necessarily added to words presenting but one letter,



letter, after having suffered the rejection of all the rest: as رَ for رِ “See thou;” قِ for قَ “Preserve thou;” &c. So, also, it is necessarily added (in the absence of ALIF,) to the Interrogative مَا What? when following a noun by which it is governed in the genitive case: as مِثْلُ مِمَّا أَنْتَ “What like are you?” &c. Whereas the insertion of هَا is optional only, but not necessary, if that word follow a preposition: as عَلَا مِمَّا or عَلَى مِمَّا On what? بِمِمَّا or بِمِ By what? &c. It is also optional, after certain pronouns conjunctive or disjunctive: as غُلَامِيَّ for هُوَ He, or It; هِيَ for هِيَ She, or It; غُلَامِيَّ for غُلَامِي “My slave;” نَصَرَ نِيَّ for نَصَرَ نِيَّ “He assisted me;” &c.

### CONCLUSION.

I SHALL only further remark that the pronoun لِي of the second person singular feminine, is sometimes changed into SHEEN, whether in a state of WUKF or not: as مَا حَالُكِ for مَا حَالُكَ “What is your condition?” and thus MUJNOON, addressing a fawn, and speaking of his mistress, has the following lines: عَيْنَاكِ عَيْنَاكِ وَجِيدُكِ جِيدُكِهَا “Your eyes and your neck resemble hers;” سَوَى أَنْ عَظْمَ السَّاقِ مِنْ مِشْرِ رَقِيقِ “But the bone of her leg is more slender than yours.” Perhaps, indeed, there are no changes incident to words in a state of وَتْف, which may not be occasionally observed to occur, also, in a state of وَصْل; that is to say, where there is no pause in the sentence at all. I omit, among other things equally



trivial, an account of what is termed *اِسْكَانٌ مُّقَارِنٌ بِرَوْمٍ*, where the vowel point originally applicable to the letter rendered quiescent, is indistinctly uttered, not wholly suppressed: and *اِسْكَانٌ مُّقَارِنٌ بِاِشْمَاعٍ*, where, though the vowel ZUMMA is not uttered, the lips are closed, as if in the act of pronouncing that vowel point.

## SECTION SECOND.

اَلْتِقَاءُ اَللسَّانَيْنِ

### THE JUNCTION OF TWO QUIESCENT LETTERS.

#### R U L E F I R S T.

Two following quiescent letters may accurately occur in a state of WUKF: as *قَالَ زَيْدٌ* for *قَالَ زَيْدٌ* “ZYDE said;” &c. So, also, we may have a LEEN followed by a letter doubled under the sign TUSHDEED: as *تَمَوَّدَ دَوَابٌّ* “Cattle;” “It was stretched or extended;” *خَوَيْصَةٌ* the diminutive of *خَاصَةٌ* “Particular;” &c. The word *دَوَابٌّ* (and so of other similar examples,) becomes *دَوَابَّ* in a state of WUKF, and thus presents three following quiescent letters; namely, the letter ALIF and the double BA. In the cases not comprised under this rule, the occurrence of two following quiescent letters requires the treatment about to be specified.

#### R U L E S E C O N D.

THE first letter must be generally rejected, if it shall happen to be MUDDA preceding a letter not doubled under the sign TUSHDEED. Examples: *خَفْ* “Fear thou;” *بِعْ* “Sell thou;”



أَكُونُ ; اَبِيعَ ; اِخَوْفُ originally “Be thou ;” كُنْ

Yet if the second letter shall happen to belong to another word, the rejection takes place in utterance only ; but not in writing :

تَغْزُوا الْجَيْشَ “You fear the tribe ;” تَخْشَى الْقَوْمَ as

“You fight the army ;” تَرْمِي الْهَدَفَ “You shoot arrows at the

butt ;” pronounced تَغْزُ لْجَيْشَ ; تَرْمِيْ هَدَفَ ; تَخْشَلَقَوْمَ

&c. The corroborative Noon termed KHUFEEFA or LIGHT, is

also rejected, when followed by another quiescent letter : as

لَا تُهَيِّنُ الْفَقِيرَ originally لَا تُهَيِّنَنَّ “Do not despise the

poor ;” &c.

### R U L E T H I R D.

If the first quiescent shall neither be MUDDA nor the corrobo-

rative Noon, it must receive a vowel point : as اِخْشَوْا اللَّهَ

“Fear God ;” (originally اِخْشَوْا the masculine plural ;)

اِخْشَى اللَّهَ “Fear God ;” (originally اِخْشَى the feminine

singular ;) &c. Yet the vowel point is sometimes given to the

second quiescent letter : as اِنْطَلَقْ for اِنْطَلِقْ ; originally

اِنْطَلِقْ “Go thou ;” &c. The question, what vowel point is to be

given to one of two letters previously quiescent ? is determined by

the adage اَلْسا كُنْ اِنَّ اَحَرَكَ حَرَكَ بِاَلْكَسْرِ “A quiescent

letter to be rendered moveable, must receive the vowel KUSRA ;”

but though the fact is very generally true, there are, nevertheless,

some exceptions which form the subject of the following rules.

### R U L E F O U R T H.

THE first quiescent being the letter MEEM following ZUMMA as a

mark



mark of the plural number, whether in disjunctive pronouns, or in the pronominal terminations applicable to verbs, must receive the vowel ZUMMA: as أَنْتُمْ "You;" أَنْتُمْ الْفُقَرَاءُ "You are poor;" جِئْتُمْ "They are virtuous:" هُمْ الصَّالِحُونَ "They;" هُمْ ضَرَبْتَكُمْ "You came to-day;" جِئْتُمْ الْيَوْمَ "You came;" ضَرَبْتُكَ الْيَوْمَ "I beat you yesterday:" &c. N. B. WAO is understood, though not expressed in these pronouns: as أَنْتَ "Thou;" Dual أَنْتُمَا; Plural أَنْتُمْ; originally أَنْتُمُو: and so, also, of all the rest.

#### R U L E F I F T H.

THE first quiescent may optionally receive ZUMMA or KUSRA, when the second quiescent is followed, in the same word, by ZUMMA inherent, not accidental. Example: قَالَتْ أَخْرِجْ "She said, Go out." For though the two quiescents, namely تَا and خَا, are in different words, yet the second quiescent, namely خَا, is followed by ZUMMA in the same word. So, also, they say اُغْزُوْنِي (originally اُغْزُوْنِي) "Fight thou," in the feminine singular;) because ZUMMA is understood, though not expressed after GHAIN. Yet KUSRA necessarily supercedes ZUMMA in قَالَتْ اِرْمُوْا; (originally اِرْمِيُوْا) because ZUMMA is accidental, not inherent or essential to MEEM; having previously belonged to the letter YA. So, also, they say اِنْ اِلْحَكْمِ اِلَّا لِلّٰهِ "Authority belongs to God alone;" not اِنْ اِلْحَكْمِ; because the LAM of اِنْ, which is the second quiescent, is followed by ZUMMA, not in the same, but in another word, namely the word اِلْحَكْمِ. The first quiescent is

the



the letter Noon of the negative **أَنْ**. ZUMMA is preferred to KUSRA, (though both are accurate,) in **أَخْشَوْا اللَّهَ**; because WAO follows FUT-HA as a mark of the plural number.

### R U L E S I X T H.

THE letter Noon of the word **مِنْ**, followed by the definitive **الْ**, necessarily receives the vowel FUT-HA: as **مِنْ الْقَوْمِ** “From the tribe;” **مِنْ الْآنَ** “From this time;” sometimes contracted into **مِلَّانٍ**; &c. So, also, in verbs of the class termed **مَضَاعِفَ**, followed by the feminine pronoun **هَا**, as **رُدَّهَا** “Repel her;” &c. But the same verbs, followed by **هُ**, require ZUMMA: as **رُدَّهُ** “Repel him.” And followed by another quiescent letter, the vowel KUSRA must be applied: as **رُدَّ الْقَوْمَ** “Repel the tribe.” In all other cases, FUT-HA and KUSRA are optionally applicable to such verbs: as **فِرَّ يَا زَيْدٌ** “Flee O ZYDE.” And ZUMMA also, if the aorist be MUZMOOM in the medial: as **مَدَّ** “Prolong thou;” &c.

### SECTION THIRD.

**إِلَّا مَالَةً**

### THE RULES OF IMALA.

THE word **إِمَالَةً** literally signifies “The causing of one thing to incline to another;” and, in its technical sense, it means “The giving to FUT-HA a sound approaching to that of KUSRA;” in consequence of which, a subsequent ALIF acquires a sound approaching to that of YA: as **كِتَابٌ** KITABOON A BOOK, optionally uttered as if it were written **كِتَيْبٌ** KITEBOON; &c.



## R U L E F I R S T.

IMALA is generally optional in the case of all words presenting the letter ALIF followed by the vowel KUSRA لَا زِم or INHERENT: as عَلِيمٌ for عَالِمٌ “Learned;” نَزِيلٌ for نَزَالٌ “Alight thou;” &c. But if the vowel KUSRA be عَارِض or ACCIDENTAL, it must be applicable to the letter RA, otherwise IMALA is inadmissible: as مِّنْ دَارٍ for مِّنْ دِيرٍ “From a house;” in which KUSRA is accidentally applicable to RA, being merely a mark of the relative case.

## R U L E S E C O N D.

IMALA is generally optional in the case of all words presenting KUSRA followed by ALIF, not directly, but after the intervention of one letter: as كِتَابٌ for كِتَيْبٌ “A book;” &c. Or of two letters, the first being quiescent: as وَجَدَانٌ for وَجْدَيْنٌ “Finding;” &c. So, also, of ALIF brought in exchange for YA: as سَيْلٌ for سَالٌ; originally سَيْلٌ; “It flowed;” &c. Or in exchange for WAU moveable by the vowel KUSRA: as كَادٌ for كَيْدٌ; originally كَوَدٌ; “He was near doing so and so;” &c.

## R U L E T H I R D.

IMALA is optionally applicable to ALIF directly following YA: as سَيْلٌ for سِيَالٌ “The name of a place;” &c. And so, also, though one letter intervene between them: as شَيْبَيْنٌ for حَيَوَانٌ “The name of either of two tribes;” حَيَوَانٌ for حَيَوَيْنٌ “An animal;” &c. Or two letters, the second being هَا following FUT-HA: as بَيْنَهُمَا for بَيْنَهُنَّ “Between them;” رَأَيْتُ يَدَهَا for رَأَيْتُ يَدَهَا “I saw her hand;” &c.

RULE



## R U L E F O U R T H.

IMALA is optionally applicable to the letter ALIF occurring in one form of inflexion, when that letter is changed into YA MUFTOON in any other inflexion of the same word. Examples:  $\text{دَ عَا}$  for  $\text{دَ عَى}$  "He claimed;" because  $\text{دَ عَا}$  becomes  $\text{دَ عَى}$  in the passive voice:  $\text{حَبْلَى}$  for  $\text{حَبْلَى}$  "Pregnant;" because  $\text{حَبْلَى}$  becomes  $\text{حَبْلَيَات}$  in the plural number.

## R U L E F I F T H.

ONE IMALA having taken place according to rule, becomes occasionally the cause of another IMALA in the same word. Thus:  $\text{كِتَاب}$  becomes  $\text{كِتَيْب}$  by rule 2d; and  $\text{كِتَابَا}$  (the accusative case in a state of WUKF,) may optionally become  $\text{كِتَيْبَى}$ ; the first IMALA being the cause of the second.

مَوَانِعُ الْأَمَانَةِ

## OBSTACLES TO THE RULES OF IMALA.

## R U L E F I R S T.

THE letter ALIF, occurring on either side of RA not moveable by the vowel KUSRA, is not generally subject to the rules of IMALA: as  $\text{رَاحِم}$  (not  $\text{رَاحِم}$ ) "Shewing mercy;"  $\text{كَرَام}$  "Generous men;"  $\text{حِمَار}$  "An ass;" &c. Yet RA followed by ALIF, does not, in this case, prevent IMALA; *first*, if ALIF were originally wao MUKSOOR: as  $\text{رَاح}$  for  $\text{رَاح}$ ; originally  $\text{رَوَاح}$ ; "He was pleased:" *secondly*, if it were YA: as  $\text{رَاح}$  for  $\text{رَاح}$ ; originally  $\text{رَاح}$ ; "He prevailed:" and, *finally*, if it become YA in any other inflexion of the same word: as  $\text{سَرَى}$  for  $\text{سَرَى}$  "He travelled by night;" because the form of the passive is  $\text{سَرَى}$ : &c.

RULE



## R U L E S E C O N D.

THE letters termed مُسْتَعْلِيَّة, namely خاء, غَيْن, and ضاد, prevent IMALA, *first*, if they occur on either side of ALIF: as خَا لَدٌ (not خَيْلَدٌ) “A man’s name;” غَا لِبٌ “Prevailing;” بَا خِلٌ “Covetous;” شَا غِلٌ “Giving occupation;” &c. *Secondly*, if they follow ALIF after the intervention of one, or even of two letters: as سَا لِحٌ “A species of snake;” مَنَا فِخٌ the plural of مَنَفَاخٌ “A black smith’s bellows;” &c. And, *finally*, if followed by ALIF, provided they are moveable, and only one letter intervenes between them: as صَلَا حٌ “Rectitude;” غَلَا مٌ “A boy;” &c. Yet these letters cannot prevent IMALA in طَابَ : خَوْفٌ “He feared;” originally طَابَ : طَيْبٌ “It was pleasant;” originally صَفَا : “It was pure;” Passive صُفِيَ : just as IMALA is not prevented in رَا حٌ &c. as already stated in the preceding rule. So, also, ALIF, directly followed by RA MUKSOOR, admits IMALA, notwithstanding the occurrence of a preceding مُسْتَعْلِيَّة as خَارِجٌ for خَارِجٌ مُسْتَعْلِيَّة as خَارِجٌ “Going out;” &c.

## R U L E T H I R D.

THE particles لَكِنَّ, حَتَّى, لَا, يَا, بَلَى, YES, OR, NOT, EVEN TO, BUT, admit IMALA: as لَيْكِنَّ, حَتَّى, لِي, يِى, بَلَى. And so, also, we have ذَا for ذِي THAT; مَتَى for مَتَى WHEN; اَنْى for اَنْى WHENCE; ضَرَبْنَا for ضَرَبْنِي “He beat us;” ضَرَبَهَا for ضَرَبَهَا “He beat her;” &c. And تِي, تِي, تِي for تَا, تَا, تَا; &c. through all the letters of the Alphabet

ending



ending in ALIF, though some of them exhibit a مَانِع or "Obstacle:" as طَا or طِي ; ظَا or ظِي ; &c. With these exceptions, indeclinable words are not generally subject to the rules of IMALA.

## SECTION FOURTH.

اَتَكَلَّمُ فِي الْاَبْدَالِ

### ON THE PERMUTATION OF CERTAIN LETTERS.

THE letters termed HOOROOFOOL IBDAL, because they are subject to occasional permutation, are fourteen: namely هَمْزَةٌ طَاءُ صَادُ زَا دَالُ جِيمُ تَاءُ يَاءُ وَاوُ اَلِفُ هَاءُ نُونُ مِيمُ لَامُ comprised in the phrase "I assisted him on the day when he was attacked by the tribe زُطَّ;" an Arabic corruption of جُتَّ which is the name of a tribe in HINDOOSTAN. Those who have learnt the rules of permutation, coalescence, and rejection, are aware of the most important changes of letters, which are observed to occur in the Arabic Language; but there are some permutations to which those rules are not applicable, and these, therefore, I am now to detail.

### R U L E F I R S T.

IN the case of two following homogeneous letters, the second, being quiescent, is pretty commonly changed into YA; not by analogy, but by the authority of usage. Examples: اَيْتَمَمْتُ for اِيْتَمَمْتُ "I obeyed such a one;" or more literally, "accepted of him as my IMAM;" اَمَلْتُ الْكِتَابَ for اَمَلَيْتُ الْكِتَابَ "I wrote



“I wrote the letter;” &c. It is to be observed, however, that <sup>اُمْلَا</sup> though synonymous with <sup>اُمْلَا</sup> “Writing a letter,” is verbally unconnected with it, according to the opinion of certain Grammarians.

### R U L E S E C O N D.

In the case of three following homogeneous letters, the third is pretty commonly changed into *ya*, provided the first and second shall coalesce together under the sign *TUSHDEED*. Examples:

<sup>اُمْلَا</sup> <sup>اُمْلَا</sup> <sup>اُمْلَا</sup> for <sup>اُمْلَا</sup> “I cut my nails;”

<sup>اُمْلَا</sup> <sup>اُمْلَا</sup> <sup>اُمْلَا</sup> for <sup>اُمْلَا</sup> “The hawk descended from the air;” &c. In the case of substantive nouns, (not infinitives,) formed on the Measure <sup>اُمْلَا</sup>, the first of two homogeneous letters is also pretty commonly changed into *ya*. Exam-

ples: <sup>اُمْلَا</sup> “A deenar;” <sup>اُمْلَا</sup> “A carat;” originally <sup>اُمْلَا</sup>; Plural <sup>اُمْلَا</sup>; <sup>اُمْلَا</sup> “A deenar;” originally <sup>اُمْلَا</sup>; Plural <sup>اُمْلَا</sup>; &c.

### R U L E T H I R D.

A QUIESCENT <sup>اُمْلَا</sup> or <sup>اُمْلَا</sup> followed by <sup>اُمْلَا</sup>, may be analogously changed into <sup>اُمْلَا</sup>. Examples: <sup>اُمْلَا</sup> for

<sup>اُمْلَا</sup> “He loosens his garment, or lets it hang down;” <sup>اُمْلَا</sup>

for <sup>اُمْلَا</sup> “He speaks truth;” &c. The same per-

mutation is analogously applicable to *SEEN*, following *JEEM*, or

followed by *RA*: as <sup>اُمْلَا</sup> for <sup>اُمْلَا</sup> “I went about

in search of any thing;” Infinitive <sup>اُمْلَا</sup> “To search;”

<sup>اُمْلَا</sup> for <sup>اُمْلَا</sup> “A road;” &c.



## R U L E F O U R T H.

THE letter SEEN, followed by طَاء غَيْن خَاء or قَاف may be analogously changed into صَاد. Examples: صَخْرَ مِنْهُ for سَخَرَ مِنْهُ "He ridiculed him;" صَعْبٌ for سَعْبٌ "Hunger;" صَقْرٌ for سَقْرٌ "Hell;" &c. بَصَاطَةٌ for بَسَاطَةٌ "Amplitude;"

And though another letter may intervene between them, the same permutation is observed to occur: as صَلَخَ الشَّاةَ for سَلَخَ الشَّاةَ "He skinned the goat;" صِرَاطٌ for سِرَاطٌ "A road;" &c.

## R U L E F I F T H.

THE letter Noon quiescent, followed by BA, is necessarily changed in utterance, though not in writing, into MEEM: as

يَنْبُوعٌ (pronounced عَمْبُوعٌ) "Amber;" عَنْبَرٌ (pronounced اَيْمَبُوعٌ) "A fountain;" &c. And the letter LAM of the definitive

أَلْ is said to suffer, generally, the same permutation, according to

the dialect of لَيْسَ مِنْ أَمِيرٍ أَمْصِيَامٌ فِي السَّفَرِ as لَيْسَ مِنْ أَمِيرٍ أَمْصِيَامٌ فِي السَّفَرِ

originally "It is not virtue to fast on a journey;" because the duty of keeping the fast of RA-

MAZAN, is declared not to extend to travellers.

TABLE OF EXAMPLES SHEWING THE IRREGULAR PERMUTATIONS APPLICABLE TO CERTAIN LETTERS OF THE ALPHABET.

| MEANING.        | PERMUTED FORM. | ORIGINAL FORM. |   | MEANING. | PERMUTED FORM. | ORIGINAL FORM. |   |
|-----------------|----------------|----------------|---|----------|----------------|----------------|---|
| A woman's name. | أَسْمَاءُ      | وَسْمَاءُ      | 2 | One.     | أَحَدٌ         | وَاحِدٌ        | 1 |



| MEANING.                  | PERMUTED FORM. | ORIGINAL FORM. |    | MEANING.                                 | PERMUTED FORM. | ORIGINAL FORM. |    |
|---------------------------|----------------|----------------|----|------------------------------------------|----------------|----------------|----|
| The fifth.                | الْخَامِسُ     | الْخَامِسُ     | 16 | Fire.                                    | نَارُ          | نَارُ          | 3  |
| The sixth.                | الْسَّادِسُ    | الْسَّادِسُ    | 17 | A habit.                                 | شَيْمَةٌ       | شَيْمَةٌ       | 4  |
| Frogs.                    | الْضَّفَادِئُ  | الْضَّفَادِئُ  | 18 | The waves ;<br>or fulness of<br>the sea. | عَبَابُ        | أَبَابُ        | 5  |
| A tree.                   | شَجَرَةٌ       | شَيْرَةٌ       | 19 | Have you seen ?                          | هَلْ رَأَيْتَ  | أَلْ رَأَيْتَ  | 6  |
| A small tree.             | شُجَيْرَةٌ     | شِيرَةٌ        | 20 | He fears.                                | يَوْجَلُ       | يَا جَلُ       | 7  |
| A prohibitor.             | نَهَى          | نَهَوُ         | 21 | He despairs.                             | يَبْأَسُ       | يَا أَسُ       | 8  |
| A wild beast's<br>den.    | وَوَلَجُ       | تَوَلَجُ       | 22 | I read.                                  | قَرَأْتُ       | قَرَيْتُ       | 9  |
| Opposite.                 | وَجَاهُ        | تَجَاهُ        | 23 | I performed<br>ablutions.                | تَوَضَّعْتُ    | تَوَضَّعْتُ    | 10 |
| Abstinence<br>from sin.   | وَقْوَى        | تَقْوَى        | 24 | Man.                                     | أَنْسَانُ      | أَيْسَانُ      | 11 |
| He suffered<br>by famine. | أَسْنَى        | أَسْنَتَ       | 25 | Men.                                     | أَنَا سَيْنُ   | أَيَا سَيْنُ   | 12 |
| The edges of<br>cloth.    | ذَعَالِبُ      | ذَعَالِتُ      | 26 | Hares.                                   | الْأَرَانِبُ   | الْأَرَانِيُ   | 13 |
| A thief.                  | لِصٌّ          | لِصَّتُ        | 27 | Foxes.                                   | الْتَّعَالِبُ  | الْتَّعَالِيُ  | 14 |
| A bason.                  | طَسُّ          | طَسْتُ         | 28 | The third.                               | الْتَّلَاثُ    | الْتَّلَاثِيُ  | 15 |



| MEANING.                                 | PERMUTED FORM.            | ORIGINAL FORM.            |    | MEANING.                                             | PERMUTED FORM. | ORIGINAL FORM. |    |
|------------------------------------------|---------------------------|---------------------------|----|------------------------------------------------------|----------------|----------------|----|
| White clouds in the beginning of summer. | بَنَاتٌ<br>مَخْرِبٌ       | بَنَاتٌ<br>بَخْرٌ         | 38 | A man's name.                                        | عَلَجٌ         | عَلِيٌّ        | 29 |
| The mouth.                               | فَمٌ                      | فَوَةٌ                    | 39 | Evening.                                             | عَشَجٌ         | عَشِيٌّ        | 30 |
| Of or belonging to SUN-AA.               | صَنْعَانِيٌّ              | صَنْعَاوِيٌّ              | 40 | The tribe assembled.                                 | اِجْدَمَعَ     | اِجْتَمَعَ     | 31 |
| Perhaps.                                 | لَعَنَ                    | لَعَلَّ                   | 41 | A thin membrane between the navel and pubes.         | مَرِيدٌ        | مَرِيْطَاءٌ    | 32 |
| I poured.                                | هَرَقْتُ                  | أَرَقْتُ                  | 42 | Removing, or Putting away.                           | اِبْعَاطٌ      | اِبْعَانٌ      | 33 |
| Thee.                                    | هَيَّاكَ                  | اِيَّاكَ                  | 43 | He slept on his side.                                | اِطْجَعَ       | اِضْطَجَعَ     | 34 |
| Verily you are standing.                 | لَهَيْتَ<br>قَائِمٌ       | لَا تَكُ<br>قَائِمٌ       | 44 | Little evenings.                                     | اَصِيْلَانٌ    | اَصِيْلَانٌ    | 35 |
| Is ZYDE going?                           | هَزَيْدٌ<br>مَنْطَلِقٌ    | أَزَيْدٌ<br>مَنْطَلِقٌ    | 45 | The origin of any thing, or the flower of youth; &c. | شَلَخٌ         | شَرْخٌ         | 36 |
| If you do it, I will do it.              | هَنْ فَعَلْتَ<br>فَعَلْتُ | اَنْ فَعَلْتَ<br>فَعَلْتُ | 46 | The fingers.                                         | بَنَامٌ        | بَنَانٌ        | 37 |

## CONCLUSION.

It remains to be remarked that the permutation of one letter into another is discovered in various ways: as 1st. by a reference to the root or primitive: and thus Wao not ALIF is the medial radical in قَالَ "He spoke;" because it occurs in قَوْلٌ "Speech." 2d. By a reference to some one or other of the de-



derivative forms: as فَمٌ “The mouth;” originally فَوٌّ; because it forms the plural أَفْوَاءُ : مَاءٌ “Water;” originally مَآءٌ; because it forms the diminutive مَوِيَّةٌ. 3d. By comparing one

derivative with another, both being derived from the same root: as تَرَاثٌ “Inherited property;” originally وَرَاثٌ; because

the verb is تَرِثُ not وَرِثَ. 4th. By a reference to common usage; the letter least commonly employed being accounted

a permutation of the other letter: as اَللَّعَالِيُ “Foxes;” originally اَللَّعَالِبُ; because the latter is most generally used. 5th.

By a reference to the measure of the word; that letter being accounted original which is most consistent with the analogy of

the Language: as هَرَّاقٌ “He poured;” originally أَرَّاقٌ;

Measure أَفْعَلٌ: because, if we suppose هَا to be the original letter, the measure is هَفْعَلٌ not أَفْعَلٌ; and the former has

no existence in the Language at all. It may be added that the

permutation, No. 29, 30, of the preceding table, is only admis-

sible in a state of WUKF: as خَالِي عَوِيْفٌ وَ أَبُو عَلِيٍّ

“My maternal uncles are Oowyf and Aboo Aleef;”

اَلْمُطْعِمَانِ اللَّحْمُ بِالْعِشِيِّ “Who feed men with flesh (or practice the most generous hospitality) in the evening.” It

would be easy but useless to illustrate in verse many of

the other permutations marked in the table: as (No. 15)

قَدْ مَرَّ يَوْمَانِ وَ هَذَا اَلثَّالِثِي “Two days are passed, and this

is the third:” وَأَنْتَ يَا هَاجِرَانِ لَا تَبْأَلِي “Yet still you per-

sist in your absence from me.” The word أَصْيَالٌ is a

diminutive



diminutive formed from أَصْلَانُ the plural of أَصِيلٌ “The evening.”

## SECTION FIFTH.

### الْكَلَامُ فِي الثَّقَلِ

#### ON THE TRANSPOSITION OF LETTERS.

THE transposition of radical letters occurs pretty frequently in the Arabic Language, but is not subject to the operation of any rules.

Examples : بِئْرٌ “A well;” Plural أَبَارٌ ; Measure أَفْعَالٌ ; afterwards نَائِيٌ “Being remote;” Measure أَعْفَالٌ ; أَبَارٌ ; afterwards نَاءٌ Verb يَنْأِي نَائِيٌ ; Measure يَفْعَلُ فَعَلٌ ; afterwards نَاءٌ ; فَعْلٌ Measure فَعْلٌ : وَجْهٌ “The face;” Measure يَقْلَعُ قَلَعَ : يَنْأِيٌ ; afterwards جَاءٌ “Dignity;” Measure وَجِيهٌ : since the derivative is عَقْلٌ ; afterwards قَوْسٌ “A bow;” Plural قُوسٌ ; Measure فَعُولٌ ; afterwards قُوسٌ ; Measure قُلُوعٌ ; and finally قُوسِيٌ by the rule of وَاحِدٌ originally دُلُوءٌ ; Page 428 of this Volume. “One;” Measure فَاعِلٌ : afterwards أُنْحَادِيٌ ; Measure رُئْمٌ “A white deer;” Plural أَرَامٌ ; Measure أَفْعَالٌ : afterwards أَرَامٌ ; Measure أَعْفَالٌ : دَارٌ “A house;” Plural أَدْوَرٌ ; Measure أَفْعَالٌ : afterwards أَدْرٌ ; Measure أَفْعَلٌ : أَفْعَلٌ “The clouds dispersed;” Measure انْعَلَلٌ : afterwards أَفْعَلٌ ; afterwards لَعَمْرِي “I swear by my life;” Measure لَعَمْرِي : رَعِمَلِي by the transposition of LAM and RA. “He despaired;” Measure عَقِلَ : afterwards أَيْسَ ; Measure عَقِلَ : شَى



شَيْءٌ "A thing;" Collective Plural شَيْئاً; Measure فَعَالٌ : afterwards أَشْيَاءُ; Measure لَفْعاً : &c.

IN most of the preceding examples, the transposed form is easily determined by adverting to other inflexions of the same word, in which the letters are not transposed : and thus the root بَشْرٌ "A well," proves the transposition of letters in its plural أَشْرَارٌ : as the derivative وَجِيهٌ "A man of dignity," proves the transposition of letters in its primitive جَاهٌ "Dignity." But if we suppose the absence of this proof, there are other modes by which the question may be determined: namely, 1st. The rare occurrence of the transposed form : as اِضْمَحَلَّ more commonly اِضْمَحَلَّ "The clouds dispersed." 2d. The non-application of the rules of permutation : as اَيْسَسَ "He despaired;" which ought regularly to have become اَسَسَ if the letters had suffered no transposition. And, finally, the imperfect declension (termed in Grammar مَتَعُ الصَّرْفِ) of a word perfectly declinable on the supposition that the letters have suffered no transposition : as أَشْيَاءُ "A collection of things," which is imperfectly declinable; a proof that it is not formed on أَفْعَالٌ (أَشْيَاءُ) because أَفْعَالٌ is perfectly declinable. It is formed therefore on فَعَالٌ, which is imperfectly declinable, and the letters have suffered the transposition already pointed out.



## SECTION SIXTH.

## الْكَلَامُ فِي الْحَذْفِ

## ON THE REJECTION OF CERTAIN LETTERS.

CERTAIN letters are occasionally rejected according the operation of the following rules.

## R U L E F I R S T.

THE letter TA, followed by TA in the aorist active of a verb formed on any one of the Measures *تَفَاعُلُ* *تَفَعَّلُ* or *تَفَعَّلُ*, may be analogously rejected; and so, also, of their Correlatives. Examples: *تَقْبَلُ* for *تَتَقَبَّلُ* “She accepts, or You accept;” *تَضَارِبُ* for *تَتَضَارِبُ* “She fights, or You fight;” *تَدَحْرُجُ* for *تَتَدَحْرُجُ* “It revolves, or You revolve;” *تَجُورِبُ* for *تَتَجُورِبُ* “She wears socks, or You wear socks;” &c. This rejection is inadmissible in the passive, as *تَتَقَبَّلُ*: because its operation would leave *تَقْبَلُ* which is the form of the aorist active: or *تَقْبَلُ* which might be mistaken for the aorist passive of the form *تَفْعِيلُ*.

## R U L E S E C O N D.

THE first of two homogeneous letters may be rejected, when the second, being quiescent, is followed by the conjunctive pronominal termination which forms the agent or nominative to the verb. In this case, the vowel point applicable to the first quiescent, must be transferred to the preceding letter, if that letter shall happen to be quiescent: as *أَحَسْتُ*; originally *أَحَسَّسْتُ* “I perceived;” &c. Otherwise it may be rejected or transfer-



red at pleasure: as ظَلَمْتُ; originally ظَلَمْتُ “I spent the day:” كُنْتُ; originally كُنْتُ “I was intelligent:” &c.

### R U L E T H I R D.

THE letter YA of the word عَلَى and the letter Noon of the words بَنِي and مِنْ, are optionally rejected before the definitive أَل. Examples: عَلَى الْمَاءِ for عِلْمَاءِ “On the water;” مِنْ الْمَاءِ for مِلْمَاءِ “From the water;” بَنِي الْعَنْبَرِ for “The children of UMBUR;” &c. So, also, the letter HUMZA of the word أَب, may be optionally rejected before the negative لَا or the vocative يَا: as لَا أَبَ لَهْ for لَا أَبَ لَهْ “He has no father;” يَا أَبَا زَيْدٍ for يَا أَبَا زَيْدٍ “O ABOO ZYDE!” &c.

### C O N C L U S I O N.

It would be easy but useless to multiply examples of the irregular rejection of certain letters: as اسْتَطَاعَ or اسْتَطَاعَ “He bore;” Aorist يَسْتَطِيعُ or يَسْتَطِيعُ; originally اسْتَطَاعَ; يَتَّقِي “He shuns;” It is spacious; يَتَّسِعُ: يَسْتَطِيعُ originally اُنَاسٌ for نَاسٌ: يَتَّقِي and يَتَّسِعُ “Mankind;” by the rejection of the primal: سَمْعٌ for سَمْعٌ “The rectum;” by the rejection of the medial: and فَمٌ for فَمٌ “The mouth;” by the rejection of the final, and the permutation of the medial radical: &c.



## SECTION SEVENTH.

طُرُقُ مَعْرِفَةِ زِيَادَةِ الْكُرْفِ وَأَصْدَالِهِ

ON THE MEANS BY WHICH RADICALS ARE  
DISTINGUISHED FROM SERVILE LETTERS.

ALL the letters of the Alphabet are occasionally servile: as كَرَّمَ; Measure فَعَّلَ; in which the second RA is servile, being doubled for the purpose of coalescence: or قَرَدَدٌ “High ground;” correlative with زَبْغَرٌ; in which the second DAL is servile, being doubled for the purpose termed اِلْتِقَاقٌ. With the exception of radicals so doubled, the servile letters amount only to the number of TEN: namely هَمْزَةٌ مِيمٌ أَلِفٌ نُونٌ وَوَاوٌ هَمْزَةٌ هَا سِيمٌ تَا هَوَيْتُ السَّمَانَ: لَا مَ يَا هَا سِيمٌ تَا “I loved fat women;” and also in some other combinations, such as أَمَانٌ وَتَسْهِيلٌ; &c.

THERE are three ways in which serviles may be distinguished from radical letters, the first termed اِسْتِقَاقٌ or “Derivation;” the second termed عَدَمُ النِّظِيرِ; and the third termed غَلَبَةُ الزِّيَادَةِ. The phrase عَدَمُ النِّظِيرِ literally signifies “The absence of a similar;” and the phrase غَلَبَةُ الزِّيَادَةِ denotes “The prevalence of the servile character of any given letter, considered with reference to the position in which it occurs.” To explain by examples. The word عَالِمٌ “Learned,” presents a servile ALIF, because it is derived from عِلْمٌ “Knowledge,” in which ALIF does not occur: and so, also, the word غَفْلَةٌ “Negligence,” presents a servile TA, because that letter does not



not occur in the derivative غَا فُلٌ “Negligent;” &c. This then is the proof intended by the term اِسْتِقَاقٌ which is much more satisfactory than either of the other two.

BUT there are many words to which this proof cannot be applied: such, for example, as كُنْتَالٌ “A dwarf,” which is completely insulated in the ARABIC Language, and might be formed, apparently, with equal accuracy, on either of the Measures فُعْلَلٌ or فَعْلَلٌ. But the Measure فُعْلَلٌ is held to be utterly unknown to the Language; that is to say, it has no similar; and therefore yields to the Measure فَعْلَلٌ on which some examples are known to occur: such as تَنْفَخِرُ (or تَفَاخِرُ) “An able bodied man;” &c. So, also, مَلَأَكَ “An angel,” has been derived from three roots: namely لَأَكَ “He sent;” in which case HUMZA is the medial radical: or أَلْوَكَةُ “Sending;” in which case HUMZA is the primal: or مَلَأَكَ “Being an owner;” in which case HUMZA is servile. The measure, therefore, is either مَفْعَلٌ from لَأَكَ: or مَعْفَلٌ from أَلْوَكَةُ: (that is to say, مَفْعَلٌ Measure مَلَأَكَ afterwards مَلَأَكَ Measure مَعْفَلٌ; the primal and medial having changed places;) or فَعْلَالٌ from مَلَأَكَ. But فَعْلَالٌ, though not absolutely unknown to the Language, is very rarely observed to occur, and has been therefore rejected لِعَدَمِ الظَّيْرِ: and moreover, the office of an angel is believed to be that of a messenger between God and his creatures, which seems to imply one or other of the roots لَأَكَ or أَلْوَكَةُ. But أَلْوَكَةُ yields to لَأَكَ because



because مَفْعَلٌ is more common than مَعْفَلٌ ; and thus, the proof intended by the phrase عَدَمُ النَّظِيرِ consists in comparing all the possible measures of a word, and selecting that which is most common, in preference to others, either wholly unknown to the Arabic Language, or at least rarely observed to occur.

BUT it is also known that the TEN servile letters are generally servile when they happen to occur in certain positions ; and as this constitutes the proof intended by the phrase غَلَبَةُ الزِّيَادَةِ it becomes necessary to detail the positions to which I allude.

The letters HUMZA and MEEM, followed by three radicals, are generally servile at the beginning of a word : as اصْبَعُ “A

finger ;” Measure اجْفَيْلُ : اِنْعَلُ “A coward ;” Measure مَنَبِجُ : اِنْعَيْلُ “The name of a place ;” Measure مَفْعَلُ : &c.

Noon, following ALIF at the end of a word, is generally servile :

as زَعْفَرَانُ “Saffron ;” Measure فَعْلَانُ . And so, also,

is Noon quiescent, being the third letter : as شَرَنْبَتُ “A man having thick or muscular arms and legs ;” Measure فَعَنْلُ .

Wao, not being the first letter, is generally servile when accompanied by three or more radical letters : as جَدْوَلُ “A

small stream ;” Measure قَبُولُ : فَعُولُ “Acceptance ;” Measure فَعُولُ : &c. And so, also, ALIF is generally or invariably servile under the same circumstances : as حِمَارُ “An

ass ;” Measure قَبْعَشْرِي : فِعَالُ “A man’s name ;” Measure فَعْلَلِي : &c. YA, accompanied by three or more radical letters,

is generally servile : as يَلْمِكُ “A strong youth ;” Measure يَفْعَلُ :



خَيْتَعُورٌ : يَقَعُلُ "Having a bad disposition;" Measure  
 سَلَحَفِيَّةٌ : فَيَعْلُولُ "A tortoise;" Measure فَعْلِيَّةٌ. Yet TA,  
 not being a mark of the aorist, is generally radical, (though some  
 account it servile,) at the beginning of quadriliterals or quinque-  
 literals: as يَسْتَعُورُ "The name of a place;" Measure  
 فَعْلُولُ; or perhaps يَفْتَعُولُ: &c. LAM and HA are very  
 rarely servile, yet some examples may be adduced: as زَيْدَلُ  
 for إِهْرَاقَةٌ يَهْرِيقُ أَهْرَاقَ "A man's name;" زَيْدٌ for  
 إِهْرَاقَةٌ يَرِيقُ أَرَاقَ "To pour out water;" &c. The letter  
 TA, following WAO or YA at the end of a word, is uniformly servile:  
 as رَغَبَوْتُ : رَغَبْتُ "Desiring earnestly;" Measure رَغَبْتُ  
 "A demon;" Measure فَعْلِيْتُ: &c. I hold it unnecessary to  
 remark that ALIF is uniformly servile in نَا عَلٌ; MERM and  
 WAO in مَفْعُولُ; TA and YA in تَفْعِيلُ; &c. &c. and will  
 therefore proceed to detail the following rules.

### R U L E F I R S T.

THE derivation of a word (where it can be obtained,) deter-  
 mines the measure, in opposition to the proof termed  
 عَدَمُ الظَّيْرِ. Examples: عَنَسَلُ "A swift camel;" Measure  
 رَعَشَنُ : فَعْلَنُ "Trembling;" Measure فَعْلَنُ: &c. Both  
 measures are of rare occurrence, and by the عَدَمُ الظَّيْرِ  
 they would be superceded by فَعْلَلُ; but the question is properly  
 determined otherwise, because the former is derived from  
 عَسَلَانُ "To hasten;" and the latter from رَعَشَ "To trem-  
 ble;" &c. So, also, derivation supercedes the proof termed

غلبة الزيادة:



غَلَبَةُ الزَّيَاةِ as فَيِّنَانٌ “A tree abounding in branches;”  
 (Primitive فَنَنٌ “A branch;”) Measure فَيْعَالٌ not فَعْلَانٌ  
 as it would be by the proof termed غَلَبَةُ, since ALIF NOON are  
 generally servile at the end of a word. The same proof would  
 indicate فَوَعْلٌ as the true measure of أَوَّلٌ “The first;”  
 but that word forms the Feminine أُولَى and is therefore form-  
 ed on أَفْعَلٌ; Feminine نُفْعَالٍ: not on فَوَعْلٌ; Feminine فَوَعْلَةٌ.  
 The root is وَوُلٌ or وُأَلٌ “Taking refuge;” according to the  
 opposite opinions maintained on the subject.

### R U L E S E C O N D.

OF two derivations equally obvious, neither has any right to  
 the preference. Thus it may be affirmed that فَعْلَى is the  
 measure of أَرْطَى “The name of a tree;” because the fact  
 is implied in the derivatives بَعِيرٌ أَرْطٌ “A camel feeding on the  
 tree ARTA;” أَدِيمٌ مَأْرُوطٌ “Leather tanned by the bark of  
 that tree.” But we have also, in the same sense, بَعِيرٌ رَاطٍ;  
 and these derivatives imply أَفْعَلٌ; on which,  
 as well as on فَعْلَى, the noun أَرْطَى may therefore be form-  
 ed. But if all derivations be not equally obvious, the most obvi-  
 ous must be preferred: as مَلَكٌ “An angel;” Measure مَفْعَلٌ:  
 not مَعْفَلٌ or فَعَالٌ for reasons already known to the reader.

### R U L E T H I R D.

IN the absence of اِسْتِثْقَاقٍ we may have recourse, in the next  
 resort, to the proof termed عَدَمُ الظِّمِيرِ as كُنْتَالٌ; Mea-  
 sure فُعْلَالٌ not فُعْلَلٌ: because the latter has no similar. So,  
 also,



also, *تَتَفَلُّ*; “A foxes whelp,” is formed on *تَفَعَّلَ*; not *فَعَلَّلَ*; because, though *فَعَلَّلَ* exists in the Language, we have no such measure as *فَعَلَّلَ*. But if both measures be foreign to the Language, the doubtful letter is then generally declared to be servile: as *نَرَجِسُ* “The name of a flower;” Measure *نَفَعِلَ*; not *نَعَلِلَ*; though neither measure has any similar. Yet it must be held radical, if it be generally radical in the same position: as *مَرْزَنْجُوشُ* “Sweet marjoram;” Measure *مَفَعَّلُولُ*; not *مَعَفَّلُولُ*; because *MEEM*, at the beginning of a quadriliteral or quinqueliteral, is generally radical, except in the case of nouns connected with verbs; such as the active and passive participles.

#### R U L E F O U R T H.

BUT it may happen, in the absence of derivation, that neither of two or more possible measures of the same word are unknown to the Language; and, in that case, we must have recourse to the proof termed *غَلَبَةُ الزِّيَادَةِ*; declaring that letter to be servile, which is generally servile in the same situation: as *شَرَنْبَتٌ* “A man having thick arms and legs;” Measure *فَعَعَّلَلٌ*; not *فَعَلَّلَلٌ*; though both measures are known to the Language. So, also, of a plurality of letters; (*تَعَدُّنُ الْغَالِبِ*;) since all are held servile, if generally servile in the same position; provided three radical letters remain. Examples: *صَلَنْقِي* “A great talker;” Measure *نَعَعَّلِي*; *أَخْطَبَانُ* “The name of a bird;” Measure *أَفَعَّلَانُ*; &c. But if three radicals shall not remain, we must then select the letters to be held servile; preferring mea-



sures familiar to the Language, to those which are wholly unknown, or less commonly observed to occur: as <sup>مَرِيحٌ</sup> “A woman’s name;” Measure <sup>مَفْعَلٌ</sup>; not <sup>فَعِيلٌ</sup>: &c.

### R U L E F I F T H.

BUT if a familiar measure cannot be obtained, as it happens in the case of <sup>تَدْفَانٌ</sup> “The first part of any thing,” the measure of which is equally foreign to the Language, whether we form it on <sup>تَفْعِلَانٌ</sup> or <sup>فَعِلَانٌ</sup>; the question is then determined by what has been termed <sup>شُبْهَةُ الْأَشْتِقَاقِ</sup> or DOUBTFUL DERIVATION. Thus the Measure <sup>تَفْعِلَانٌ</sup> implies the root <sup>أَفٌ</sup>: whereas <sup>فَعِلَانٌ</sup> implies the root <sup>تَأَفٌ</sup>. But <sup>تَأَفٌ</sup> has no existence in the Language at all: whereas <sup>أَفٌ</sup> “Fy! For shame!” does exist; though, in point of sense, it has no connexion with <sup>تَدْفَانٌ</sup>. That word is therefore referred to <sup>أَفٌ</sup> by the <sup>شُبْهَةُ الْأَشْتِقَاقِ</sup>, and consequently the measure is <sup>تَفْعِلَانٌ</sup>; not <sup>فَعِلَانٌ</sup>: &c.

### R U L E S I X T H.

BUT the word <sup>كُوَأَلٌّ</sup> “Short,” might be referred, by the <sup>شُبْهَةُ الْأَشْتِقَاقِ</sup>, to either of two roots; since <sup>فَوَعَلٌّ</sup> implies the root <sup>كَأَلٌ</sup> “Buying or Selling one debt for another;” as <sup>فَعَأَلٌّ</sup> implies the root <sup>كُوَلٌ</sup> “The name of a village in Persia;” both which exist in the Language. In this case, that letter is held to be servile, which is most generally servile in the same situation; and consequently the Measure is <sup>فَوَعَلٌّ</sup>; not <sup>فَعَأَلٌّ</sup>: &c. It is to the



principles stated in this and the preceding rule, that the Arabs allude by the phrase *أَلْتَرَجِيحُ بِالشُّبْهَةِ ثُمَّ بِالْأَزِيدِ* “Giving the preference to one measure over another, *first*, by adverting to the *شُّبْهَةُ الْأَشْتِقَاقِ*; and, *secondly*, to the letter which is most commonly servile.”

### R U L E S E V E N T H.

BUT there is another principle, termed *فَكُّ الْأَنْغَامِ*, by which questions of this nature may be determined; and it is of equal authority with the *شُّبْهَةُ الْأَشْتِقَاقِ*, when they are found in opposition to each other. Thus: *مَا أَجَجُ* “The name of a place,” may be formed on *مَفْعَلٌ* by the *شُّبْهَةُ الْأَشْتِقَاقِ*; because we have *أَجَّتِ النَّارُ* “The fire burnt.” But it may be also formed on *فَعْلٌ* by the *فَكُّ الْأَنْغَامِ* or “Non-coalescence of the homogeneous letters;” because that circumstance implies the reduplication of the final radical, for the purpose of rendering the word *مُلْحَقٌ* or correlative with *جَعْفَرٌ*. Yet *مَهْدٌ* “The name of a woman,” is formed on *فَعْلٌ*; not *مَفْعَلٌ*; because, though we have a *شُّبْهَةُ الْأَشْتِقَاقِ* in either case, as *مَهْدٌ* “A cradle;” or *هَدٌ* “To break;” we have also a *فَكُّ الْأَنْغَامِ* on one side; namely, if we suppose the root to be *مَهْدٌ*; and that circumstance determines the question.

### R U L E E I G H T H.

If there be no *فَكُّ الْأَنْغَامِ*, the question is determined by the *شُّبْهَةُ الْأَشْتِقَاقِ* even though opposed by what is termed *الْوِزْنُ الْأَغْلَبُ* or “The prevailing measure.” Thus:



رُمَّانٌ “A pomegranate,” is formed on فُعْلَانٌ; not فَعَالٌ; though the latter is thought to be the prevailing measure; that is to say, the measure most commonly applicable to the names of fruits: as تَفَّاحٌ “An apple;” &c. The reason is, that فُعْلَانٌ implies the root رَمَنَ, which has no existence in the Language at all: whereas فُعْلَانٌ implies رَمَ which does exist: as رَمَّ الشَّيْءَ “He mended the thing;” &c. Yet حَوْمَانٌ “A species of herb,” is formed on فُعْلَانٌ; root حَوَمٌ “A body of strong camels:” not فَوْعَالٌ; root حَمِنٌ “A small tike louse;” though both roots exist in the Language. The reason is, that the question is determined by the prevailing measure; namely, فُعْلَانٌ; (not فَوْعَالٌ which is of rare occurrence;) because there is a شُبُهَةٌ إِلَّا شَتَقَا on either side.

#### R U L E N I N T H.

If there be a شُبُهَةٌ إِلَّا شَتَقَا on both sides, and no prevailing measure in the case, either measure may be adopted: as اَرْجَوَانٌ; an Arabic corruption of the Persian رَجَا “The name of a flower;” Measure اَنْفَعْلَانٌ from رَجَا “He hoped;” or اَرْجَ الطَّيِّبُ فُعْلَوَانٌ “The perfume diffused its odour;” &c. If there be no شُبُهَةٌ إِلَّا شَتَقَا on either side, the prevailing measure determines the question: as قَدْبَةٌ “A kind of linen;” Measure فَعْلَةٌ; which prevails over اَنْفَعْلَةٌ; though neither of the roots اَمَعَ or مَمَعَ exists in the Language. In the absence of a prevailing measure, and of the شُبُهَةٌ إِلَّا شَتَقَا there



there is no means to determine the question, and either measure may be adopted : as *اُسْطُوَانَةٌ* a corruption of the Persian *ستون* “A pillar;” Measure *اَفْعُولَانَةٌ* or *اَفْعُولَانَةٌ*; both measures being of rare occurrence, and the roots *اَسْطَا* and *سَطَنَ* equally unknown.

## SECTION EIGHTH.

## بَيَانُ الْأَلْحَاقِ

## ON THE NATURE OF CON-RELATION.

THE nature of *اِلْحَاق* or CON-RELATION, has already been explained at Page 149 of this Volume, to which the reader is therefore referred. It is equally common to nouns and verbs, as *هُوَ ذَا لَ : جَعْفَرٌ* ; Measure *فَوَعَلٌ* ; correlative with *جَوْ هَرٌ* ; Measure *فَوَعَلٌ* ; correlative with *بَعَثَرٌ* : &c. Some Grammarians, as MAZUNEE, believe that all trilaterals may accurately assume the quadrilateral forms, by the reduplication of the final radical : as *سَيَا ذَا* “Chieftainship;” otherwise *سَوَدٌ* ; correlative with *رَمَادٌ : جُحْدَبٌ* “Ashes;” otherwise *رَمْدٌ* ; correlative with *زَبْرَجٌ*. I apprehend, however, that the final radical cannot be doubled, without reference to the authority of usage ; and it is certain that the other means by which *اِلْحَاق* may be obtained, are entirely dependent on that authority : as *هُوَ ذَا لَ* ; Measure *فَوَعَلٌ* : or *بَيْطَرَ* ; Measure *فَيْعَلٌ* : &c.

THE reader is aware that the quadrilateral form of a given root, is not necessarily connected by sense, with the trilateral form of the same root : and thus *جَوْ هَرٌ* “A gem, or An essence,” has no apparent connection by sense, with the root *جَهَرَ* “To publish ;



lish; To raise the voice;" &c. to which, however, it has been referred. The accuracy of the reference is therefore determined in this and a multitude of other cases, merely by adverting to the general analogy of the Language; according to which, the letter *wa* is declared to be servile in *جَوْهَرٌ* because, as we have seen in the preceding section, it is generally servile in the same situation.

TRILITERALS may be rendered correlative with any one of the measures of a quadrilateral radical; as 1st. *بُرْتَنٌ* "A bird's claw;" Measure *فَعْلُلٌ*; on which are formed *نُ خَلَلٌ* "One who interferes in the affairs of another;" Measure *فَعْلُلٌ*: *زُرْتَمٌ* "Blue eyed;" Measure *فَعْلَمٌ*: &c. 2d. *زُبُرَجٌ* "A ruddy cloud;" Measure *فَعْلِلٌ*: on which are formed *نُ رَدِمٌ* "An old camel;" Measure *فَعْلَامٌ*: *فَرَسِيْنٌ* "The hoof of a horse or camel;" Measure *فَعْلِنٌ*: &c. 3d. *دُرْهَمٌ* "A small coin;" Measure *فَعْلُلٌ*: on which are formed *خِرْوَعٌ* "The name of a shrub or tree;" Measure *فَعْوَلٌ*: *عِثِيرٌ* "Dust;" Measure *فَعْيَلٌ*: &c. 4th. *تَمَطَّرٌ* "A book case;" Measure *فَعْلُلٌ*: on which are formed *زَمَحْنٌ* "Mean or Avaricious;" Measure *فَعْلِنٌ*: *زَيْفَنٌ* "Strong;" Measure *فَعْلِلٌ*: &c.

So, also, trilaterals may be rendered correlative with augmented quadrilaterals of any class: as *فَدَوَكْسٌ* "A lion;" Measure *فَعْوَلٌ*; on which is formed *صَلَوْدٌ* "Strong:" or *عَصْفُورٌ* "A sparrow;" Measure *فَعْلُولٌ*; on which is formed



حُلُكُونُ “ Intense blackness : ” &c. Or they may be rendered correlative with quinqueliteral nouns of the radical class, on whatever measure the latter may happen to be formed : as عَثَوْتُ “ One who hesitates in speech ; ” Measure فَعَوَعَلٌ ; correlative with حُلُكَلِكُ : سَفَرٌ جَلٌ “ Intense blackness ; ” Measure فَعَلَعَلٌ ; correlative with خَزَعِبَلٌ : &c. But they are rarely rendered correlative with augmented quinqueliterals of any class, though some examples may be adduced : as مَرَمَرِيْسُ “ Hardship or Calamity ; ” Measure فَعَفَعِيلٌ ; correlative with بَرَقَعِيدٌ : &c.

QUADRILITERALS may be rendered correlative with quinqueliterals of any class : as فَدَوَكْسٌ “ A lion ; ” correlative with قَنَدَوَيْلٌ “ A big headed camel ; ” correlative with بَرَقَعِيدٌ : &c. It would be easy but useless to multiply examples of this nature, and I shall therefore pass on to the following section.

## SECTION NINTH.

أَلَا بُنْيَةُ الْمُشْتَرِكَةِ

### ON THE MEASURES COMMON TO MORE THAN ONE OF THE PARTS OF SPEECH.

THE reader must be aware that the same measure is often applicable to more than one of the parts of Speech : and thus فَعَالٌ for example, is common, 1st. to JAMIDS : as عِنَارٌ “ The face ; ” &c. 2d. To trilateral infinitives of the radical class : as قِيَامٌ “ Standing ; ” Verb قَامَ ; &c. 3d. To augmented infinitives of the



the 3d. conjugation : as مُقَاتَلَةٌ for قَتَالٌ “Mutual slaughter;”  
 &c. 4th. To simple attributives : as حَصَانٌ “A chaste woman;  
 or A fine horse;” &c. 5th. To the plural number of nouns  
 substantive or attributive, formed on various measures  
 formerly detailed : as عِبَانٌ “Slaves;” جِمَالٌ “Camels;”  
 رِمَاحٌ “Spears;” كِرَامٌ “Generous men or women;” &c.  
 6th. To instrumental nouns : as رِكَابٌ “The instrument of  
 mounting, or A stirrup;” &c. 7th. To nouns having the sense  
 of the passive participle : as إِمامٌ “A prelate, or one who is  
 placed before the congregation;” &c. And finally to other  
 nouns described at page 253 of this Volume : as قِطَافٌ “The  
 time of gathering grapes;” عِلَاطٌ “A broad mark on the neck  
 of a camel;” &c.

It would be tedious and unprofitable to detail all the measures  
 of this nature, which occur in the course of the preceding pages;  
 and I shall therefore pass over the subject entirely, leaving the  
 reader (to whom the exercise may be found advantageous,) to  
 form a collection of such measures for himself. It may be well,  
 however, to repeat an observation formerly made; namely, that  
 many of the measures applicable to the formation of triliteral  
 infinitives of the radical class, are occasionally found to assume  
 the sense of active or passive participles, or simple attributives :  
 as زَيْدٌ صَائِمٌ for زَيْدٌ صَوْمٌ “ZYDE is keeping fast;”  
 زَيْدٌ عَدْلٌ for بَابٌ مَعْلُوقٌ “A fastened door;”  
 زَيْدٌ عَادِلٌ for زَيْدٌ عَادِلٌ “ZYDE is just;” &c.



## SECTION TENTH.

## التَّمْرِينُ OR THE TRIAL.

THE word تَمْرِينٌ, literally signifies “To soften; or To become familiar with any thing;” but, in the Language of Grammar, it means, “To try the proficiency of the student by proposing all sorts of difficult questions relating to the form assumed by a given root when carried into a given measure of inflexion.” But the root, being trilateral, may accurately assume the quadrilateral or even the quinqueliteral forms; and so, also, quadrilaterals may assume the quinqueliteral forms, by the means stated in a preceding section. It follows, therefore, that the student may be fairly required to carry trilateral roots into those forms, though he cannot be required to reverse that process, because the rejection of radicals is wholly inadmissible; whence it follows that no root can assume the forms of another root, whose radicals are less numerous than its own. Having premised these observations, I present the reader with the following Dialogue, supposed to pass between a Tutor and his Pupil:

Q. INFLECT the root غَزَا into the form of the plural  
صَحَابَتُهُ؟

A. THE root غَزَا originally غَزَوْ, being carried into the Measure فَعِيلَةٌ, forms غَزَيَوْهُ, afterwards غَزَيَّةً by Rule 21st. Page 423. The plural, originally غَزَا يُو, becomes غَزَا ئُو by Rule 18th. Page 421; afterwards غَزَا ئِي by Rule 28th. Page 429; and finally غَزَا يَا (which is the answer to the question,) by Rule 11th. Page 393.

Q.



Q. INFLECT the root عَا دَ into each of the forms of اِسْمُ  
 “A name;” and غَدُ “Tomorrow;”

A. THE word اِسْمُ was originally سَمُو; and the changes to which it has been subjected, being arbitrary, or determined by no Grammatical rule, are not to be extended to any other word. Consequently عَا دَ in this case forms دُ عُو; not اُنْ عَ; except in the opinion of certain Grammarians, by whom the latter has been preferred. The same observations are applicable to غَدُ originally دُ وُ “Tomorrow;” since the rejection of wao is merely arbitrary; consequently عَا دَ forms دُ عُو in the general opinion, or دُ عَ by the rejection of wao.

Q. INFLECT عَلِمَ into the form قَسِي

A. THE word قَوْسُ “A bow,” forms its plural قَوَوسُ afterwards قَسُو by the transposition of the medial and final radicals; afterwards قَسِي by Rule 25th. Page 427; and finally قَسِي by the Remarks at Page 428. So عَلِمَ forms عَلُوْمُ; afterwards عَمُوْلُ by the transposition of the medial and final radicals; and this (not عَمِيْلُ) is the answer to the question, because عَمُوْلُ presents a combination of letters, not subject to the Rules of Permutation.

Q. INFLECT مُسْتَعْفِرٌ into the form of جَنْعُ “The trunk of a tree.”

A. It forms غُفْرٌ since all the serviles must be rejected.

Q. FORM اَوْلَقٌ from اِخْشَوْشَنَ النَّاسُ “Madness.”

A. It forms اَيْلَوْلُقُ الْاَلَاقُ; for نَاسٌ was originally



أَنَاسٌ ; and the rejection of HUMZA, being contrary to rule, does not take place in أَلَاقٌ . The word إِيْلَوْلَقٌ Measure becomes إِيْلَوْلَقٌ by Rule 7th. Page 391.

Q. ABOO ALEE directed IBNO KHALUWYH to inflect أَعْدَةٌ originally أَوْدَةٌ “The name of a tree,” into the form of مَسْطَارٌ ; and he, believing the measure to be مَفْعَالٌ , was not able to answer the question. Can you answer it for him ?

A. THE verb is اسْتَطَارَ الْفَجْرُ “The morning dawned;” and the passive participle مَسْطِيرٌ Measure مَسْتَفْعَلٌ becomes مَسْطَارٌ ; afterwards مَسْطَارٌ by the rejection of تَا followed by طَا ; as in the examples noticed (Page 670) at the conclusion of the 6th. Section of this Chapter. Now أَوْدَةٌ formed on مَسْتَفْعَلٌ necessarily becomes مَسْتَأْوَدٌ ; afterwards مَسْتَأَاءٌ by Rule 14th. Page 415; and this, therefore, is the answer to the question. ABOO ALEE, however, rejects تَا , and the answer is then مَسْتَأَاءٌ .

Q. IBNO JINNEE directed IBNO KHALUWYH to inflect وَائِيٌ “A promise,” into the form of كَوَكَبٌ ; to give it the masculine perfect plural; and to add the pronominal termination يَاءُ الْوَكَلَمِ or the letter YA of the first person singular. IBNO KHALUWYH was again puzzled, and you will please, therefore, to step in to his aid ?

A. THE form كَوَكَبٌ gives وَوَائِيٌ ; but YA, becoming ALIF, is rejected in utterance, to prevent the junction of two quiescents; namely itself and the Noon of TUNVEEN : and thus, therefore,



fore, we have **وَوَائٍ**. But HUMZA, having transferred its vowel point to the preceding letter, may be rejected by Rule 3d. Page 388; and in that case we have **وَوِي**, afterwards necessarily **أَوِي** by Rule 2d. Page. 403. And the termination of the masculine perfect plural requires the rejection of the short ALIF, and consequently forms **أَوْونَ** by Rule 10th. Page 518. But we shall see in the Syntax, that the letter Noon of the masculine plural must be rejected before nouns or pronouns in the genitive case; consequently **أَوْونَ** being followed by the pronominal termination **يَاءُ الَّتِي تَكْتَلِمُ**, necessarily forms **أَوْوِي**; afterwards **أَوِي** which is the answer to the question, by Rule 21st. Page 423.

Q. INFLECT **ضَرَبَ** into the form of **مُحَوِي**?

A. THE word **مُحَوِي** is a Relative Noun derived from the active participle **مُحِي**; originally **مُحِيي**; Measure **مُحِيلٌ**. But the last YA becomes quiescent by Rule 23d. Page 424; and is then rejected to prevent the junction of two quiescents, namely itself and the Noon of TUNVEEN. This accounts for **مُحِي** which forms the Relative **مُحَوِي**; as **مَرَمِي** forms **مَرَمَوِي** by Rule 2d. Page 630. None of these changes are applicable to the corresponding inflexion of the root **ضَرَبَ** which therefore forms **مُضَرِبِي** in the general opinion; though ABOO ALEE extends the changes to this example, and therefore forms **مُضَرِي**.

Q. INFLECT each of the roots **كَسَرَ** and **جَعَلَ** into each of  
the



the forms <sup>أَحْرَجَ</sup> "The people crowded together;" and <sup>جَحَنَفَل</sup> "Thick lipped."

A. THEY form <sup>كَسَنَر</sup>; <sup>أَجَعَنَل</sup>; <sup>أَكْسَنَر</sup>. But the letter Noon, being quiescent, ought to coalesce with the following letter by Rule 2d. Page 493; producing <sup>أَكْسَرَر</sup>; <sup>أَجَعَلَل</sup>; <sup>كَسَرَر</sup>. The non-coalescence of Noon with the following letter is inelegant, and therefore condemns the original forms; and the coalescence of Noon is productive of obscurity, which also condemns the coalesced forms; since the measures of these appear to be <sup>أَفَعَنَلَل</sup> not <sup>أَفَعَلَل</sup>; <sup>أَفَعَلَل</sup> not <sup>أَفَعَنَلَل</sup>. It follows, therefore, that the roots in question cannot be carried into either of the proposed measures of Inflection.

Q. INFLECT each of the roots <sup>كَرَمَ</sup> and <sup>بَاعَ</sup> into the form of <sup>أَقْشَعَر</sup> "His hair stood on end."

A. THE original form <sup>أَقْشَعَر</sup> will furnish <sup>أَكْرَمَمَ</sup> and <sup>أَبِيعَع</sup>; afterwards <sup>أَكْرَمَمَ</sup> and <sup>أَبِيعَع</sup> in the general opinion, because there is no reason why the coalescence should not take place between the first and second homogeneous letters. AKHFUSH, however, forms <sup>أَكْرَمَمَ</sup>; and <sup>أَبِيعَع</sup>; Measure <sup>أَقْشَعَر</sup> by the coalescence of the 2d. and 3d. homogeneous letters. The condition No. 3, comprised in the Remarks at Page 416, accounts for the non-permutation of YA into ALIF, in the form <sup>أَبِيعَع</sup>.

Q. INFLECT each of the roots <sup>وَأَى</sup> "To promise," and <sup>أَوَى</sup> "Taking refuge," into each of the forms <sup>أَبْلَم</sup> "Thick lipped;"



lipped;” **اَوْزَّةٌ** “The name of an herb;” **اَجْرَدٌ** “A duck;” and **اَطْرَحَمَ** “The night was dark.”

*A.* THE root **اَوَّيَ** carried into the form **اَبْلَمَ** Measure **اَفْعَلُ** becomes **اَوْوَيَ**; afterwards **اَوْءَ** by Rule 24th. Page 425. On **اَجْرَدٌ** Measure **اَفْعَلُ** it becomes **اِوْوَيَ**; afterwards **اِئْيَ** by Rule 3d. Page 404; and finally **اِئْ** by Rule 23d. Page 424. On **اَوْزَّةٌ** originally **اَوْزَزَةٌ** it becomes **اَوْأَيَّةٌ**; afterwards **اِئْيَايَّةٌ** by Rule 3d. Page 404; and finally **اِئْيَا** by Rule 10th. Page 409. On **اَطْرَحَمَ** originally **اِطْرَحَمَ** it becomes **اِوْأَيِّي**; afterwards **اِئْيَايَا**; 1st. because the last YA is changed into ALIF; 2d. because the two preceding YAs coalesce; and finally, because WAO is changed into YA.

THE root **اَوَّيَ** formed on **اَبْلَمَ** becomes **اَوْوَيَ**; afterwards **اَوْوَيَ** by Rule 7th. Page 391; and finally **اَوْوِ** by Rule 24th. Page 425; not **اَوِّ** for the reason stated at No. 7, Page 481. On **اَجْرَدٌ** it becomes **اِءَوَّيَ** afterwards **اِئْوَيَ** by Rule 7th. Page 391; and finally **اِئْوِ** by Rule 23d. Page 424; not **اِئْ** because YA, being in exchange for HUMZA, is not subject to Rule 21st. Page 423. On **اَوْزَّةٌ** it becomes **اِءَوَّيَّةٌ** afterwards **اِئْوَايَّةٌ** (rarely **اِئْيَايَّةٌ**) by the change of YA into ALIF, and of HUMZA into YA. On **اَطْرَحَمَ** it becomes **اِءَوَّيِّي**; afterwards **اِئْوَيَا** by an obvious process.

### CONCLUSION.

It would be easy to extend this section, by the multiplication of



questions similar to the preceding ; but it is sufficient to have furnished a specimen of the manner in which an examination of this nature is conducted by the Arabs, and I proceed, therefore, to consider the only subject which yet remains to be treated in this Volume ; already, I apprehend, longer than may accord with the patience of the most of my readers.

## A P P E N D I X.

رِسْمُ الْخَطِّ

### THE RULES OF WRITING.

THE Arabic character now in use, is said to have been invented by مُرَّاءُ بْنُ مَرْثَدَةَ of the طَائِيّ Tribe ; and the general system of its orthography, as explained in the 1st. Chapter of this Volume, will be admitted by those who have mastered the subject, to merit the praise of sufficient precision. The system of writing the character, is subject to the operation of the following Rules.

#### R U L E F I R S T.

THE letters **و ز ر ن د ا ء** never unite with each other on either side : as **زَادٌ** “Provisions;” **نَوْدٌ** “Driving away;” &c. In combination with the other letters of the Alphabet, they unite with the preceding, not with the following letter : as **قَالَ** “He spoke;” **قَوْلٌ** “Speech;” &c. The other letters unite with each other on both sides ; and, with the exception of the last letter, most of them assume an imperfect form : as **فَصْلٌ** “Detail;” **بَطْلٌ** “Brave;” &c.



## R U L E S E C O N D.

THE use of diacritical points is to distinguish two or more letters having the same form: as ب; ت; ث; &c. and we are therefore authorised to omit those points, wherever this distinction can be obtained without them. Thus ي ن ق ف being fully written, have no occasion for points at all; but the same letters, imperfectly written, must receive points: as فقْر "Poverty;" opposed to فقْر "A desert without herbage;" &c. The number of points need not be greater than is necessary to distinguish a given letter; and therefore some people are said to give only one point to the letter ش.

## R U L E T H I R D.

THE names of the letters, taken singly, are generally written at full length: as هَاء طَاء; sometimes, nay always in the KOORAN, contracted into يس YA SEEN; طه TA HA; &c. So, in Logic and other Sciences, they say, كُلُّ ج ب (not كُلُّ بَاء) "Every JA is BA; or, in other words, "Every man is an animal;" &c. since the letters ج and ب may represent the extreme terms of any proposition.

## R U L E F O U R T H.

It is a general rule of the Language that those letters only should be written, which are pronounced when a word is uttered singly in a state of WUKF: as اِذَا IZUN with ALIF for اِذَا IZUN with Noon; because it becomes اِذَا IZA in a state of WUKF: رَاَيْتُهُ pronounced رَاَيْتُهُو RA-I-TO-HOO "I saw him;"



him ;” but written as above, because it becomes رَايْتَهُ RA-I-TOH in a state of WUKF. So, also, of قَا without YA ; or أَلْقَا ضِي with YA ; because the former, not the latter, becomes قَا in a state of WUKF.

كِتَابَةُ الْهُمَزَةِ

## RULES FOR WRITING THE LETTER HUMZA.

### R U L E F I R S T.

AT the beginning of a word, the letter HUMZA invariably assumes the form of ALIF: as اُنْصُرْ “Praise ;” اَلْحَمْدُ “Assist thou ;” اَكْرِمْ “Know thou ;” اَحَدُ “Favor thou ;” اِكْرِم “One ;” اِبِل “A camel ;” &c. So, also, though the word beginning with HUMZA should follow a particle or any other word : as بِاَحَدٍ ; فَاكْرِمْ ; فَاَعْلَمْ &c. But in this case there are some exceptions : as لَنْتَا “In order that not ;” originally هُوَلَاءَ : لَانْ “Verily if ;” originally هَا Ho ! and اُولَاءَ Those ; حِيْنَئَذِ “In this case ;” a contraction for اِنْ اِذَا كَانَ كَذَا “At the time when it shall be so :” or, which is the same thing, يَوْمَئِذِ for سَاعَةً اِنْ كَانَ كَذَا for سَاعَتَيْذِ : يَوْمَ اِنْ كَانَ كَذَا : زَمَانًا اِنْ كَانَ كَذَا for زَمَانَيْذِ &c.

### R U L E S E C O N D.

THE form of a quiescent medial HUMZA is determined by the preceding vowel point : as رَأْسٌ “A head ;” بَوَسٌ “Difficulty or Distress ;” ذِئْبٌ “A wolf ;” &c. But being moveable after a quiescent letter, its form is determined by its own vowel point :



point: as يَسْأَلُ "He asks;" يَلُومُ "He is base;" يَسْتَسِمُّ "He fatigues;" تَسَاءَلُ تَسَاءَلًا "The party questioned each other;" سَائِلٌ "A questioner;" &c. And, being moveable after a moveable letter, it assumes the form of that letter into which it would be changed by the Rules of Permutation. By Rule 5th. Page 390, it therefore assumes the form of wao in مَوْجِلٌ "A delayer;" and of ya in فَيْةٌ "A tribe." So, also, by Rule 6th. Page 390, its form is determined by its own vowel point in سَأَلَ "He asked;" سَعِمَ "He was fatigued;" لُومَ "He was base or avaricious;" رَأْسُ the plural either of رُؤُوسُ "A head;" or رُئَيْسُ "A chieftain;" &c. And by the same rule, its form is usually determined by its own vowel point in سُئِلَ "It was asked;" yet AKHFUSH, in this case, determines the form by the preceding vowel point: as سُئِلَ; &c.

### R U L E T H I R D.

A FINAL HUMZA quiescent or moveable, has its form determined by the preceding vowel point, when the preceding letter happens to be moveable: as تَقْرَأُ "He read;" يُقْرِئُ "He causes to read;" رَدُوْهُ "It perished." Or تَقْرَأُ; لَمْ يَقْرِئْ; &c. But if the preceding letter should happen to be quiescent, HUMZA is generally omitted by the ancients, though now written in its own shape: as خَبٌ now خَبٌ "Concealed;" دِفٌ now دِفٌ "Heat;" جِزٌ now جِزٌ "A portion." In this case, however, we have sometimes دِفِيٌّ for جِزِيٌّ with the primal MUZMOON:



for **دِفْءٌ** with the primal Muksoor: and there are other variations of rare occurrence, and therefore not worthy of insertion.

The objective case of these nouns assumes ALIF: as **دِفْئًا**; **خَبْرًا**; **جُزْءًا**; &c.

#### R U L E F O U R T H.

If the HUMZA described in the preceding rule should be followed by a conjunctive pronoun, or other termination of any kind, it is then treated as a medial HUMZA; having its form determined by its own vowel point: as **هَذَا جُزْؤُكَ** "This is your portion;" **مَرَرْتُ بِجُزْئِكَ** "I saw your portion;" **رَأَيْتُ جُزْأَكَ** "I passed by your portion." So, also, of **هَذَا رِداؤُكَ**, yet, in the objective case, **مَرَرْتُ بِرِدائِكَ**; **رَأَيْتُ رِداأَكَ** most commonly supercedes **رِداأَكَ**. Final HUMZA, following a vowel point, and followed by a pronominal or other termination, is also treated as medial HUMZA, and has its form determined by its own vowel point. Thus **يَقْرَأُ** becomes **يَقْرَؤُكَ** or **يَقْرَؤُهُ**: as **يُقْرِئُ** becomes **يُقْرِئُكَ** or **يُقْرِئُهُ**; sometimes, though rarely, **يُقْرِئُكَ** or **يُقْرِئُهُ**. Yet final HUMZA, followed by any given termination, as the letter TA of the feminine gender, is generally omitted, or written in its own shape, or above the line, in words subject to the operation of Rule 2d. Page 387 of this Volume: as **مَقْرُوءَةٌ** or **مَقْرُوءَةٌ** or **مَقْرُوءَةٌ** "Read;" &c.

#### R U L E F I F T H.

HUMZA followed by MUDDA, is very commonly omitted, or written in



in its own shape, or above the line, when the form applicable to HUMZA, happens to be that of the following MUDDA. Examples: قُرَّاءُونَ "Readers;" very commonly قُرَّاءُونَ or قُرَّاءُونَ; or رُؤُوسٌ "Heads;" very commonly رُؤُوسٌ or قُرَّاءُونَ: مَوْنَةٌ "Provisions;" very commonly رُؤُوسٌ or رُؤُوسٌ: عَلِمْتُ خَطَأً "I knew a fault;" very commonly مَوْنَةٌ with one ALIF: مُسْتَهْزِئُونَ "Scoffers;" very commonly مُسْتَهْزِئُونَ or مُسْتَهْزِئُونَ or مُسْتَهْزِئُونَ: &c. So, if YA be the MUDDA, the insertion or omission of HUMZA is equally common: as مُسْتَهْزِئِينَ or مُسْتَهْزِئِينَ "Scoffers;" or لَيْمٌ "Base;" &c. But if the rejection of HUMZA be the cause of obscurity, that letter cannot be omitted in writing: as قَرَّاءٌ "They two read;" which might be mistaken for قَرَّاءٌ "He read;" if either ALIF should be rejected. There are other cases in which HUMZA cannot be rejected, though written in the form of the following MUDDA; such as رَدَّائِي where it assumes the shape of the imperfect or medial YA, not of the final YA by which it is followed.

كِتَابَةُ الْأَلِفِ

## RULES FOR WRITING THE LETTER ALIF.

### RULE FIRST.

THE letter ALIF, whether permuted or unpermuted, assumes the form of YA, whenever it follows three or more letters: as

أَعْطَى originally أَعْطَوْا "He bestowed;" أَغْنَى originally أَغْنَى "He rendered independent;" أَغْنَى "Pregnant;"

ارتضى



قَبَّحْتَنِي “Chosen;” اَلْمُسْتَضْفَى “He chose;” اِرْتَضَى “The name of a poet;” &c. But it resumes its proper form,  
 1st. when followed by the letter TA of the feminine gender: as  
 مُسْتَضْفَاً: &c. 2d. When followed by a pronoun in the rela-  
 tive or objective case: as اِرْتَضَاكَ; اَعْطَاكَ; حَبَلَاكَ; &c.  
 3d. When it follows the letter YA in any other than a proper  
 name: as يَحْيَا “He lives;” opposed to يَحْيَى “The proper  
 name of a man;” &c. The words اِحْدَاهُمَا and اِحْدَاهُنَّ  
 “One of two, or of many women,” where ALIF retains the form  
 of YA, though followed by pronouns in the relative case, are rare  
 exceptions from this rule.

## R U L E S E C O N D.

A THIRD ALIF, being a permuted YA, assumes the form of YA:  
 as رَمَى “He threw;” رَحَى “A millstone;” رَحَى “A youth;” فَتَى “He  
 threw;” &c. But it acquires the form of ALIF, *first*, before  
 the termination TA of the feminine gender: as فَتَاً “A girl;”  
 and, *secondly*, before a pronoun in the relative or objective case:  
 as رَمَاهُ “He threw him;” رَحَاهُ “His millstone;” رَحَاهُ “His youth;” &c.  
 A third ALIF, being a permuted WAO, is written in its own shape:  
 as دَعَا “He called;” دَعَا “His staff;” عَصَا “A staff;” عَصَاهُ “His staff;”  
 دَعَاهُ “He called him;” &c. And so, also, when its origin  
 happens to be unknown: as دَعَا “Play;” دَعَاهُ “His  
 play;” &c. Yet the measure of a word being فَعْلٌ or فَعْلٌ,  
 an original WAO changed into ALIF, assumes the form of YA  
 according to KOORA; and this rule seems to prevail generally:



as *الرِّضَا* not *الرِّضَى* "Exaltation;" &c. *الرِّضَا* not *الرِّضَى* "Acquiescence;" &c.

### R U L E T H I R D.

THERE are a few words, in which permuted ALIF has a sound approaching to that of wao, and therefore assumes the form of that letter: as *زَكَاةٌ* "Life;" *حَيَاةٌ* "Prayer;" *صَلَاةٌ* "Alms;" *رَبْوَةٌ* "Gain;" &c. But it resumes its own form, 1st. in the dual number: as *زَكَاتَانِ* ; *صَلَاتَانِ* ; and 2d. before a conjunctive pronoun in the genitive case: as *صَلَاتِي* "My prayers;" *زَكَاتِي* "My alms;" &c. I shall only add that ALIF, under the form of YA, preserves that form in all the three cases: as *رَأَيْتُ رَحِي* ; *مَرَرْتُ بِرَحِي* ; *هَذِهِ رَحِي* : in opposition to MAZUNEE, who writes *رَحًا* in all the cases; and to SEEUWYH, who writes *رَحًا* in the objective case only.

مَا يُعْرِفُ بِهِ أَصْلَ الْأَلِفِ

### THE MEANS BY WHICH THE ORIGINAL FORM OF ALIF MAY BE KNOWN.

THE original form of ALIF is known, 1st. by a reference to the dual number: as *رَحِي* : *عَصَوَانِ* "A staff;" *عَصَا* "A millstone;" *رَحِيَانِ* : *غَرَا* "He fought in the cause of religion;" *رَمِيَا* : *رَمَى* "He shot arrows;" *غَرَوَا* : *قَتَلَا* : *قَتَلَاتُ* "A spear;" *قَتَاةٌ* "A girl;" *قَتِيَاتُ* : &c. 3d. By the form of the infinitive restricted to unity or species, and treated at Page 235 of this Volume: as *رَمِيَّةٌ* "Shooting arrows;" *غَرْوَةٌ* "Fighting;" &c.



4th. By the junction of any moveable letter employed as a pronominal nominative to the verb: as غَزَوْتُ “I fought,” where TA is the nominative; رَمَيْنَ “The women shot arrows,” where Noon is the nominative; &c.  
 5th. By the form of the aorist: as يَغْزُو “He fights;” يَرْمِي “He shoots;” &c. 6th. By the occurrence of wao as the primal or medial, because then the final is very rarely wao: as وَقَى “He preserved;” شَوَى “He baked;” originally وَتَى and شَوَى; &c. 7th. By the admission or otherwise of the rules of IMALA; because an unknown ALIF, admitting IMALA, was originally YA: otherwise wao: as أَتَى When; أَتَى Whence; &c. It is to be observed, however, that لَدَى “Near,” is written with YA, though that word does not admit of IMALA; and so, also, when followed by a conjunctive pronoun in the relative case: as لَدَيْكَ “Near you;” لَدَيْهِ “Near him;” &c.

حَذْفُ الْكَرْفِ مَعَ تَلَفُّظِهِ

## OF LETTERS UTTERED BUT NOT WRITTEN.

### R U L E F I R S T.

ONE of two homogeneous letters coalescing together under the sign TUSHDEED, is rejected in writing, though not in utterance, when both occur in the same word: as فَرَّ originally فَرَّرَ “He fled;” &c. So, also, if the second be the pronominal TA directly following another TA: as بَتَّ rarely بَتَّتْ; originally بَيَّتَتْ “I passed the night;” &c. In opposition to



عُدْتُ "I counted;" pronounced عَت but written as above; because the two coalescing letters are not really homogeneous in this example. And also in opposition to اِجْبَهُ "Strike him on the forehead;" where the second هَا is the accusative not the nominative to the verb.

## R U L E S E C O N D.

THE LAM of اَلْ is generally written, notwithstanding its coalescence with the letter by which it is followed: as اَللَّحْمُ "The flesh;" اَلرَّجُلُ "The man;" &c. Yet it must be omitted in the words اَلَّذِي "He who;" اَلَّتِي "She who;" اَلَّذِينَ "Those who." Though it is retained in all the other inflexions of the same word: namely اَلَّذَانِ; اَللّٰئِ; اَللّٰتِي; اَللّٰءُونَ; اَللّتَيْنِ; اَللَّذَيْنِ; اَللّتَانِ; اَللّوَاثِي; اَللّوَاءِ. The HUMZA of اَلْ is rejected after لَامُ النَّجْرِ or "The Preposition LAM:" as لِّلْفَرَسِ "For the horse." And after لَامُ الْاِبْتِدَاءِ or "The Inceptive LAM:" as لِلْفَرَسِ "The horse;" &c. In this case, if the following word begin with LAM, the definitive اَلْ must be rejected in writing altogether: as لِلْبَيْنِ "For the milk;" اَلَّذِي "For the person who;" &c. The word اَللَّهُ God, is a contraction for اَلَالَهُ "A God," or اَلَالَهُ "The God; or The True God;" for اِلَاهٌ becomes اِلَهٌ; after which, HUMZA is rejected; and then it receives the definitive اَلْ. So, also, the word اَلرَّحْمَنُ "The most merciful," rejects ALIF, which ought to follow MEEM, but is generally written above the line.



## R U L E T H I R D.

THE word <sup>اِسْمُ</sup> <sup>اِسْمُ</sup> rejects HUMZA in one phrase only; namely, <sup>اِسْمُ</sup> <sup>اِسْمُ</sup> <sup>اِسْمُ</sup> "In the name of God the most merciful." Every where else it retains HUMZA: as <sup>اِسْمُ</sup> <sup>اِسْمُ</sup> <sup>اِسْمُ</sup> "In the name of God;" <sup>اِسْمُ</sup> <sup>اِسْمُ</sup> <sup>اِسْمُ</sup> "In the name of your God;" &c. The word <sup>اِبْنُ</sup> occurring between two proper names, rejects HUMZA: as <sup>اِسْمُ</sup> <sup>اِسْمُ</sup> <sup>اِسْمُ</sup> "ZYDE the son of AMR came to me;" &c. Every where else it retains HUMZA: as <sup>اِسْمُ</sup> <sup>اِسْمُ</sup> <sup>اِسْمُ</sup> "I saw ZYDE the son of your maternal uncle;" &c. HUMZUTOOL WUSL, following the interrogative HUMZA, must be generally rejected both in writing and utterance: as <sup>اِسْمُ</sup> <sup>اِسْمُ</sup> <sup>اِسْمُ</sup> "Is this your son?" originally <sup>اِسْمُ</sup> <sup>اِسْمُ</sup> <sup>اِسْمُ</sup> &c. But the HUMZA of <sup>اِسْمُ</sup> in the same situation, may be retained or rejected with equal accuracy: <sup>اِسْمُ</sup> <sup>اِسْمُ</sup> <sup>اِسْمُ</sup> or <sup>اِسْمُ</sup> <sup>اِسْمُ</sup> <sup>اِسْمُ</sup> "Is the man standing?" &c.

## R U L E F O U R T H.

THE word <sup>هَآ</sup> Ho! is often prefixed to the demonstrative nouns; in which case, it rejects ALIF: as <sup>هَآ</sup> <sup>هَآ</sup> <sup>هَآ</sup>; <sup>هَآ</sup> <sup>هَآ</sup> <sup>هَآ</sup>; <sup>هَآ</sup> <sup>هَآ</sup> <sup>هَآ</sup>; &c. So, also, they write <sup>هَآ</sup> <sup>هَآ</sup> <sup>هَآ</sup> for <sup>هَآ</sup> <sup>هَآ</sup> <sup>هَآ</sup>; &c. So, also, they write <sup>هَآ</sup> <sup>هَآ</sup> <sup>هَآ</sup> for <sup>هَآ</sup> <sup>هَآ</sup> <sup>هَآ</sup>: omitting ALIF in these and many other examples: as <sup>هَآ</sup> <sup>هَآ</sup> <sup>هَآ</sup> "Three;" <sup>هَآ</sup> <sup>هَآ</sup> <sup>هَآ</sup> "Thirty;" <sup>هَآ</sup> <sup>هَآ</sup> <sup>هَآ</sup> or <sup>هَآ</sup> <sup>هَآ</sup> <sup>هَآ</sup> "But;" <sup>هَآ</sup> <sup>هَآ</sup> <sup>هَآ</sup>; all of them proper names of men; &c. But there are many proper names in which ALIF, though sometimes omitted, is more commonly inserted: as <sup>هَآ</sup> <sup>هَآ</sup> <sup>هَآ</sup>; <sup>هَآ</sup> <sup>هَآ</sup> <sup>هَآ</sup>; <sup>هَآ</sup> <sup>هَآ</sup> <sup>هَآ</sup>; more commonly



وَمَعَاوِيَةُ وَمَالِكٌ وَسُلَيْمَانٌ وَحَارِثٌ وَعُثْمَانٌ  
&c.

زِيَادَةُ الْحَرْفِ مَعَ عَدَمِ تَلْقُظِهِ

### OF LETTERS WRITTEN BUT NOT UTTERED.

#### R U L E F I R S T.

THE letter wao final of the plural number, is followed, in every tense and mode of the verb, by a silent ALIF; intended, it is said, to distinguish the plural wao from the conjunctive wao: as أَنْصَرُوا; &c. But if wao become as it were a medial letter, by the junction of any following termination, this ALIF must be rejected: as يَنْصُرُونَ “They do or will assist;” يَنْصُرُونِي “They assist me;” نَصَرُوهُ “They assisted him;” نَصَرُوهُمْ “They assisted them;” &c. This last example is opposed to نَصَرُوا هُمْ “They themselves assisted;” where the preservation of ALIF indicates the disjunctive character of the pronoun هُمْ; which is here referable to the agent, not to the object of the verb. Some Grammarians consider the silent ALIF as unnecessary, and therefore reject it, either in the aorist alone, or in all the tenses and modes of the verb. Others give it even to NOUNS in the masculine form of the perfect plural, when the letter Noon is thrown out by the IZAFUT: as شَارِبُونَ “Drinkers;” شَارِبُوا الْمَاءَ; more commonly شَارِبُو الْمَاءَ “Drinkers of water;” &c.

#### R U L E S E C O N D.

THE letter ALIF is merely written, but not uttered, in the word



مِائَةٌ pronounced مِئَةٌ "A hundred;" and in the dual مِائَتَانِ or مِائَتَيْنِ; pronounced مِئَتَانِ or مِئَتَيْنِ. In the plural number, namely مِائَاتٌ; مِئُونٌ; مِئَيْنٌ; the letter ALIF is neither uttered nor written. The word عَمْرٌ "AMROON" "A man's name," requires to be followed by a silent wao, to distinguish it from عَمْرٌ OOMURO, which is also the name of a man. We write therefore هَذَا عَمْرُو "This is AMR;" مَرَرْتُ بِعَمْرٍو "I passed by AMR." But wao is omitted, 1st. in the objective case; as رَأَيْتُ عَمْرًا "I saw AMR:" 2d. when followed by a conjunctive pronoun; as عَمْرُهُ "His AMR:" and finally, when it rhymes with any other word, because عَمْرٌ and عَمْرٌ can never rhyme to the same word. The diminutive from both is عَمِيرٌ; to which the silent wao is never added, notwithstanding the obscurity that results from its absence. The letter wao is also written, but not uttered, in the words أُولَئِكَ or أُولَآءِ "Those;" or أُولَئِكَ or أُولَآءِ "Possessors;" pronounced أُولَئِكَ or أُولَآءِ or أُولَئِكَ or أُولَآءِ.

وَصَلُّوا كَلِمَةً مَعَ أَصْلِهِ الْفَصْلُ

### THE JUNCTION OF WORDS IN WRITING.

EVERY word should be written separately, with the exceptions comprised in the following rules.

#### RULE FIRST.

THE negative لَا following the particle أَنْ coalesces with it, and both together become أَلَّا whenever the particle أَنْ gives نَصَبٌ or the vowel FUTHA, to the last letter of the aorist of a verb



a verb by which it is followed: as **أَحْبَبْتُ أَلَّا تُفَارِقَنِي** “I wished that you would not quit me;” opposed to **أَحْبَبْتُ أَنْ لَا تُفَارِقَنِي**: where **أَنْ** and **لَا** are written separately, because the verb retains the vowel ZUMMA. So **إِنْ** If, followed by **لَا**, becomes **إِلَّا** as **إِلَّا تَفْعَلُوا** “If you do not act;” whereas **إِنْ** for **إِنَّ** “Verily;” does not coalesce with that particle: as **قُلْتُ إِنْ لَا يَفْعَلُ** “I said, verily he will not do it.” The word **لَا** also coalesces with **كَيْ**: as **كَيْلَا تَحْزَنُوا عَلَى مَا فَاتَكُمْ** “That you may not grieve for what you have lost, or do not possess;” &c.

## R U L E S E C O N D.

THE particle **مَا**, being a pleonasm, coalesces in writing with certain particles and other words prefixed to it: as **إِنَّمَا** or **إِنَّ** “Verily;” **كَأَنَّمَا** or **كَأَنَّ** “That verily;” **لَعَلَّمَا** or **لَعَلَّ** “Like;” **لَيَتَّمَا** or **لَيْتَ** “Would that!” “Perhaps;” **لَكِنَّمَا** or **لَكِنَّ** “But;” **رُبَّمَا** or **رُبَّ** “Few;” **أَيَنَّمَا** or **أَيْنَ** “Off;” **عَمَّا** or **عَنِ** “From;” **مِمَّا** or **مِنْ** “Where;” **قَلَّمَا** or **قَلَّ** “Wherever;” **حَيْثُمَا** or **حَيْثُ** “It is seldom;” **طَالَمَا** or **طَالَ** “It is long;” &c. The particle **مَا** termed **مَصْدَرِيَّة** because it reduces that member of the sentence in which it occurs to the sense of the infinitive, should not coalesce in writing with the word which precedes it, though the coalescence may be sometimes observed to occur: as **إِنَّ مَا قُمْتَ عَجَبٌ** properly **إِنَّمَا قُمْتَ عَجَبٌ** for **إِنَّ قِيَامَكَ عَجَبٌ** “Verily your standing is matter of surprize



to me;" &c. The word مَا which is a relative pronoun, coalesces with نِعَمَ and بَيْسَ: as نِعِمَّا فَعَلْتَ "That is good which you have done;" بَيْسِمَا فَعَلْتَ "That is bad which you have done;" &c. Whereas it does not generally coalesce with other words: as كُلُّ مَا عِنْدَ هُ حَسَنٌ "Every thing which he has, is good;" opposed to كُلَّمَا جِئْتَنِي أَكْرَمْتُكَ "As often as you come to me I will receive you with honor;" where مَا is supposed to be a particle, not a relative pronoun. The word حَبَّ ا invariably coalesces in writing with the verb: as حَبْدَ ا زَيْدٌ "ZYDE is good;" and the word مِائَةٌ often coalesces with a preceding numeral: as ثَلَاثُمِائَةٌ "Three hundred;" &c.

### R U L E T H I R D.

THE following contractions are in common use: namely, اَللّٰهُ تَعَالٰى for اَللّٰهُ تَعَالٰى "The most high God;" اَلَمْ for عَلَيْهِ السَّلَامُ "On him be peace;" رَحْمَةً اَللّٰهُ عَلَيْهِ or رَحِمَهُ اَللّٰهُ for رَحِمَهُ "May God have mercy upon him;" رَضِيَ اَللّٰهُ عَنْهُ for رَضِيَ "May God be satisfied with him;" صَلَوَاتُ اَللّٰهِ عَلَيْهِ وَسَلَامٌ for صَلَوَاتُ اَللّٰهِ عَلَيْهِ وَسَلَامٌ "The peace and blessing of God be upon him;" مَطْلُوبٌ for مَطْلُوبٌ "The thing intended;" مَمْنُوعٌ for مَمْنُوعٌ "Inadmissible;" or sometimes for مَسْلُومٌ "Granted;" ظَاهِرٌ for ظَاهِرٌ "Evident;" لَافٍ for بَاطِلٌ "False;" حِينِيذٌ for حِينِيذٌ "In this case;" لَا نَسَلِمُ for لَا نَسَلِمُ "We do not grant;" هَذَا خِلَافٌ اَلْمَقْرُوضِ or هَذَا خِلَافٌ هَذَا "This is absurd;" or more literally "the opposite of that which



which has already been granted;” كَذَٰلِكَ for كَذَٰلِكَ “Like that;” آ or اِلٰح for اِلٰح “To the end of it;” &c.

### C O N C L U S I O N.

THE preceding are the rules of writing prescribed in the works of the best Grammarians; but some of them appear to have become obsolete, and as I have followed the practise of modern times, this volume will furnish examples in which they have been disregarded accordingly. It only remains to observe that I have omitted no rule of Arabic Inflection which I believe to be essential to the progress of the learner, and will continue to pursue the same plan in the next Volume, which treats of the SYNTAX.

### END OF THE FIRST VOLUME.




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which has already been printed, and which will be published in the end of 1852.

## CONCLUSION.

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FINIS.

END OF THE

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